Mokhtaser
SAHIH MUSLIM

Text and Translation

مختصر
صحيح مسلم

Revised & Translated

by

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الجزء الأول
Vol. 1



Islamic INC.
Publishing & Distribution
8 As- Sayeda Zainab Sq.
Cairo. Egypt
Fax : 3931475
Tel. : 3911961 - 3900572
Post No. : 1636

دار التوزيع والنشر الإسلامية
٨ ميدان السيدة زينب
القاهرة - مصر
فاكس : ٣٩٣١٤٧٥
ت : ٣٩٠٠٥٧٢ - ٣٩١١٩٦١
ص ب : ١٦٣٦

I.S.B.N.
977 - 265 - 276 - 5

رقم الإيداع
٢٠٠٠ / ٢٢٥٧

بسم الله الرحمن الرحيم

IN THE NAME OF GOD, THE MERCIFUL,
THE COMPASSIONATE

الحمد لله رب العالمين
الصلاة والسلام على محمد عبده ورسوله

All Praise be to GOD, the Lord of the Worlds,
prayers and peace be upon Mohammed His servant and
Messenger.

(سبحانك لا علم لنا إلا ما علمتنا)

All praise be to You, we have no knowledge
Except what You have taught us.
(Surah 2 Verse 32.)

Dr Ahmad Zidan

Dr Ahmad Zidan was born on Monday 1st Ramadan 1360 H in Egypt, to a family from the house of Enan (Al Enan) who are direct descendants of Umar Ibn El Khattab, through his son Abd Allah Ibn Umar and his wife the daughter of El Hassan Ibn Ali ibn Abi Taleb and Fatimah Al Zahra'a (may Allah be pleased with them) the daughter of the Prophet Mohammed (pbuh) (1). Dr Zidan's ancestors came to Egypt from Al Madinah Al Munawwarah during the reign of Yazeed Ibn Mua'wia Ibn Abu Suffian.

He grew up in a family of renowned religious scholars and was endued from an early age with a great sense of affinity for his religion, his grandfather, a eminent religious scholar of his time, taught him the Qur'an which he memorised by the age of ten. It was also his grandfather who instilled in him his strong sense of adherence to Islam, which served him well during the years he studied and traveled abroad.

Dr Ahmad Zidan received his early education in Egypt and undertook higher studies at universities in Europe and the U.S.A, obtaining his Ph.D. 1966.(Har) D.Sc.1969.(Gen) He has lectured at universities throughout the U.S.A. and Europe. He is a Professor of International Relations at the Institut Universitaire De Hautes Etudes International and has held a key position for several years in the Arabian Gulf region.

Dr Ahmad Zidan is the Chairman of the Muslim World Organisation, World Headquarters, based in England, U.K.

Mrs Dina Zidan

Mrs Dina Zidan is an English Muslim born to a Conservative Catholic family, she grew up and was educated in England, after successfully completing her academic studies she took an M.A. in comparative religion. She has lived and traveled extensively throughout the Middle East, Europe, Africa and the U.S.A and is an active writer on Islamic issues, particularly those which concern women. She was exposed to many translations of the Qur'an and continued to have great interest in it and its studies. She began to closely study the Qur'an giving special attention to its interpretations. Mrs Zidan is the co-translator of the Translation of the Glorious Qur'an.

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(1) According to the officially certified documents and to the legal records of the Court of Mansoura dated 10th ZulQadah 1148 H. and 18th Shawwal 1180 H. and the record of the Court of Al Malik Al Saleh Cairo dated 13th Shawwal 1192 H. and the report of the Committee of Amir Sulayman Al Razzaz approved in 1200 H. and to the historical record of Al Manawi, Al Sakhawi and Ali Pasha Mubarak. Also according to the findings of genealogist Dr Mohamed Galal.

Other major works include:-

* **Translations of The Glorious Qur'an**
* **Comparative Religion**
* **The West's Arrogance Matched Only By Its Ignorance**
* **World Arrogance**
* **The Intrigues Of Ignorance**
* **Christianity Myth or Message?**
* **Effects of Interference in World Politics**

* Concepts and Methods in International Relations
* Foreign Policy Analysis
* Strategic Studies
* Civilization of Islam
* The Battles of the Prophet
* Revitalisation of the Religion's Sciences
* The Rightly Guided Caliphs

١ - كتاب الإيمان

١ - عن أبى جَمْرَة قال: كنتُ أُترجِمُ بين يدىْ عبـدِ الله بنِ عبّاس وبين الناس، فأتته امرأة تسأله عن نبيذِ الجَرّ، فقال: إنَّ وفـدَ عبدِ القيسِ أتَوا رسولَ الله ﷺ، فقال رسولُ الله ﷺ: «مَنِ الوفدُ؟ أو مَنِ القومُ؟». قالوا: ربيعةُ. قال: «مرحبًا بالقوم - أو: بالوفد - غيرَ خـزايا ولا ندامى». قال: فقالوا: يا رسولَ الله، إنـا نأتيك من شُقَّة بعيدة، وإنَّ بيننا وبينك هذا الحىَّ من كـفّارِ مُضَر، وإنا لا نستطيـع أن نأتيكَ إلا فى شهـرِ الحرام، فمُرنا بأمرٍ فصلٍ نُخبِر به مَن وراءَنا، وندخل به الجنة. قال: فأمرهم بأربع، ونهاهم عن أربع، قال: أمـرهم بالإيمان بالله وحـدَه، وقال: «هل تدرون ما الإيمـانُ بالله وحدَه؟». قالوا: الله ورسـولُه أعلمُ، قال: «شـهادةُ أن لا إلهَ إلا اللهُ، وأن مـحمـدًا رسولُ الله، وإقامُ الصلاة، وإيتاءُ الزكاة، وصومُ رمضان، وأن تؤدوا خُمْسًا من المغنم». ونهاهم عن الدُّبّاءِ والحَنْتَمِ والمزفَّت. - قال شـعبـةُ: وربما قال: النقـير. قـال: وربما قال: الْمُقَيَّر - وقال: «احفظوه وأخبروا به مِنْ ورائكم. وقال أبو بكر فى روايته: مَن وراءَكم». وزاد ابن مُعاذ فى حديثه عن أبيه قـال: وقال رسولُ الله ﷺ للأشَجِّ - أشَجِّ عبدِ القيس -: «إن فيك لَخصلتين يحبُّهما الله: الحلمُ والأناةُ».

1. The Book of Faith

1. It was related that Abu Gamra said: "While I was explaining what Ibn Abbas was saying to the people, a woman came to ask him about wine pots. He said that a delegation of Abd al Qais tribesmen came to the Messenger of God (Prayers & peace be upon him) , then the Messenger of God (prayers & peace be upon him) asked them: "Where are you from?" They replied: "We are from the tribe of Rab'ia." He said to them: "Welcome, O people! (or O delegation!) You will neither suffer disgrace nor

will you grieve." Ibn Abbas said that they said: "O Messenger of God! We have come to you from afar and the infidel tribe of Mudar lies between you and us and we can only come to you during the Sacred Month. So please order us to do a good deed to convey to our people who we have left at home, and so we may enter Paradise." Then Ibn Abbas said that he (prayers & peace be upon him) ordered them to do four things and forbade them from doing four things. He ordered them to believe in God alone and asked them: "Do you know what is meant by belief in God alone?" They replied: "God and His Messenger know best." At that The Prophet (prayers & peace be upon him) said: "It means: "To testify that there is no god but God and that Mohammed is the Messenger of God. To establish prayer. To pay obligatory charity. To fast during the month of Ramadan. To give one fifth of war spoils to the cause of God. Then he forbade them four things, namely, Hantam, Dubba, Naqir and Muzaffat, these were the names of pots in which alcoholic drinks were prepared. Shu'aba said: 'He may also have said Al Naqir or Al Muqayar.' The Messenger of God (prayers & peace be upon him) then said to them: "Remember this and convey it to the people you have left behind." And it was also related that Ibn Mu'adh added that his father said that the Messenger of God (prayers & peace be upon him) said to Al Ashag of the tribe of Abd al Qais: "You have two traits which God loves; tolerance and patience."

٢ – عن أبى هُريرةَ رضى الله عنه قال: كان رســولُ الله ﷺ يومًا بارزًا للناس، فأتاه رجلٌ فقال: يا رسولَ الله ما الإيمانُ؟ قال: «أن تؤمنَ بالله، وملائكَته، وكتابه، ولقائه، ورسله، وتؤمنَ بالبــعث الآخر». قــال: يا رسولَ الله مــا الإسلامُ؟ قــال: «الإسلامُ أن تعبدَ اللهَ ولا تُشركَ به شــيئًا، وتقيمَ الصلاةَ المكتوبةَ، وتؤدّىَ الزكــاةَ المفروضةَ، وتصومَ

رمضانَ». قال: يا رسـولَ الله ما الإحسانُ؟ قال: «أن تعبـدَ اللهَ كأنك تراهُ، فإنكَ إن لا تراهُ فإنـه يراك». قال: يارسـولَ الله متى الساعـة؟ قال: «مـا المسؤولُ عنهـا بأعلمَ من السائل، ولكن سأحـدِّثُكَ عن أشراطِها: إذا وَلَدت الأمة ربَّها فـذاك من أشراطها، وإذا كانت العراةُ الحفاةُ رؤوسَ الناسِ فـذاك من أشراطها، وإذا تطاول رِعاءُ البَهْم في البُنيان فـذاك من أشراطهـا، في خمسٍ لا يعلمـهن إلا الله». ثم تلا ﷺ: ﴿إِنَّ اللَّهَ عِندَهُ عِلْمُ السَّاعَةِ وَيُنَزِّلُ الْغَيْثَ وَيَعْلَمُ مَا فِي الْأَرْحَامِ وَمَا تَدْرِي نَفْسٌ مَّاذَا تَكْسِبُ غَدًا وَمَا تَدْرِي نَفْسٌ بِأَيِّ أَرْضٍ تَمُوتُ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ﴾ [لقـمان: ٣٤] ثمَّ أدبَرَ الرجلُ، فقـال رسولُ الله ﷺ: «رُدُّوا عليَّ الرجلَ، فأخذوا ليردُّوه فلم يروا شيـئًا، فقال رسول الله ﷺ: «هذا جبريلُ جاء ليعلِّمَ الناسَ دينَهم».

2. It was related that Abu Huraira said that one day the Messenger of God (prayers & peace be upon him) was sitting among some people when a man came to him and asked: "O Messenger of God, what is faith?" The Messenger of God (prayers & peace be upon him) replied: "Faith is to believe in God, His angels, His Book, the encounter with Him, His Messengers and the Day of Judgment." Then he asked: "O Messenger of God, what is Islam?" The Messenger of God (prayers & peace be upon him) replied: "Islam is to worship God alone and no one else, to establish prescribed prayer, to pay obligatory charity and to fast the month of Ramadan." Then he asked: "O Messenger of God, what are good deeds?" The Messenger of God (prayers & peace be upon him) replied: "The good deed is to worship God as if you can see Him, and if you cannot attain this then to worship Him as if He is looking at you." Then he asked: "O Messenger of God, when will be the Hour?" The Messenger of God (prayers & peace be upon him) replied: "The one who answers has no better knowledge of that than the one who asks, but I will tell you of its signs; the mother will give birth to her mistress,

this is one of its signs, and the contemptible will become the chiefs of the people, this is one of its signs, and the camel herders will boast and compete with others in constructing lofty buildings, this is one of its signs. And the Hour is one of five things in the knowledge of God alone. The Prophet (prayers & peace be upon him) then recited: "Certainly the knowledge of the Hour is with God alone, and He sends down rain, and He knows what is in the wombs. Nor does any soul know what is shall earn tomorrow, nor does any soul know in which land it shall die, indeed God is All-Knowing All-Aware." (Surah 31 verse 34) Then the man left and The Messenger of God (prayers & peace be upon him) asked his companions to call him to return, they looked for him but they saw nothing. The Messenger of God (prayers & peace be upon him) said: "That was Gabriel, he came to teach the people their Religion."

٣ - عن سعيد بن المسيّب عن أبيه رضى الله عنه قالَ: لـمَّا حضرتْ أبا طالب الوفاةُ، جاءه رسولُ الله ﷺ، فوجد عندَه أبا جهلٍ وعبدَ الله بن أبى أُمَيَّةَ ابن المُغيرة، فقال رسولُ الله ﷺ: «يا عمِّ، قُلْ لا إله إلا اللهُ، كلمةً أشهدُ لك بها عندَ الله». فقال أبو جهلٍ وعبدُ الله بنُ أبى أُميَّة: يا أبا طالبٍ أترغبُ عن مِلَّة عبدِ المطَّلب؟ فلم يزل رسولُ الله ﷺ يَعرِضُها عليه ويُعيدُ له تلك المقالة، حتى قال أبو طالبٍ آخرَ ما كلَّمهم: هو على ملَّة عبدِ المُطَّلب، وأبى أن يقول: لا إلَه إلا اللهُ، فقال رسولُ الله ﷺ: «أما والله لأستغفرَنَّ لك ما لَم أُنْهَ عنك». فأنزل اللهُ عزَّ وجلَّ: ﴿مَا كَانَ لِلنَّبِيِّ وَالَّذِينَ آمَنُوا أَن يَسْتَغْفِرُوا لِلْمُشْرِكِينَ وَلَوْ كَانُوا أُولِي قُرْبَىٰ مِنْ بَعْدِ مَا تَبَيَّنَ لَهُمْ أَنَّهُمْ أَصْحَابُ الْجَحِيمِ﴾ [التوبة: ١١٣] وأنزل الله تعالى فى أبى طالب فقال لرسول الله ﷺ: ﴿إِنَّكَ لَا تَهْدِي مَنْ أَحْبَبْتَ وَلَٰكِنَّ اللَّهَ يَهْدِي مَن يَشَاءُ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ﴾ [القصص: ٥٦].

3. It was related that Sa'id ibn Al Musaiyab said that his father said: "When Abu Talib was about to die The Messenger of God

(prayers & peace be upon him) went to him and found Abu Jahl and Abd Allah ibn Abi Umaiya ibn Al Mughira at his side. The Messenger of God (prayers & peace be upon him) said to Abu Talib: 'O my uncle! Say 'there is no god but God', and I shall bear witness to this for you before God.' Abu Jahl and Abd Allah ibn Abi Umaiya said: 'O Abu Talib! Would you abandon the creed of Abd al Muttalib?' The Messenger of God (prayers & peace be upon him) repeatedly urged Abu Talib to say it and every time they repeated their words until Abu Talib spoke his last words saying that he would hold to the creed of Abd al Muttalib and refused to say that there is no god but God. Then The Messenger of God (prayers & peace be upon him) said: 'I will continue to seek God's forgiveness for you unless I am forbidden.' So the verse concerning him was revealed: 'It is not fitting for the Prophet (prayers & peace be upon him) and the believers to ask for forgiveness for the unbelievers, even though they be near of kin, after it has become clear to them that those are the inhabitants of Hell'." (Surah 9 verse 113) And God Almighty also revealed to The Messenger of God (prayers & peace be upon him) regarding Abu Talib: "Surely you cannot guide whom you love, but God guides whom He pleases, and He knows best those who would be guided." (Surah 28 verse 56)

٤ - عن أبى هُريرة رضى الله عنه قال: لـمَّا تُوفىّ رسولُ الله ﷺ، واستُخْلفَ أبو بكرٍ بعدَه، وكفرَ مَن كَفَر من العرب، قال عمرُ بن الخطّابِ رضى الله عنه لأبى بكرٍ رضى الله عنه: كيف نُقاتلُ الناسُ وقد قال رسولُ الله ﷺ: «أُمرتُ أن أُقاتلَ الناسَ حتى يقولوا لا إلهَ إلا اللهُ، فمَن قال لا إلهَ إلا اللهُ فقد عَصَمَ منّى مَالَهُ ونـفسَهُ إلا بحقّه، وحسابُه على الله». فقـال أبو بكرٍ رضى الله عنه: واللهِ لأُقـاتلن من فرَّق بين الصـلاةِ والزكـاة، فإن الزكاةَ حقُّ المال، واللهِ لو منعـونى عقالاً كانوا يؤدُّونه إلى رسـولِ الله ﷺ لقاتلتُهم على

منعه. فقال عمرُ بنُ الخطّاب رضى الله عنه: فوالله ما هو إلا أن رأيتُ الله قد شرح صدرَ أبى بكرٍ للقتال فعرفتُ أنه الحقُّ.

4. It was related that Abu Huraira said: "When The Messenger of God (prayers & peace be upon him) died and Abu Bakr became Caliph, some of the Arabs renegaded. Umar ibn Al Khattab told Abu Bakr: 'How can you fight those people when The Messenger of God (prayers & peace be upon him) said: 'I have been commanded to fight the people until they say 'There is no god but God', and whoever says that will have his life and property spared by me except if he breaks the law, and his reckoning will be with God'.' Abu Bakr said: 'By God! I will fight those who reverse the prayer with the Zakat, the Zakat is the obligatory right to be taken from their property. By God! If they refuse to give as much as a she-kid as they used to do during the lifetime of The Messenger of God (prayers & peace be upon him), I will fight them for their refusal.' Then Umar ibn Al Khattab said: 'By God, it was nothing, but God guided Abu Bakr to fight, and I came to realise that he was correct'."

٥ - عن عبد الله بن عمر رضى الله عنهما قال: قال رسولُ الله ﷺ: «أُمرتُ أنَ أُقاتلَ الناسَ حتى يشْهدوا أن لا إلهَ إلا اللهُ، وأن محمدًا رسولُ الله، ويقيموا الصلاةَ، ويؤتوا الزكاة، فإذا فعلوا عَصموا منى دماءهم وأموالهم إلا بحقِّها، وحسابُهم على الله».

5. It was related that Abd Allah Ibn Umar said that The Messenger of God (prayers & peace be upon him) said: "I have been commanded to fight the people until they testify that no one has the right to be worshipped but God and that Mohammed is His Messenger, and to establish prayers and to give alms, so if they perform all this, then they save their lives and property from me

except what is due in Islam, and their reckoning will be with God."

٦ – عن المقداد بن الأسْود رضى الله عنه أنه قال: يا رسولَ الله أرأيتَ إنْ لقيتُ رجلاً من الكفار فقاتلنى، فضرب إحدى يدىَّ بالسيف فقطعها، ثم لاذ منى بشجرة فقال: أسلمتُ لله، أفأقتله يا يا رسول الله بعد أن قالها؟ قال رسولُ الله ﷺ: «لا تقتله». قال: فقلت: يا رسولَ الله إنه قد قطع يدى، ثم قال ذلك بعد أن قطعها، أفأقتله؟ قال رسولُ الله ﷺ: «لا تقتله، فإنْ قتلته فإنه بمنزلتك قبل أنْ تقتلَه، وإنّك بمنزلته قبل أن يقولَ كلمتَه التى قال».

أما الأوزاعى وابن جُرَيج ففى حديثهما: قال: أسلمت لله. وأما مَعْمر ففى حديثه: فلمّا أهويتُ لأقتلَه قال: لا إلهَ إلا الله.

6. It was related that Al Miqdad ibn Al Aswas said to The Messenger of God (prayers & peace be upon him) : "If I encounter one of the unbelievers and we fight and he strikes me with his sword and cuts my hand off and then took refuge under a tree and said: 'I submit to God,' should I kill him O Messenger of God, after his having said that?' The Messenger of God (prayers & peace be upon him) said: 'You should not kill him.' Al Miqdad said: 'O Messenger of God! But he had cut off my hand and then said the words?' The Messenger of God (prayers & peace be upon him) replied: 'You should not kill him, for if you did that he would be in the state you had been before killing him and you would be in the state he was in before he said those words.' " And it is related in Al Auzai and Ibn Juraij that he said: "I submit to the will of God." Also it is related in Ma'mar's: "When I moved to strike him down he said: 'There is no god but God.' "

٧ - عن أُسامة بن زيد رضى الله عنهما قال: بعثنا رسولُ الله ﷺ فى سَرية، فصبحنا الحُرُقات من جُهينة، فأدركت رجلاً، فقال: لا إلهَ إلا الله، فطعنته، فوقع فى نفسى من ذلك، فذكرتُه للنبيِّ ﷺ، فقال رسولُ الله ﷺ: «أقال: لا إله إلا الله وقتلته». قال: قلتُ: يا رسولَ الله إنما قالها خوفًا من السلاح. قال: «أفلا شققت عن قلبه حتى تعلمَ أقالها أم لا». فمازال يكررها عليَّ حتى تمنيتُ أنى أسلمتُ يومئذ. قال: فقال سعد: وأنا والله لا أقتل مسلمًا حتى يقتلَه ذو البُطَيْن. يعنى أُسامة. قال: قال رجل: ألم يقل اللهُ تعالى: ﴿وَقَاتِلُوهُمْ حَتَّىٰ لا تَكُونَ فِتْنَةٌ وَيَكُونَ الدِّينُ كُلُّهُ لِلَّهِ﴾ [الأنفال: ٣٩]؟ فقال سعد: قد قاتلنا حتى لا تكون فتنةٌ، وأنت وأصحابك تريدون أن تقاتلوا حتى تكون فتنةٌ.

7. It was related that Usama ibn Zaid said: "The Messenger of God (prayers & peace be upon him) sent us out in a battalion to Al Huruqa in Juhaina, and the next morning we launched an attack on them. A man from the Helpers and myself pursued one of their men and when we caught up with him he said: 'There is no god but God.' But I killed him and then felt uneasy about it. So I mentioned it to the Prophet (prayers & peace be upon him) and The Messenger of God (prayers & peace be upon him) said: 'Did you kill him after he had said: 'There is no god but God?' I said: 'O Messenger of God, he only said it to save himself from the sword.' He said (Prayers & peace be upon him) : "Did your open his heart to know whether he said it in truth or not?" And he repeated his words so many times that I wished I had not become Muslim before that day." Usama said that Sa'd said: "By God, I will never kill a Muslim unless Usama kills him." At this someone said: "Did not God say: 'And fight them until there is no more persecution and the Religion prescribed by God is fully established...'"(Surah 8 verse 39) So Sa'd said: "We have fought until there is no more persecution and you and your

companions wish to fight until there is persecution."

٨ - عن صَفَـوانَ بنِ مُحْرِزٍ: أن جُنْدَبَ بنَ عبـدِ الله البَجَلىَّ رضى الله عنه بعث إلى عـسعس بنِ سَلامـة زمنَ فتنـة ابن الزبير، فـقال: اجـمعْ لى نفـرًا من إخوانك حـتى أُحدثهم. فـبعث رسولاً إليهم، فلمّا اجـتمعوا جـاء جُندبٌ وعليه بُرنُس أصفرُ، فـقال: تحدثوا بما كنتم تحـدثون به. حتى دار الحديثُ، فلمّا دار الحديثُ إليـه حَسَرَ البرنُس عن رأسه فقال: إنى أتيتكم ولا أُريدُ أن أُخبرَكم إلا عن نبيِّكم ﷺ، إن رسولُ الله ﷺ بعث بعثًا من المسلمين إلى قومٍ من المشركين، وإنهم التـقوا، فكان رجلٌ من المشركين إذا شاء أن يقصدَ إلى رجلٍ من المسلمين قصـد له فقتله. وإن رجلاً من المسلمين قصـد غفلته، قال: وكنا نُحَدَّث أنه أُسامةُ بنُ زيد، فلمّا رَجَع عليه السيفَ قال: لا إلهَ إلا اللهُ، فقتله، فجاء البـشيرُ إلى النبى ﷺ فسـأله فأخبره، حتى أخـبره خبرَ الرجلِ كـيف صنع، فدعاه فسأله فقال: «لم قَتَلْتَه؟». فقـال: يا رسولَ الله أَوْجَعَ فى المسلمين، وقتل فلانًا وفلانًا، وسمى له نفـرًا، وإنى حَمَلْتُ عليه، فلمّا رأى السيفَ قال: لا إلـهَ إلا الله، قال رسولُ الله ﷺ: «أقـتلتـه؟». قـال نعم. قـال: «فكيف تـصنعُ بلا إلهَ إلا الله إذا جـاءت يومَ القيامة». [قال: يا رسول الله استَغْفِرْ لى]. قال: «فكيف تصنعُ بلا إله إلا الله إذا جاءت يومَ القـيامة». قـال: فجـعل لا يزيده على أن يقـول: «فكيف تصنعُ بلا إله إلا الله إذا جاءت يومَ القيامة».

8. It was related that Safwan ibn Muhrez said that during the discord in the time of ibn Al-Zubair, Jundab ibn Abd Allah Al Bagalli sent a messenger to As's ibn Salama saying: "Assemble a group of your brethren so that I may speak to them." So when they gathered, Jundab came wearing a yellow cloak, he said: "Carry on with what you are talking about." As they spoke he removed his cloak from his head and said: "I have come only to talk to you about your Prophet, The Messenger of God (prayers & peace be upon him) sent a company of the Muslims to fight a

tribe of unbelievers. When the two armies encountered each other, a man from the unbelievers was killing the Muslims at will, so one of the Muslims sought an oppertunity and killed him. We used to say that Muslim was Usama ibn Zayed, when he raised his sword to kill the unbeliever, that man said 'There is no god but God.' But Usama killed him. When the news of it reached the Prophet, he asked him what he had done, so he told the Prophet exactly what happened. The Prophet asked why had he killed him then. He said: "O Messenger of God, he was killing many of the Muslims." And he named many of those he had killed. "So I had to overcome him. But when he saw the sword he said 'There is no god but God'." The Messenger of God (prayers & peace be upon him) said: "And then you killed him?" He said: "Yes." He said: "And what will you do with 'There is no god but God' when he comes before you on the Day of Judgment?" He said: "O Messenger of God, seek forgiveness for me." He said: "And what will you do with 'There is no god but God' when he comes before you on the Day of Judgment?" And he continued to say nothing but: "And what will you do with 'There is no god but God' when he comes before you on the Day of Judgment?"

٢ - باب من لقى الله تعالى بالإيمان غير شاكٍّ فيه دخل الجنة

٩ - عن عثمانَ رضى الله عنه قال: قال رسولُ اللهِ ﷺ: «من مات وهو يعلمُ أنْ لا إلهَ إلا اللهُ دخلَ الجنّة».

2. The Book of The one who encounters God Almighty having certain faith shall enter Paradise

9. It was related that Uthman said that The Messenger of God (prayers & peace be upon him) said: "Whoever dies believing that there is no god but God will enter Paradise."

١٠- عن أبى هُريرةَ رضىَ اللهُ عنه، أو: عن أبى سعيد رضى الله عنه - شكَّ الأعمشُ - قال: لما كان يومُ غزوة تَبوكَ أصاب الناسَ مجاعةٌ، فقالوا: يا رسول اللهِ، لو أذنتَ لنا فنحرنا نواضحنا، فأكلنا وادَّهنَّا. فقال رسولُ الله ﷺ: «افعلوا». قال: فجاء عمرُ فقال: يا رسولَ اللهِ إن فعلتَ قَلَّ الظَّهرُ، ولكن ادْعُهم بفضل أزوادهم، ثم ادعُ الله لهم بالبركة، لعلَّ اللهَ أن يجعل فى ذلك. فقال رسولُ اللهِ ﷺ: «نعم». فدعا بِنِطع فبسطه، ثم دعا بفضل أزوادهم، قال: فجعل الرجلُ يجىء بكفِّ ذُرةٍ، قال: ويجىء الآخرُ بكفِّ تمرٍ، قال: ويجىء الآخرُ بِكسرةٍ، حتى اجتمع على النِّطَع من ذلك شىء يسير، قال: فدعا رسولُ الله ﷺ بالبركة، ثم قال: «خذوا فى أوعيتكم». قال: فأخذوا فى أوعيتهم، حتى ما تركوا فى العسكر وعاءً إلا ملؤوه، قال: فأكلوا حتى شبعوا وَفَضَلَتْ فَضْلَة، فقال رسولُ الله ﷺ: «أشهدُ أن لا إلهَ إلا الله وأنى رسولُ اللهِ، لا يَلقى الله بهما عبدٌ غيرَ شاكٍّ فيُحْجَبَ عن الجنَّة».

10. It was related that Abu Huraira (or Abi Sa'id) , Al A'mash was not sure which one of the two, said: "On the day of the campaign of Tabuk, the people were famished. They asked: "O Messenger of God, may we slaughter our camels to eat and use their

fat?" The Messenger of God (prayers & peace be upon him) said: "Do so." He said then Umar arrived and said: "O Messenger of God, if you permit them to do that there will be insufficient mounts. So let them bring you whatever food they have left and invoke God's blessings over them, that maybe God will bless them." The Messenger of God (prayers & peace be upon him) said: 'Yes.' He called for a mat to be laid out, then he asked the people to gather what was left of their food. He said: One came with a handful of maize, and another came with a handful of dates, and yet another came with a piece of bread, and morsals of such food was gathered upon the mat. He said: Then The Messenger of God (prayers & peace be upon him) invoked blessings upon them and said: "Fill up your containers with this food." He said: They all took their needs and not one of them was left empty handed. And he said: They ate until they were satisfied and there was still food remaining. At that The Messenger of God (prayers & peace be upon him) said: "I bear witness that there is no god but God, and I am The Messenger of God (prayers & peace be upon him) . Whoever encounters God without having the slightest doubt of these two verities will never be forbidden from Paradise."

١١- عن الصُّنابحى - عن عُبادةَ بنِ الصامتِ رضى الله عنه - قال: دخلتُ عليه وهو فى الموت، فبكيتُ، فقال: مهلاً، لِمَ تبكى؟ فوالله لئن استُشْهدتُ لأشْهَدَنَّ لك، ولئن شُفِّعتُ لأشْفَعَنَ لك، ولئن استَطَعْتُ لأنْفَعَنَّك. ثم قال: والله ما من حديث سمعتُه من رسولِ الله ﷺ لكم فيه خيرٌ إلا حدثتكموه، إلا حديثًا واحدًا، وسوف أحدثكموه اليومَ، وقد أُحيط بنفسى، سمعت رسول الله ﷺ يقول: «من شهد أن لا إلهَ إلا اللهُ، وأن محمدًا رسولُ الله، حرَّم اللهُ عليه النَّار».

11. It was related that Sunabihi went to Ubada ibn Samit as he was dying, he said: "I cried. At that he said to me: 'Wait, why are you

weeping? By God, if I should be asked to bear witness, I would surely testify for you. If I should be asked to intercede, I would surely intercede for you, and if I am able, I would surely do good for you.' Then he said: 'By God, I never heard anything from The Messenger of God (prayers & peace be upon him) which could have been of benefit to you without conveying it to you with the exception of this one hadith, which I shall relate to you today as I am soon to die. I heard The Messenger of God (prayers & peace be upon him) say: 'Whoever bears witness that there is no god but God and that Mohammed is The Messenger of God (prayers & peace be upon him) , God will prohibit the Fire from him.' "

١٢- عن أبى هُريرةَ رضى الله عنه قال: كنّا قُعودًا حولَ رسولِ الله ﷺ، معنا أبو بكرٍ وعمر رضىَ اللهُ عنهما فى نفر، رسولُ الله ﷺ من بين أظْهرنا، فأبطأ علينا، وخشينا أن يُقْتَطَعَ دوننا، وفزِعنا، فَقُمنا، فكنتُ أولَ من فَزِع، فخرجتُ أبتغى رسولَ الله ﷺ، حتى أتيتُ حائطًا للأنصار لبنى النَّجار، فدرتُ به هل أجد له بابًا فلم أجد، فإذا رَبيعٌ يدخل فى جوفِ حائط من بئْرٍ خارجة - والربيع: الجدول - فاحتفزْتُ فدخلتُ على رسولِ الله ﷺ، فقال: «أبو هُريرة». فقلتُ: نعم يا رسولَ الله، قال: «ما شأنُك». قلت: كنتَ بين أظهُرنا فقمتَ فأبطأتَ علينا، فخشينا أن تُقْتَطَعَ دوننا، ففزعنا، فكنتُ أولَ من فزع، فأتيتُ هذا الحائطَ فاحتفزتُ كما يحتفز الثعلبُ، وهؤلاء الناسُ ورائى. فقال: «يا أبا هُريرةَ». وأعطانى نعليه وقال: «اذهب بنعلىَّ هاتين، فمن لقيتَ من وراء هذا الحائطِ يشهدُ أن لا إلهَ إلا اللهُ، مُستيقنًا بها قلبُه، فبشِّره بالجنَّة». فكان أول من لقيتُ عُمر فقال: ما هاتان النعلان يا أبا هُريرة؟ فقلت: هاتان نعلا رسولِ الله ﷺ بعثنى بهما: من لقيت يشهدُ أن لا إلهَ إلا اللهُ مستيقنًا بها قلبه بشرته بالجنة، قال: فضرب عمرُ بيده بين ثَدْيَىَّ فخررت لإستى، فقال: ارجع يا أبا هُريرة، فرجعت إلى رسولِ الله ﷺ فأجهشتُ بكاءً، وركبنى عمرُ فإذا هو على أثرى، فقال رسولُ الله

ﷺ: «مالكَ يا أبا هُريرة». فقلت: لقيتُ عمرَ، فأخبرتُه بالذى بَعَثْتَنى به، فضربَ بينَ ثَدْيى ضربةً خَرَرْتُ لإسْتى، فقال: ارجعْ. قال رسولُ الله ﷺ: «يا عمرُ، ما حَمَلَكَ على ما فَعَلْتَ». قال: يا رسولَ الله، بأبى أنتَ وأُمى، أبَعثتَ أبا هُريرةَ بنعليك، من لقىَ يَشهدُ أن لا إلهَ إلا اللهُ مُسْتَيْقنًا بها قلبُه بشَّرَه بالجنَّة؟ قال: «نعم». قال: فلا تفعلْ، فإنى أخشى أن يتَّكلَ الناسُ عليها، فَخَلِّهم يعملون. قال رسولُ الله ﷺ: «فخلِّهم».

12. It was related that Abu Huraira said: "We were seated around The Messenger of God (prayers & peace be upon him) , and Abu Bakr and Umar were among those present. The Messenger of God (prayers & peace be upon him) rose up and departed from us, he did not return and we feared that an enemy might attack him in our absence, so we rose up in apprehension. I was the first to be concerned, so I went to search for The Messenger of God (prayers & peace be upon him) and I reached a garden that belonged to Bani Al Najjar, a family of the Ansar. I walked around the garden looking for its gateway but could not find one. Then I spotted a stream flowing into the garden from outside, so I slid myself inside, where I found The Messenger of God (prayers & peace be upon him) . He said: 'Is that you Abu Huraira?' I said: 'Yes, O Messenger of God.' He said: 'What is the matter.' I said: 'You were with us and then you departed and did not return, so we feared that an enemy might attack you in our absence, so we rose up in apprehension. I was the first to be concerned. So when I reached this garden I slipped inside like a fox, and those people are following me.' He said: 'O Abu Huraira, take my sandals and when you meet anyone outside the garden who bears witness that there is no god but God, being certain of that in his heart, then give him the glad tidings that he shall enter Paradise.' The first one I met was Umar, he said: 'Whose are these sandals, Abu Huraira?' I said: 'They belong to The Messenger of God (prayers & peace be upon him) and he has sent me

with them to give the glad tidings to anyone I meet who bears witness that there is no god but God, being certain of that in his heart, that he shall enter Paradise.' At that Umar struck me upon my chest and I fell upon my back. Then he said: 'O Abu Huraira, return.' So I returned to The Messenger of God (prayers & peace be upon him) and I was almost in tears. Umar was following me close behind. The Messenger of God (prayers & peace be upon him) said: 'What is the matter, Abu Huraira?' I said: 'I chanced to meet with Umar and I gave him the message with which you had sent me, he struck me upon my chest and caused me to fall on my back and told me to return.' At this The Messenger of God (prayers & peace be upon him) said: 'What made you do that, Umar?' He said: 'O Messenger of God, may my father and mother be redeemed for you, did you send Abu Huraira with your sandals to proclaim to anyone he meets who bears witness that there is no god but God, being certain of that in his heart, to give him the glad tidings that he shall enter Paradise?' He said: 'Yes.' Umar said: 'Do not do so, I fear the people will trust in it solely, let them continue doing good deeds.' The Messenger of God (prayers & peace be upon him) said: 'Let them do so.' "

١٣- عن مُعاذِ بن جَبَلٍ رضى الله عنه قال: كنتُ رِدْفَ النبيِّ ﷺ، ليس بينى وبينَه إلا مُؤْخِرَةُ الرَّحْل، فقال: «يا مُعاذُ بنَ جَبَلٍ». قلتُ: لبَّيكَ يا رسولَ الله وسَعْدَيك، ثمَّ سار ساعة ثم قال: «يا مُعاذُ بن جَبَلٍ». قلتُ: لبَّيك يا رسولَ اللهِ وسَعْدَيْكَ، ثمّ سار ساعةً، ثم قال: «يا مُعاذُ بن جَبَلٍ». قلتُ: لبَّيكَ يا رسولَ اللهِ وسَعْدَيْكَ، قال: «هل تدرى ما حَقُّ الله على العبادِ؟». قال: قلتُ: اللهُ ورسولُه أعلم، قال: «فإنَّ حَقَّ الله على العبادِ أن يَعْبُدوه ولا يُشركوا به شيئًا». ثم سار ساعةً، ثم قال: «يا مُعاذُ بن جَبَل». قلتُ: لبَّيكَ يا رسولَ اللهِ وسَعْدَيْك، قال: «هل تدرى ما حقُّ العبادِ على الله

إذا فعلوا ذلك؟». قلتُ: اللهُ ورسوله أعلمُ، قال: «أن لا يُعَذِّبهم».

13. It was related that Mu'adh ibn Jabal said: "Once I was riding behind the Prophet (prayers & peace be upon him) nothing separated me from him but the rear of the saddle. The Prophet (prayers & peace be upon him) said: 'O Mu'adh ibn Jabal.' I replied: 'Here I am, at your service, O Messenger of God!' We went on for an hour and then he (prayers & peace be upon him) said: 'O Mu'adh ibn Jabal!' And I replied 'Here I am, at your service, O Messenger of God!' Then we went on for another hour and then he (prayers & peace be upon him) said: 'O Mu'adh ibn Jabal!' I replied: 'Here I am, at your service, O Messenger of God!' He said: 'Do you know what is due to God from His servants?' I said: 'God and His Messenger know best.' He said: 'What is due to God from His servants is that they worship Him alone and do not associate partners with Him.' Then we went on for another hour and then he (prayers & peace be upon him) said: 'O Mu'adh ibn Jabal!' I replied: 'Here I am, at your service, O Messenger of God!' He said: 'Do you know what is due to from God to His servants if they do that?' I said: 'God and His Messenger know best.' He (prayers & peace be upon him) said: 'He will not chastise them.'

١٤- عن محمود بن الرَّبيع رضى الله عنه عن عِتبانَ بن مالك رضى الله عنه: قدمتُ المدينةَ فلقيتُ عِتبانَ، فقلتُ: حديثٌ بلغنى عنك، قال: أصابنى فى بصرى بعضُ الشيء، فبعثت إلى رسولِ الله ﷺ: إنى أُحبُّ أن تأتينى فتصلِّى فى منزلى فأتّخذه مُصلّى. قال: فأتى النبىُّ ﷺ ومن شاءَ الله من أصحابه، فدخل، وهو يُصلِّى فى منزلى، وأصحابه يتحدَّثون بينهم، ثم أسندوا عُظْمَ ذلك وكِبْرَه إلى مالك بن دُخْشُم، قالوا: ودُّوا أنه دعا عليه فهلك، وودُّوا أنه أصابه شيء. فقضى رسولُ الله ﷺ الصلاةَ، وقال: «أليس يَشهد أنْ لا إلهَ إلا اللهُ وأنى رسولُ الله فيدخلَ النارَ أو تطعَمَهُ».

قال أنسٌ: فأعجبنى هذا الحديثُ، فقلتُ لابنى: اكتُبه، فكتَبَه.

14. It was related that Mahmoud ibn al Rabi'a said that Utban ibn Malik said: "I arrived in Madinah and met Utban, I said: I have been told a Hadith about you.' He said: 'I am suffering from an ailment in my eyes and so I sent to The Messenger of God (prayers & peace be upon him) saying: 'It is my greatest wish to invite you to honour my house with your presence and to pray in it so that I might take it as a place of prayer.' He said: 'The Prophet came with those of his Companions whom God pleased, he entered and offered prayer in my house and his Companions talked to each other, then they spoke concerning the hypocrites, and in particular about Malik ibn Dukhshum. They said that they wished the Prophet would invoke the curse of God upon him so that he would perish or suffer some misfortune. Meantime the Prophet finished praying and then said: 'Does not Malik ibn Dukhshum bear witness that there is no god but God and that I am indeed The Messenger of God (prayers & peace be upon him) ?' They said: 'Yes indeed he does so all the time, but not with sincerity.' He said: 'Whoever bears witness that there is no god but God and that I am The Messenger of God (prayers & peace be upon him) will not enter the Fire nor will its flames consume him.' Anas said: 'I was so moved by this Hadith that I asked my son to record it in writing and so he wrote it down.' "

١٥- عن أبى سعيد الخُدْرىّ رضى الله عنه: أنّ أُناسًا من عبدِ القَيسِ قدموا على رسول الله ﷺ فقالوا: يا نبىّ الله، إنَّا حَىٌّ من ربيعةَ، وبينَا وبينَكَ كُفّارُ مُضَرَ، ولا نقدرُ عليكَ إلا فى أَشهُرِ الحُرُمِ، فمُرنا بأمـرٍ نأمُرُ به مَن وراءَنا، وندخلُ به الجنّة إذا نحنُ أخذنا به. فـقال رسـولُ الله ﷺ: «آمُرُكم بأربعٍ، وأنهاكم عن أربعٍ: اعـبُدُوا الله ولا تُشركـوا به شيئًا، وأقـيموا الصَّلاةَ، وآتُوا الزّكاةَ، وصومـوا رمَضانَ، وأعطوا الخُمسَ من الغنائمِ.

وأنهـاكم عن أربعٍ: عن الدُّبَّاءِ والحَنْتم والمُزَفَّتِ والنَّقـيرِ». قـالوا: يا نبيَّ اللهِ مـا عِلمُكَ بالنَّقير؟ قال: «بلى، جذعٌ تنقُرونَه فتقذفون فـيه من القُطَيعاءِ - قال سعيدٌ: أو قال: من التمر - ثم تصُبّون فيه من الماء، حتى إذا سكَنَ غَلَيانُه شربتموه، حتى إنّ أحدكم - أو: إن أحدَهم - ليَضرِبُ ابنُ عمِّه بالسَّيف». قال: وفى القومِ رجلٌ أصابتْه جراحةٌ كذلك، قال: وكنتُ أخْبَؤُها حياءً من رسولِ ﷺ، فقلت: ففيم نشربُ يا رسولَ الله؟ قال: «فى أسْقَيَةِ الأدَم التى يلاث على أفواهِها». قالوا يا رسولَ الله، إن أرضَنا كثيرة الجرذان، ولا تَبْقَى بها أسقية الأدَم. فقال رسول الله ﷺ: «وإن أكلتها الجرذانُ، وإن أكلتها الجرذانُ، وإن أكلتهـا الجِرذانُ». قال: وقال نبىُّ اللهِ ﷺ لأشجِّ عـبدِ القَيسِ: «إنّ فـيك لخصلتين يُحبُّهما اللهُ: الحلم والأناة».

15. It was related that Abu Sa'id Al-Khudri said that a delegation of Abd al Qais tribesmen came to the Messenger of God (prayers & peace be upon him) and said: 'O Prophet of God! We are from the tribe of Rab'ia and the infidel tribe of Mudar lies between you and us and we can only come to you during the sacred month. So please order us to do a good deed to convey to our people who we have left at home, and so we may enter Paradise if we do it.' Then the Messenger of God (prayers & peace be upon him) said: ' I order you to do four things and forbid you from doing four things: To worship God alone and not to associate anything with Him. To establish prayer. To pay obligatory charity. To fast during the month of Ramadan. To give one fifth of war spoils to the cause of God. I forbid you four things, namely, Dubba, Hantam, Naqir and Muzaffat.' These were the names of pots in which alcoholic drinks were prepared. They said: 'O Prophet of God! What would you say about Al Naqir?' He (prayers & peace be upon him) said: 'It is a tree stump which they hollow out and you throw in it ripe and unripe dates, then you add water and leave it to ferment, then when it

is brewed you drink it. So if any of you drinks it he would strike his own cousin with the sword.' He said: 'There was among the delegation a man who had suffered a wound for that same reason, but he hid it from The Messenger of God (prayers & peace be upon him) because of his shyness. So I said: 'In what should we drink O Messenger of God?' He said: 'From waterskins whose necks are tied up by string.' They said: 'O Messenger of God! Our land is full of rats that eat at the waterskins.' So The Messenger of God (prayers & peace be upon him) said: 'Even if the rats have eaten at it.' 'Even if the rats have eaten at it.' He said that the Prophet of God told Al Ashag of the tribe of Abd al Qais: 'You have two traits which God loves: tolerance and patience'."

١٦- عن أبى ذَرٍّ رضى الله عنه قال: قلتُ يارسولَ الله: أىُّ الأعمالِ أفضل؟ قال: «الإيمان بالله والجهادُ فى سبيله». قال: قلتُ: أىُّ الرِّقاب أفضل؟ قال: «أنْفَسُها عندَ أهلها وأكثرُها ثمنًا». قالَ: قلتُ: فإن لم أفعل؟ قال: «تُعينُ صانعًا أو تَصْنعُ لأخْرَقَ». قال: قلت: يا رسول الله، أرأيتَ إن ضَعُفْتُ عن بعضِ العملِ؟ قال: «تكفُّ شَرَّكَ عن الناسِ، فإنها صَدَقَةٌ منكَ على نفسك».

16. It was related that Abu Zarr said: 'I asked The Messenger of God (prayers & peace be upon him) : 'Which are the best deeds?' He said: 'To believe in God and to strive in His Cause.' I asked: 'Which is the best slave to free?' He said: 'The most valuable and highly priced to his master.' I asked: 'If I cannot do that?' He said: 'Help a craftsman or make something for someone who cannot do anything for himself.' I said: 'O Messenger of God! I am old and unable to do these things.' He said: 'Avoid wronging the people, that will be a charity from you to yourself.'

١٧- عن أبى هريرة رضى الله عنه عن النبى ﷺ قال: «لا يزال الناس يسألونكم عن

العلم حتى يقولوا: هذا الله خَلَقَنَا، فمن خَلَقَ الله». قـال: وهو آخذٌ بيد رجلٍ، فقال: صدق الله ورسـوله، قـد سألنى اثنان وهذا الثـالث. أو قال: قـد سألنى واحـد، وهذا الثانى.

عن أبى هريرة رضى الله عنـه عن النبى ﷺ قـال: «لا يزالون يسـألونك يا أبا هريرة حتى يقـولوا: هذا اللهُ، فمَنْ خَلَقَ اللهَ». قـال: فبـينا أنا فى المسجد إذ جـاءنى ناسٌ من الأعـراب، فقـالوا: يا أبا هريرة، هذا اللهُ خَلَقَنا، فَمَنْ خَلَقَ اللهَ؟ قـال: فـأخذ حـصىً بكفِّه فرمـاهم به، ثم قـال: قوموا قوموا، صَدَق خليلى ﷺ.

17. It was related that Abu Huraira said that the Prophet (prayers & peace be upon him) said: "People will continue to question you about knowledge to the point that they will say: 'God created us, so who created God?' He said this while holding the hand of a man, and that man said: 'God and His Messenger are truthful, two people have just asked me that question and this is the third.' Or he said: 'One man has asked me and this is the second.' And it was also related that Abu Huraira said that the Messenger of God (prayers & peace be upon him) said: 'People will continue to question you, O Abu Huraira, to the point that they will say: 'So there is God, but who created God?' he said: 'While I was in the Mosque some Bedouin came to me saying: 'O Abu Huraira, God created us, so who created God?' He said: 'I picked up some pebbles in my hand and threw them at them and said: 'Get out, my friend is truthful.' "

١٨- عن سُفيانَ بن عبدِ الله الثَّقَفىِّ رضى الله عنه قال: قلت: يا رسول الله، قُلْ لى فى الإسلام قولاً لا أسأل عنه أحدًا بَعْدَكَ. وفى حديث أبى أُسامةَ: غيرَكَ. قال: «قُلْ: آمنتُ بالله، ثم استقمْ».

18. It was related that Sufian ibn Abd Allah al Thaqafi said that he said: "O Messenger of God! Teach me something of Islam that I

would not ask anyone after you?' Abi Usama related: 'Anyone other than you.' He said: 'Say 'I believe in God' and thereafter be constant in doing good deeds.' "

١٩- عن أبى هريرةَ رضى الله عنه: أنَّ رسولَ الله ﷺ قال: «ما من الأنبياء مِنْ نبىَ إلا قد أُعطىَ من الآيات ما مثلُه آمَنَ عليه البَشرُ، وإنما كان الذى أوتيتُ وحيًا أوحى الله إلىّ، فأرجو أنْ أكونَ أكثرَهم تابعًا يومَ القيامة».

19. It was related that Abu Huraira said that The Messenger of God (prayers & peace be upon him) said: "All of the Prophets were given miracles, which miracles mankind believed in. But I have been given the Revelation which God Almighty revealed to me, and I hope to have the greatest number of devotees on the Day of Judgment."

٢٠- عن أبى هُريرةَ رضى الله عنه، عن رسول الله ﷺ أنه قال: «والذى نفسُ محمدٍ بيده، لا يَسمعُ بى أحدٌ من هذه الأُمَّة، يهودىّ، ولا نصرانىّ، ثم يموتُ ولم يؤمِنْ بالذى أُرسلت به، إلا كان من أصحابِ النارِ».

20. It was related that Abu Huraira said that The Messenger of God (prayers & peace be upon him) said: "By Him is Whose Hands is the soul of Mohammed, anyone of this nation, Jews or Christians, who hears of me and does not believe in that with which I have been sent and then dies disbelieving, shall be one of the dwellers of the Fire."

٢١- عن صالحِ بن صالحٍ الهَمْدانىِّ، عن الشَّعبىِّ قال: رأيتُ رجلاً من أهل خُراسانَ، سأل الشَّعبىَّ فقال: يا أبا عمرو، إن مَنْ قِبَلَنا من أهلِ خُراسانَ يقولون فى الرجلِ إذا أعتَقَ أمتَه ثم تزوجها: فهو كراكب بَدَنته. فقال الشّعبىُّ: حدَّثنى أبو بُردةَ بنُ أبى موسى عن أبيه: أنَّ رسولَ الله ﷺ قال: «ثلاثةٌ يؤتَوْن أجرَهم مرَّتين: رجلٌ من أهلِ الكتابِ آمَنَ بنبيِّه وأدركَ النبىَّ ﷺ، فآمن به واتَّبعه وصدَّقه، فله أجران. وعبدٌ

مملوكٌ أدّى حَق الله عزَّ وجلَّ عليه، وحقَّ سيِّده، فله أجران. ورجلٌ كانت له أمَة فَغَذّاها فأحسَنَ غذَاءَها، ثم أدبَّها فأحسَنَ أدَبها، ثمّ أعتَقها وتزوَّجَها، فله أجران». ثم قال الشّعبيُّ للخُراساني: خذ هذا الحديث بغير شيء، فقد كان الرجلُ يرحلُ فيما دونَ هذا إلى المدينة.

21. It was related that Salih ibn Salih El Hamadany said that Sha'bi was asked by a man of Khurasan: "O Abu Amr, some of the people of Khurasan among us say that a man who frees his slavegirl and then marries her is as one who has riden over a sacrificial animal." Sha'bi said: "Abu Burda ibn Abu Musa related to me that his father said that The Messenger of God (prayers & peace be upon him) had said: 'There are three who will be given a double reward, for the one from the People of the Book who believed in his Messenger and lived to witness the era of the Prophet (Mohammed) (prayers & peace be upon him) and who believed in him and followed him and bore witness to his truth, for such there is a double reward, and for the slave who fulfills his obligations to God Almighty and fulfills his obligations to his master, for such there is a double reward, and for the one who had a slavegirl and fed her well and taught her good manners and did that well and then freed her and then married her, for such there is a double reward. Then Sha'bi said to al Khurasani: 'Take this Hadith freely, you should know that a man used to travel to Madinah for a lesser Hadith than this.' "

٢٢- عن أنسٍ رضى الله عنه، عن النبيّ ﷺ قال: «ثلاثٌ من كُنَّ فيه وَجَدَ بهنَّ حلاوة الإيمان: من كان اللهُ ورسولُه أحبَّ إليه ممَّا سواهما، وأن يُحبَّ المرء لا يُحبُّه إلا لله، وأن يكرهَ أن يعودَ فى الكفر - بعدَ أن أنقذَه اللهُ منه - كما يكرهُ أن يُقذَفَ فى النارِ».

22. It was related that Anas said that The Prophet (prayers & peace be upon him) said: "Whoever possesses the following three traits will have the sweetness of faith:-

That God and His Messenger are dearer to him above all else.

When he loves someone he does so only for God's sake.

That he despises to revert to atheism - after God has saved him from it - as much as he despises to be cast into the Fire."

٢٣- عن أنسٍ رضى الله عنه قـال: قـال رسولُ الله ﷺ: «لا يؤمـنُ أحدكم حتى أكونَ أحب إليه من ولدِه ووالدِه والنّاسِ أجمعينَ».

23. It was related that Anas said that The Messenger of God (prayers & peace be upon him) said: "None of you will have attained faith until he loves me more than his father, his children and all mankind."

٢٤- عن أنسٍ رضى الله عنه، عن النـبىِّ ﷺ قال: «والذى نفسى بيـدِه، لا يؤمن عبدٌ حتى يُحبَّ لجارِه - أو قال: لأخيه - ما يُحبُّ لنفسِه».

24. It was related that Anas said that The Prophet said: "By Him in Whose hands is my soul, no servant will have attained faith until he loves his neighbour." And it was also related that he said: "Until he loves for his brother what he loves for himself."

٢٥- عن العـبّاسِ بن عبـدِ المطَّلبِ رضى الله عنه: أنه سَمِعَ رسولَ الله ﷺ يقـول: «ذاق طعمَ الإيمانِ مَنْ رضيَ باللهِ ربّاً، وبالإسلامِ دينًا، وبمحمدٍ رسولاً».

25. It was related that Al Abbas ibn Abd Al Muttalib said that he heard The Messenger of God (prayers & peace be upon him) say: "The one who is satisfied with God as his Lord and Islam as his Religion, and Mohammed as his Messenger, will taste the sweetness of faith."

٢٦- عن عبد الله بن عَمْرو رضى الله عنهما قال: قال رسولُ الله ﷺ: «أربعٌ من كُنَّ فيه كان مُنافقًا خالصًا، ومن كان فيه خَلّةٌ منهنَّ كان فيه خلّةٌ من نفاقٍ حتى يدعَها: إذا حَدَّثَ كَذَبَ، وإذا عاهَدَ غَدَرَ، وإذا وعَدَ أخْلَفَ، وإذا خاصَمَ فَجرَ». غير أن فى حديث سُفيانَ: «وإن كانت فيه خَصلةٌ منهنَّ كانت فيه خَصلةٌ من النِّفاق».

26. It was related that Abd Allah ibn Amr said that The Messenger of God (prayers & peace be upon him) said: "There are four traits, whoever has them all is an utter hypocrite and whoever has one has that trait of hypocrisy until he gives it up. If he speaks he lies, if he is trusted he betrays, if he promises he breaks it and if he is an adversary he is vulgar." And it was also related that Abu Sufian said: "If one has one of those traits he has the trait of hypocrisy."

٢٧- عن أبى هُريرةَ رضى الله عنه: أن رسولَ الله ﷺ قال: «آيةُ المنافقِ ثلاثٌ: إذا حَدَّثَ كَذَبَ، وإذا وعَدَ أخْلَفَ، وإذا اؤتُمِنَ خانَ».

27. It was related that Abu Huraira said that The Messenger of God (prayers & peace be upon him) said: "There are three traits in a hypocrite; When he speaks, he lies. When he promises, he fails. When he is trusted, he betrays."

٢٨- عن كعب بن مالكٍ رضى الله عنه قال: قال رسولُ الله ﷺ: «مثل المؤمن كمَثَلِ الخامة من الزَّرعِ تُفيئُها الريحُ، تصرعُها مرّةً وتعدلُها أُخرى حتى تهيج. ومثل الكافرِ كمَثَلِ الأرْزَة المجذيةِ على أصلها، لا يُفيئُها شىءٌ حتى يكون انجعافُها مرةً واحدةً». وفى رواية: «وتعدلُها مرةً، حتى يأتيَهُ أجلُه، ومَثَلُ المنافقِ مَثَلُ الأرْزَةِ المجذيةِ التى لا يُصيبُها شىءٌ».

28. It was related that Ka'b ibn Malik said that the Messenger of God (prayers & peace be upon him) said: "The similitude of the believer is as the young plant, the wind flexes it, once it bends it

and then it straightens it, until it grows. But the similitude of the unbeliever is as the pine tree which is solid to its roots, nothing can bend it until it is broken once and for all." It was also related that "Once it straightens until its destiny is fulfilled. And the similitude of the hypocrite is as the pine tree solid to its roots, nothing affects it."

٢٩- عن عبد الله بن عُمَرَ رضى الله عنهما قال: كنّا عندَ رسول الله ﷺ فقال: «أخبرونى بشجرة شِبْهِ - أو: كالرَّجلِ - المسلِم، لا يتَحاتُّ ورقُها، تؤتى أُكُلَهَا كُلَّ حينٍ». قال ابنُ عُمرَ: فوقع فى نفسى أنها النّخلةُ، ورأيتُ أبا بكرٍ وعمرَ لا يتكلمان، فكرهتُ أن أتكلَّمَ أو أقول شيئًا، فَقَالَ عمرُ: لأن تكونَ قلتَها أحبُّ إلىَّ من كذا وكذا.

29. It was related that Abd Allah ibn Umar said: "We were with The Messenger of God (prayers & peace be upon him) when he said: 'Tell me the name of the tree which is like the Muslim, whose leaves do not fall and which gives fruit all the time.' Ibn Umar said: 'I thought of the date palm but I saw that Abu Bakr and Umar did not speak so I felt to shy to answer, when Umar knew he said: 'Had you answered, it would have been better for me than so and so.' "

٣٠- عن أبى هُريرةَ رضى الله عنه قال: قال رسول الله ﷺ: «الإيمان بِضْعٌ وسَبعونَ - أو: بِضْعٌ وستُّونَ - شُعبةً، فأفضلُها قولُ لا إلهَ إلا اللهُ، وأدناها إماطةُ الأذى عن الطريق، والحياءُ شُعبةٌ من الإيمانَ».

30. It was related that Abu Huraira said that The Messenger of God (prayers & peace be upon him) said: "Faith consists of a little over seventy - or a little over sixty elements, the best of them is 'There is no god but God' and the least of them is removing harm from the way, and shyness is a part of faith."

٣١- عن أبي قَتادةَ رضـي الله عنه قال: كُنّا عندَ عمرانَ بن حُصَيْنٍ فـي رَهْط، وفينا بُشَيْرُ بنُ كعب، فحـدَّثنا عمرانُ يومئـذ قال: قال رسولُ الله ﷺ: «الحيـاءُ خيرٌ كُلُّه. أو قال: الحياءُ كُلُّهُ خيرٌ». فـقال بُشَيْرُ بنُ كعب: إنّا لنجدُ في بعض الكُتُب - أو الحكمة - أنَّ منه سكينة ووقارًا لله تعالى، ومنه ضَعْفٌ. قال: فـغضبَ عمرانُ حتى احْمَرَّتا عيناه، وقال: ألا أُراني أُحدِّثُك عن رسول الله ﷺ وتُعارضُ فيه؟ قال: فأعاد عمرانُ الحديثَ، قال: فأعاد بُشْيرٌ، فغضبَ عِمرانُ، فما زلنا نقولُ: إنه منّا أبا نُجَيد، إنه لا بأسَ به.

31. It was related that Abu Qatada said: "We were in a group sitting with Umran ibn Husain and among us was Bashir ibn Ka'b. That day Umran related that the Messenger of God (Prayers and peace be upon him) said: "Shyness is the best virtue", or he said 'shyness is the best of virtues.' Then Bashir ibn Ka'b said: 'We have read in some books that a part of it is serenity and devotion to God Almighty and a part of it is weakness.' He said that Umran became so angry that his eyes reddened and he said: 'I am relating the Hadith of The Messenger of God (prayers & peace be upon him) to you and you argue about it?' Umran repeated the Hadith, Abu Qatada said that Bashir then repeated what he had said. Then Umran became angry, and we told him: 'O Abu Nujaid, he is one of us and he does not mean any harm.' "

٣٢- عن أبي شُرَيح الخزاعي رضي الله عنه: أن النبيَّ ﷺ قال: «من كان يؤمنُ بالله واليومِ الآخرِ فليُحسِنْ إلى جارِه، ومن كان يؤمنُ باللهِ واليومِ الآخر فليُكرِمْ ضيفَه، ومن كان يؤمنُ باللهِ واليومِ الآخرِ فليقُلْ خيرًا أو ليسكتْ».

32. It was related that Abu Shuraih al Khuza'I said that the Prophet (prayers & peace be upon him) said: "Whoever believes in God and the Last Day, let him be good to his neighbour, and whoever believes in God and the Last Day, let him honour his guest, and whoever believes in God and the Last Day, let him

speak of good or remain silent."

٣٣- عن أبى هُريرةَ رضى الله عنه: أن رســولَ الله ﷺ قال: «لا يدخلُ الجنّةَ من لا يأمن جارُه بوائقَه».

33. It was related that Abu Huraira said that The Messenger of God (prayers & peace be upon him) said: "The one whose neighbour is not safe from his harm will not enter Paradise."

٣٤- عن طارقِ بن شِهاب قال: أوّلُ من بدأ بالخطبة يومَ العــيدِ قبلَ الصلاة مَروانُ، فقام إليه رجلٌ فقــال: الصلاةُ قبلَ الخطبةِ. فقال: قد تُرِك ما هنالك، فــقال أبو سعيد: أمّا هذا فقد قضى ما عليه، سمعتُ رسولَ الله ﷺ يقول: «من رأى منكم مُنكرًا فليغَيِّرْه بيدِه، فإن لم يستطعْ فبلسانِه، فإن لم يستطعْ فبقلبه، وذلك أضعفُ الإيمان».

34. It was related that Takiq ibn Shihab said: "The one who initiated giving the speech before the prayer on the Feast day was Marwan. A man rose up and told him: 'The prayer should be before the speech.' So he said: 'This practice has been abandoned.' Then Abu Sa'id said: 'That man has fulfilled his responsibility, I have heard The Messenger of God (prayers & peace be upon him) say: 'If any of you see something wrong he must try to change it with his hand, and if he is unable then with his tongue, and if he is unable then with his heart, and that is the weakest of faith."

٣٥- عن عبدِ الله بن مــسعودٍ رضى الله عنه: أن رسولَ الله ﷺ قــال: «ما من نبيٍّ بعــثَه الله تعالى فى أُمّةٍ قــبلى إلا كــان له من أُمّته حَواريُّونَ وأصــحابٌ، يأخــذونَ بسُنّته ويقتدونَ بأمرِه، ثم إنها تخلُفُ من بعدِهــم خُلُوفٌ يقولونَ مالا يفعلونَ، ويفعلون ما لا يؤمَرون، فــمَنْ جاهدَهم بيــدِه فهــو مؤمنٌ، ومن جــاهدَهم بلسانه فــهو مــؤمنٌ، ومَنْ جاهدَهم بقلبــه فهو مؤمنٌ، وليس وراءَ ذلك من الإيمــانِ حبّةُ خَردَلٍ». قال أبو رافع:

فحدَّثت عبد الله بن عمـرَ فأنكره عليَّ، فقدم ابنُ مسعودٍ فنزل بقناة، فاستـتبعنى إليه عبد الله بن عمَرَ رضى الله عنهما يعوده، فانطلقتُ مـعه، فلمّا جلسنا سألتُ ابنَ مسعودٍ عن هذا الحديث، فحدَّثنيه كما حدَّثتُ ابن عمر.

35. It was related that Abd Allah ibn Masoud said that The Messenger of God (prayers & peace be upon him) said: "All the Prophets God Almighty sent before me had disciples and companions among their people who followed their ways and heeded whatever he enjoined upon them. Then after them there followed a succession of people who said what they did not practice, and practiced what they were not enjoined to do. Whoever strives against them with his hands is a believer, and whoever strives against them with his tongue is a believer, and whoever strives against them with his heart is a believer, and beyond that there is not even a mustard seed weight of faith. Abu Rafa said: 'I told Abd Allah ibn Umar that, and he did not accept it, then Ibn Masoud arrived in Qanah and Abd Allah ibn Umar asked me to come with him to visit him. I went with him and when we were seated I asked Ibn Masoud about this Hadith and he related it exactly as I had related it to Ibn Umar'."

٣٦- عن زِرِّ بن حُبَيش رضى الله عنه قال: قـال عليٌّ بن أبى طالب رضى الله عنه: والذى فلق الحبَّةَ وبرأ النَّسـمة، إنَّه لَعهْدُ النبىِّ الأُمِّىِّ ﷺ إلىَّ: أنْ لا يُحـبُّنى إلا مؤمنٌ ولا يُبغضُنى إلا منافقٌ.

36. It was related that Zirr ibn Hubaish said that Ali ibn Abu Talib said: "By The One Who splits the grain and created every living soul , the unlettered Prophet gave me a pledge that no one would love me except a believer and no one would hate me except a hypocrite."

٣٧- عن البراءِ رضىَ اللهُ عـنه، عن النبى ﷺ أنه قال فى الأنصـار: «لا يُحبُّهم إلا مؤمنٌ، ولا يُبغضُهم إلا منافقٌ. من أحبَّهم أحبَّه اللهُ، ومن أبغضَهم أبغضَه اللهُ».

37. It was related that Al Bara'a said that the Prophet said concerning the Helpers (Al Ansar) : "No one would love them except a believer, and no one would hate them except a hypocrite, and whoever loves them God will love him, and whoever hates them God will hate him."

٣٨- عن أبى هُريرةَ رضىَ الله عنه: أن رسـولَ الله ﷺ قال: «إن الإيمانَ ليـأرزُ إلى المدينةِ كما تأرزُ الحيّةُ إلى جُحرِها».

38. It was related that Abu Huraira said that The Messenger of God (prayers & peace be upon him) said: "Faith will find its refuge in Madinah, as the snake finds refuge in its hole."

٣٩- عن أبى هُريرةَ رضىَ الله عنه قال: سـمعتُ رسولَ الله ﷺ يقـول: «جاءَ أهلُ اليمنِ، هم أرقُّ أفـئدةً، وأضعفُ قلوبًا، الإيمانُ يمانٍ، والحكمـةُ يمانيَةٌ. السكينةُ فى أهلِ الغَنَمِ، والفَخرُ والخُيَلاء فى الفَدَّادينَ أهلِ الوَبَرِ، قِبَلَ مَطْلعِ الشمسِ».

39. It was related that Abu Huraira said: "I heard The Messenger of God (prayers & peace be upon him) say: 'As for the people of Yemen, they have more compassion and humility. Faith isYemeni and wisdom is Yemeni. Serenity is a trait of goatherds and shepherds, and pride and conceit is a trait of those who keep camels, those who abide in tents before dawn."

٤٠- عن جـابرِ بن عـبد الله رضىَ الله عنهـمـا قـال: قال رسـولُ الله ﷺ: «غلَظُ القلوبِ والجفاءُ فى المشرقِ، والإيمانُ فى أهلِ الحجازِ».

40. It was related that Jabir ibn Abd Allah said that The Messenger of God (prayers & peace be upon him) said: "Hardness of heart and severity are in the East and faith is in the people of Hijaz."

٤١- عن عائشة رضى الله عنها قالت: قلتُ: يا رسولَ الله، ابنُ جُدْعانَ كان فى الجاهليّة يَصِلُ الرَّحمَ، ويُطعِمُ المسكينَ، فهل ذلك نافعهُ؟ قال: «لا ينفعه، إنه لم يَقُلْ يومًا: رَبِّ اغفرْ لى خطيئتى يومَ الدِّينِ».

41. It was related that Aisha said: "I said: 'O Messenger of God! Ibn Juda'an used to keep his womb relations and feed the poor during the times of ignorance. Will that benefit him?' He said: 'That will not benefit him because he did not ever say 'My Lord forgive me my sins on the Day of Judgment.'"

٤٢- عن أبى هُريرةَ رضى الله عنه قال: قال رسولُ الله ﷺ: «لا تدخُلونَ الجَنَّةَ حتى تُؤمنوا، ولا تُومنون حتى تحابُّوا، أوَلا أَدُلُّكم على شيء إذا فعلتموه تحاببتم؟ أفشُوا السَّلامَ بينَكم».

42. It was related that Abu Huraira said that The Messenger of God (prayers & peace be upon him) said: "You will not enter Paradise until you believe, and you will not believe until you love one another, shall I tell you of something which if you do it, you will love each other? Spread peace among yourselves."

٤٣- عن أبى هُريرةَ رضى الله عنه: أن رسولَ الله ﷺ قال: «لا يزنى الزَّانى حينَ يزنى وهو مؤمنٌ، ولا يَسرِقُ السارقُ حين يَسرِقُ وهو مؤمنٌ، ولا يشربُ الخمرَ حين يشربُها وهو مؤمنٌ». وكان أبو هُريرةَ يُلحِقُ معهنَّ: «ولا ينتهبُ نُهبةً ذاتَ شرفٍ يرفعُ الناسُ إليه فيها أبصارَهم حين ينتهبُها وهو مؤمنٌ». وفى حديث هَمَّام: «يرفَعُ إليه المؤمنونَ أعيُنَهم فيها وهو حين ينتهبُها مؤمنٌ» وزاد: : «ولا يَغُلُّ أحدُكم حين يَغُلُّ وهو مؤمنٌ، فإياكم إيّاكم».

43. It was related that Abu Huraira said that the Messenger of God (Prayers and peace be upon him) said: "The fornicator does not commit fornication while he is a believer, and the thief does not

steal while he is a believer, and the drunkard does not intoxicate himself while he is a believer." Abu Huraira added to that: "No well respected man who is admired by the people forcibly snatches the property of others without right while he is a believer." It was also related by Hammam: "The believers raise their eyes is respect to him, he is not a believer when he forcibly snatches without right." And he added: "None of you is a believer when he steals from something he has been entrusted with, so beware of committing such a thing, so beware of committing such a thing."

٤٤- عن أبى هُريرةَ رضى الله عنه، عن النبىِّ ﷺ قال: «لا يُلدَغُ المؤمنُ من جُحْرٍ واحدٍ مرَّتينِ».

44. It was related that Abu Huraira said that the Prophet (prayers and peace be upon him) said: "A believer is never harmed twice by the same thing."

٤٥- عن أبى هُريرةَ رضى الله عنه قال: جاء ناسٌ من أصحاب النبىِّ ﷺ إلى النبى ﷺ فسألوه: إنا نجدُ فى أنفُسنا ما يتعاظَمُ أحدُنا أن يتكلَّم به. قال: «وقد وجدتموه». قالوا: نعم، قال: «ذاك صريحُ الإيمان».

45. It was related that Abu Huraira said: "Some of the Companions of the Prophet came to him and asked: "We had thoughts of which we deemed were unbefitting to speak." He said: "It came to you?' They said: "Yes." He said: "This is clarity of faith."

٤٦- عن عبدِ الرحمنِ بن أبى بكْرَةَ، عن أبيه رضى الله عنه قال: كُنَّا عندَ رسولِ الله ﷺ فقال: «ألا أُنبِّئُكم بأكبرِ الكبائر - ثلاثًا -: الإشراكُ بالله، وعُقوقُ الوالدَيْن، وشهادةُ الزُّورِ. أو: قولُ الزُّورِ». وكان رسولُ اللهِ ﷺ مُتَّكِئًا فجلس، فما زالَ يُكَرِّرُها حتى قُلنا: ليتَه سكَتَ.

46. It was related that Abd Al Rahman ibn Abi Bakra said that his father said: "We were seated among a group with the Messenger of God (Prayers and peace be upon him) , then he said: 'Shall I tell you what are the greatest sins?' He repeated the question three times. 'Associating anything with God, disobedience to parents, bearing false witness.' The Messenger of God (prayers & peace be upon him) reclined, and then sat up and repeated it until we wished for him to cease."

٤٧- عن أبى هريرةَ رضى الله عنه: أن رسولَ الله ﷺ قال: «اجتنبوا السبعَ الموبقات». قيل: يا رسولَ الله وما هُنَّ؟ قال: «الشِّركُ بالله، والسِّحْرُ، وقتلُ النَّفسِ التى حرَّم اللهُ إلا بالحقِّ، وأكلُ الرِّبا، وأكلُ مالِ اليتيمِ، والتَّولِّى يومَ الزَّحفِ، وقذفُ المُحْصَنَاتِ الغافلاتِ المؤمناتِ».

47. It was related that Abu Huraira said that The Messenger of God (prayers & peace be upon him) said: "Abstain from the seven most destructive things." It was said: "O Messenger of God, what are they?" He said: "Associating anything with God, magic, killing the soul which God has forbidden except by right, devouring usury, devouring the wealth of orphans, desertion of the battlefield, slandering of an innocent believing woman."

٤٨- عن عبدِ الله بنِ عُمَرَ رضى الله عنهما، عن النبىّ ﷺ أنه قال فى حَجَّة الوَداعِ: «ويَحكُم - أو قال: ويلكُم - لا تَرجِعوا بَعْدى كُفَّارًا، يَضرِبُ بَعضُكُم رِقَابَ بَعضٍ».

48. It was related that Abd Allah ibn Umar said that the Prophet (Prayers and peace be upon him) said on the Farewell Pilgrimage: "Woe to you! Do not return to unbelief after me, striking at one another's necks."

٤٩- عن أبى عُثمان قال: لمّا ادُّعِىَ زيادٌ لقيتُ أبا بَكْرَةَ رضى الله عنه، فقلتُ له: ما هذا الذى صنَعْتُمْ؟ إنى سمعتُ سعدَ بن أبى وقّاص يقولُ: سَمعَ أُذُنى من رسولِ

الله ﷺ وهو يقولُ: «من ادَّعــى أبًا فى الإســلام غيرَ أبيــه، يعلم أنهُ غيرُ أبيــه، فالجنَّةُ عليه حرامٌ». فقال أبو بَكْرَةَ: وأنا سمعتهُ من رسولِ الله ﷺ.

49. It was related that Abu Uthman said: "When Ziyad made his claims, I met Abu Bakra and I asked him: 'What is it? I have heard Sa'd ibn Abi Waqqas say: 'My ears have heard The Messenger of God (prayers & peace be upon him) saying: 'Whoever claims a father other than his true father knowingly will be prohibited from entering Paradise.'' Abu Bakra said: 'And I have heard it also from The Messenger of God (prayers & peace be upon him).' "

٥٠- عن أبى ذَرّ رضى الله عنه: أنه سَمِعَ رســولَ الله ﷺ يقــول: «ليس من رجلٍ ادَّعى لغيرِ أبيه وهو يعلمهُ إلا كفَر، ومن ادَّعى ما لــيس له فليس منَّا، وليتبوأ مقعده من النارِ. ومن دعا رجلاً بالكفرِ أو قال: عدوَّ الله، وليس كذلك، إلاَّ حارَ عليه».

50. It was related that Abu Dharr said that he heard The Messenger of God (prayers & peace be upon him) say: "Anyone who claims a father other than his true father knowingly is an unbeliever. And whoever deliberately claims anything which is not his is not one of us. Let him await his place in the Fire. And anyone who calls another an unbeliever or says he is the enemy of God, while he is not, he has oppressed him."

٥١- عن عــبد الله بن مســعود رضى الله عنــه قال: قال رجلٌ: يــا رسولَ الله، أىُّ الذنبِ أكــبرُ عندَ الله؟ قــال: «أن تدعــوَ لله ندّاً وهو خلَقَكَ». قال: ثم أىّ؟ قــال: «أن تقتلَ ولدَكَ مخافةَ أن يطعمَ معك». قال: ثمّ أىّ؟ قال: «أن تُزانىَ حَليلةَ جَارِكَ». فأنزلَ اللهُ عزَّ وجل تصديقَها: ﴿وَالَّذِينَ لا يَدْعُونَ مَعَ اللَّهِ إِلَهًا آخَرَ وَلا يَقْتُلُونَ النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلاَّ بِالْحَقِّ وَلا يَزْنُونَ وَمَن يَفْعَلْ ذَلِكَ يَلْقَ أَثَامًا﴾ [الفرقان: ٦٨].

51. It was related that Abd Allah ibn Masoud said that a man asked

The Messenger of God (prayers & peace be upon him) : "Which sin is the most grievous?" He said: "To associate an equal to God Who is The One who created you." The man asked: "And what is the next most grievous after that?" He said: "To kill your child from fear of poverty." The man asked: "And what is the next most grievous after that?" He said: "To commit adultery with your neighbour's wife." Then God Almighty revealed: "And they do not invoke with God any other god, nor kill any soul God has forbidden, except by right, nor commit adultery, and whoever does this shall meet the price of sin." (Surah 25 verse 68)

٥٢- عن جابر بن عبدِ الله رضى الله عنهما قال: أتى النبىَّ ﷺ رجلٌ فقال: يا رسولَ الله، ما الموجبتان؟ قال: «من ماتَ لا يُشرِكُ باللهِ شيئًا دَخَلَ الجنَّةَ، ومن ماتَ يُشرِكُ باللهِ شيئًا دَخَلَ النارَ».

52. It was related that Jabir ibn Abd Allah said that a man came to the Prophet and said: "O Messenger of God, what are the two determining characteristics?" He said: "Anyone who dies without attributing any partner to God will enter Paradise and anyone who dies while attributing any partner to God will enter the Fire."

٥٣- عن أبى الأسْوَدِ الدِّيلىِّ: أنَّ أبا ذَرٍّ رضى الله عنه حدَّثه أنه قال: أتيتُ النبىَّ ﷺ وهو نائمٌ، عليه ثوبٌ أبيضُ، ثم أتيتُهُ فإذا هو نائمٌ، ثم أتيتُه وقد استيقظ، فجلستُ إليه، فقال: «ما مِنْ عبدٍ قال لا إلهَ إلا اللهُ، ثم ماتَ على ذلك إلا دَخَلَ الجنَّةَ». قلتُ: وإن زنى وإن سرقَ؟ قال: «وإن زنى وإن سرق». قلتُ: وإن زنى وإن سرق؟ قال: «وإن زنى وإن سرق». ثلاثًا، ثم قال فى الرابعة: «على رَغْمِ أنفِ أبى ذَرٍّ». قال: فخرج أبو ذَرٍّ وهو يقولُ: وإن رَغِمَ أنفُ أبى ذَرٍّ.

53. It was related that Abu Aswad al Diyly said that Abu Dharr said: "I went to the Prophet (prayers & peace be upon him) when he was sleeping wearing white garments. Then I went to him again and he was still sleeping, then I went to him when he had woken up and I sat beside him. He said: "Anyone who says: 'There is no god but God,' and then dies believing in that will be admitted to Paradise.' I said: 'Even if he has committed adultery and theft?' He said: 'Even if he committed adultery and theft.' I said: 'Even if he had committed adultery and theft?' He said: 'Even if he had committed adultery and theft.' I said: 'Even if he had committed adultery and theft?' Upon the fourth time he said: 'Even so despite Abu Dharr's dislike of it." He said that Abu Dharr went away repeating: "Even so despite Abu Dharr's dislike of it."

٥٤- عن عبـد الله بن مسعودٍ رضى الله عنـه، عن النبىِّ ﷺ قال: «لا يدخلُ الجنَّةَ من كان فى قلبِهِ مثقالُ ذرَّةٍ من كِبْرٍ». قال رجلٌ: إن الرجلَ يُحبُّ أن يكونَ ثوبُه حسنًا، ونعلُهُ حسنةً؟ قال: «إن اللهَ جميلٌ يُحِبُّ الجمالَ، الكِبْرُ بَطَرُ الحقِّ وغَمْطُ الناسِ».

54. It was related that Abd Allah ibn Masoud said that the Prophet said: "Whoever has as much as the weight of an atom of pride in his heart will not be admitted into Paradise." A man said: "People like to dress well and to wear fine shoes?" He said: "God is beauty and He loves beauty, and pride is rejection of rights and oppression of the people."

٥٥- عن أبى هُريرةَ رضى الله عنه قال: قالَ رسـول الله ﷺ: «اثنتانِ فى النَّاسِ هما بهم كفرٌ: الطعنُ فى النَّسبِ، والنِّياحةُ على الميتِ».

55. It was related that Abu Huraira said that The Messenger of God (prayers & peace be upon him) said: "There are two traits in people which are equal to disbelief: To deny one's lineage

and to wail over the deceased."

٥٦- عن زيد بن خالدٍ الجهنيِّ رضى الله عنه قال: صلَّى بنا رسولُ الله ﷺ صلاةَ الصُّبحِ بالحُدَيْبِيةِ فى إثْرِ سماءٍ كانت من الليلِ، فلمَّا انصرفَ أقبلَ على النَّاسِ فقال: «هل تدرون ماذا قالَ ربُّكم». قالوا: اللهُ ورسولُه أعلمُ، قال: «قالَ: أصبح من عبادى مؤمن بى وكافرٌ، فأما من قالَ مُطِرْنا بفضلِ اللهِ ورحمته: فذلك مؤمنٌ بى كافرٌ بالكوكبِ، وأمَّا من قال مُطِرْنا بِنَوْءِ كذا وكذا، فذلك كافرٌ بى مؤمنٌ بالكوكبِ».

56. It was related that Zaid ibn Khalid al Juhni said that The Messenger of God (prayers & peace be upon him) led the dawn prayer at Hudaybiyah. There was sign of it having rained during the night. After completing the prayer he turned to the people and said: "Do you know what God Almighty has said?" They said: "God and His Messenger know best." The Prophet said: "God has said: 'Some of My servants came as believers this morning and some as unbelievers, those who said 'It has rained from the Bounty and Mercy of God' were believers in Me and disbelieved in the stars. Those who said 'It has rained because of the ascent of a certain star' disbelieved in Me and believed in the stars."

٥٧- عن الشعبىِّ - عن جَرير رضى الله عنه - أنه سمعه يقول: «أيُّما عبد أبق من مواليهِ فقد كَفَرَ حتى يَرجع إليهم». فقال منصورٌ: قد واللهِ رُوِى عن النبىِّ ﷺ، ولكنى أكره أن يروى عنى ها هنا بالبَصرة».

57. It was related that Al Shu'abi said that Jarir said that he heard the Prophet say: "The servant who absconds from his master is ungrateful until he returns to him." Mansour said: "By God, this Hadith was related from the Prophet. But I dislike for anyone to relate anything to me especially here in Basrah."

٥٨- عن جَريرٍ رضى الله عنه، عن النبى ﷺ قال: «إذا أبقَ العبدُ لم تُقبلْ له صلاةٌ».

58. It was related that Jarir said that the Prophet said: "If a servant absconds from his master, his prayer will not be accepted."

٥٩ - عن عمرو بن العاص رَضى الله عنه قال: سمعت رسولَ الله ﷺ جهاراً غيرَ سرٍّ يقول: «ألا إنّ آل أبى - يعنى فلانًا - ليسوا لى بأولياء، إنما وليّىَ اللهُ وصالحُ المؤمنين».

59. It was related that Amr ibn Al As said that he heard The Messenger of God (prayers & peace be upon him) saying out loud: "Indeed! The relatives of my father - meaning so and so - are not my friends, but indeed God and the righteous believers are my friends."

٦٠ - عن أنس بنِ مالكٍ رَضى الله عنه قال: قالَ رسولُ الله ﷺ: «إن الله لا يَظلمُ مؤمنًا حسنةً يُعطى بِها فى الدنيا، ويُجزَى بها فى الآخرة. وأمّا الكافر: فَيُطْعَم بحسنات ما عمل بها لله فى الدنيا، حتى إذا أفضى إلى الآخرةِ لم تكنْ له حسنةٌ يُجزى بها».

60. It was related that Anas ibn Malik said that The Messenger of God (prayers & peace be upon him) said: "God does not deny a believer the reward for any good deed, He rewards him for it in the life and in the Hereafter, but the unbeliever, God rewards him for whatever charity he does for God's sake in this world until he dies then there is no reward for him in the Hereafter."

٦١ - عن طلحة بن عُبَيْدِ الله رَضى الله عنه قال: جاء رجلٌ إلى رسولِ الله ﷺ من أهل نجد، ثائرَ الرأسِ، نسمعُ دوىَّ ﷺ صوته ولا نفقه ما يقولُ، حتى دنا من رسولِ الله ﷺ، فإذا هو يسألُ عن الإسلام، فقالَ رسولُ الله ﷺ: «خمسُ صلواتٍ فى اليومِ والليلةِ». فقال: هل علىَّ غيرُهنَّ؟ قال: «لا، إلا أن تَطَّوَّعَ، وصيامُ شهرِ رمضَانَ».

قال: هل عليَّ غيرُه؟ فقال «لا، إلا أن تـطَّوَّعَ». وذكرَ له رسولُ الله ﷺ الزكاةَ، فقال: هل عليَّ غيرُها؟ قال: «لا، إلا أن تَطَّوَّعَ». قال: فأدبرَ الرجلُ وهو يقولُ: والله لا أزيدُ على هذا ولا أنقصُ منه. فـقـال رسولُ الله ﷺ: «أفْلَحَ إنْ صَدَقَ». وفى رواية قـال: فقال رسولُ الله ﷺ: «أفْلَحَ - وأبيه- إن صَدَقَ. أو: دخل الجنَّةَ - وأبيه - صَدَقَ».

61. It was related that Talha Ibn Ubaidallah said that a man from Najd approached the Messenger of God (prayers & peace be upon him) raving and shouting but nobody could understand what he was saying until he came near and asked the Messenger of God (prayers & peace be upon him) about Islam, the Messenger of God (prayers & peace be upon him) replied: "You have to establish prayer five times over the course of a day and night." The man asked: "Are there any other prayers due?" The Messenger of God (prayers & peace be upon him) replied: "No, but you may offer voluntary prayers, and you have to fast the month of Ramadan." The man asked: "Is there any other fasting due?" The Messenger of God (prayers & peace be upon him) replied: "No, but you may offer voluntary fasting." The Messenger of God (prayers & peace be upon him) then said to him: "You have to give the obligatory charity." The man asked: "Is there any other charity due?" The Messenger of God (prayers & peace be upon him) replied: "No, but you may give voluntary charity." As the man was leaving he said: "By God! I will do neither more nor less than that!" The Messenger of God (prayers & peace be upon him) said: "If he does as he says, then he will be successful." And it was also related that he said that The Messenger of God (prayers & peace be upon him) said: "He and his father will be successful if they do as he says." Or he said: "He and his father will be admitted to Paradise if he does as he says."

٦٢ - عن ابنِ عُمَرَ رَضِى الله عنهمَا عن النبيِّ ﷺ قال: «بُنِى الإسلامُ على خمسٍ:

على أنْ يُوَحَّد اللهُ، وإقامِ الصلاةِ، وإيتاءِ الزكاة، وصيامِ رمضانَ، والحجِّ». فقال رجلٌ: الحجِّ وصيامِ رمَضــانَ؟ فقال: لا، صيــامِ رمضانَ والحجِّ، هكذا سمــعتُه من رسولِ الله ﷺ.

62. It was related that Ibn Umar said that the Prophet said: "Islam was established upon five pillars, the Oneness of God, the establishment of prayer, the payment of alms, the fasting of Ramadan and the Pilgrimage." A man asked: "The Pilgrimage and the fasting of Ramadan?" He said: "No, fasting Ramadan and Pilgrimage." This is what I heard The Messenger of God (prayers & peace be upon him) say."

٦٣ - عن عبدِ الله بــن عمرو رَضِى الله عنهمَا: أن رجــلاً سألَ رسولَ الله ﷺ: أىُّ الإسلامِ خيرٌ؟ قال: «تُطْعِمُ الطَّعامَ، وتقرأُ السَّلامَ على من عَرَفْتَ ومن لم تَعرفْ».

63. It was related that Abd Allah ibn Amr said that a man asked the Messenger of God (Prayers & peace be upon him) : "Whose Islam is good?" He (prayers & peace be upon him) replied: "The one who feeds others and greets those who he knows and those who he does not know."

٦٤ - عن ابن شُمَاسَةَ المَهْرِىِّ قال: حَضَرْنا عمرو بن العاصِ - رَضِى الله عنه - وهو فى سياقــة الموتِ، فبكى طويلاً، وحَوَّلَ وَجْهَهُ إلى الجدارِ، فجعلَ ابنُهُ يــقولُ: يا أبتاه، أما بشَّرك رســولُ الله ﷺ بكذا؟ أما بشَّرك رســولُ الله ﷺ بكذا؟ قال: فــأقبلَ بوجــهه فقــال: إن أفضل ما نُعدُّ شهــادةُ أنْ لا إله إلا اللهُ وأنَّ محمدًا رســولُ الله، إنى قد كنتُ على أطْباقٍ ثلاث: لقد رأيتُنى وما أحــدٌ أشدَّ بُغضًا لرسولِ الله ﷺ منى، ولا أحَبَّ إلىَّ أن أكونَ قد اســتَمْكَنْتُ منه فقَتَلْتُهُ، فلو متُّ على تلك الحال لكنتُ من أهلِ النارِ. فلمّا جــعلَ اللهُ الإسلامَ فى قلبى أتيــتُ النبىَّ ﷺ فقلتُ: ابسُطْ يــمينَكَ فــلأبايعْكَ، فبــسطَ يمينَه، فــقبضتُ يدى، قــال: «مالكَ يا عمــرُو». قال: قلتُ: أردتُ أن أشتــرطَ. قال:

«تشترط بماذا؟». قـلتُ: أن يُغْفَرَ لى. قال: «أما علمتَ أن الإسلامَ يهـدمُ ما كان قَبْلَه. وأن الهجرةَ تهدم مـا كان قَبْلَها، وأن الحجَّ يهدمُ ما كان قَبله». ومـا كان أحدٌ أحبَّ إلىَّ من رسولِ الله ﷺ ولا أجلَّ فى عينى منه، وما كنتُ أُطيقُ أن أملأ عينىَّ منه إجلالاً له، ولو سُئلتُ أن أصِفَهُ ما أطَقْتُ، لأنى لم أكن أملأ عـينىَّ منه، ولو متُّ على تلك الحال لرجوتُ أن أكون من أهلِ الجنَّة. ثم وَلِينَا أشياءَ ما أدرى مـا حالى فيها، فإذا أنا متُّ فلا تَصْحَبْنى نائحةٌ ولا نارٌ، فـإذا دفنتُمونى فشنُّوا علىَّ الترابَ شَنًّا، ثـم أقيموا حـولَ قبرى قَدْرَ ما تُنحر جَزورٌ ويُقْسَمُ لحمُها، حتى أستأنِسَ بكم، وأنظرَ ماذا أراجع به رُسُلَ ربّى.

64. It was related that Ibn Shumasa al Mahri said: "We were with Amr ibn al As when he was dying. He cried for a long time and turned his face towards the wall, so his son said: 'O father, did not The Messenger of God (prayers & peace be upon him) give you glad tidings? did not The Messenger of God (prayers & peace be upon him) give you glad tidings?' Shumasa said: 'He turned his face towards them and said: 'The best of our deeds is to certify that there is no god but God and that Mohammed is The Messenger of God (prayers & peace be upon him) , I have gone through three stages, you have seen me when there was no one who detested The Messenger of God (prayers & peace be upon him) more than I, and I had no wish other than to get hold of him and kill him. If I had died in that state I would have been one of the inhabitants of the Fire. When God opened my heart to Islam I went to the Prophet and said: 'Extend your right hand for me to give you my pledge of allegiance.' When he extended his right hand I withdrew my hand. He said: 'O Amr, what is it?' I said: 'I wish to make a condition.' He said: 'What condition?' I said: 'That I should be forgiven.' He said: 'Do you not know that Islam wipes out all previous sins and migration wipes out what was before it and that pilgrimage wipes out what was before it?' Then I felt that there was no one more be-

loved to me than The Messenger of God (prayers & peace be upon him) nor was anyone more respected to me than him so that I could not gaze upon his face fully. And if I were to be asked to describe him I would be unable to because I never gazed upon his face fully. And if I had died in that state I would have hoped to be among the people of Paradise. Then I was appointed to a position of responsibility and I do not know how I acted in that. When I die I do not wish for any wailing woman or fire to accompany me, when you bury me cover me well with dust and remain around my grave for as long as it takes you to slaughter a camel and divide its meat so that I may enjoy your company and see what reply I shall give to the messengers of my Lord."

٦٥ – عن عبدِ الله بن مسعودٍ رَضِى الله عنه قال: قالَ رسولُ الله ﷺ: «سبابُ المسلمِ فُسوق، وقتالُه كفرٌ».

65. It was related that Abd Allah ibn Masoud said that the Messenger of God (prayers & peace be upon him) said: "To abuse a Muslim is evil and to kill one is disbelief."

٦٦ – عن عبدِ الله بن مسعودٍ رَضِى الله عنه قال: قال أُناسٌ لرسولِ الله ﷺ: يا رسولَ الله، أنؤاخَذُ بما عَملنا فى الجاهليَّةِ؟ قال: «أمَّا مَنْ أحسنَ منكم فى الإسلامِ فلا يُؤاخَذُ بها، ومن أساءَ أُخذ بعمله فى الجاهلية والإسلامِ».

66. It was related that Abd Allah ibn Masoud said that some people asked The Messenger of God (prayers & peace be upon him) : "O Messenger of God, will we be charged for our deeds in the time of ignorance before Islam?" He said: "Whoever becomes a devout Muslim will not be questioned about them, but whoever is an evildoer will be charged for his deeds in the time of ignorance and in Islam."

٦٧ - عن أبى هُريرةَ رَضِى الله عنه قال: قالَ رسـولُ الله ﷺ: «قالَ الله عزَّ وجل: إذا تحدَّثَ عبدى بأن يعملَ حسنةً فأنا أكتُبهـا له حسنةً ما لـم يَعْمَلْ، فإذا عملَها فأنا أكتُبها بعشرِ أمثـالها. وإذا تحدَّثَ بأن يعمل سيئـةً فأنا أغفرُها له ما لـم يَعْمَلْهـا، فإذا عَملَها فأنا أكتُبهـا له بمثلها». وقالَ رسولُ الله ﷺ: «قالت المـلائكةُ: رَبِّ ذاك عَبدُكَ يُريدُ أن يعملَ سَيِّئة - وهو أبصرُ به - فقال: ارقُبُوه، فإن عملها فاكتبوها له بمثلها، وإن تركَها فاكتبوها له حسنةً، إنَّمـا تركَها من جَرَّائى». وقـال رسولُ الله ﷺ: «إذا أحسنَ أحـدُكم إسلامَه فكلُّ حسنةٍ يَعـملُها تُكتَبُ بعشرِ أمـثالها إلى سبـعمائة ضِعفٍ، وكلُّ سيِّئةٍ يعـملُها تُكتَبُ بمثلها حتى يلقى اللهَ عزَّ وجلَّ».

67. It was related that Abu Huraira said that The Messenger of God (prayers & peace be upon him) related that God Almighty said: "When My servant intends to do a good deed but does not do it, I will record a reward for him. But if he does it, I will record ten rewards for him. And if he intends to commit a sin I will forgive him as long as he does not do it. But if he commits it I will record the like of it for him." The Messenger of God (prayers & peace be upon him) said that the angels said: "Our Lord, Your servant intended to commit a sin - and God is all aware of His servants - He said: 'Watch him, if he commits it record for him the like of it but if he desists from it then write it for him as a reward, as he desisted for My sake.'" The Messenger of God (prayers & peace be upon him) said: "If any of you is a devout Muslim every good deed he does will be recorded as ten times the like of it in reward. It even will be multiplied to seven hundred times in reward. And every sin he commits will be recorded as the like of it until he encounters God Almighty."

٦٨ - عن أبى هُريرةَ رَضِى الله عنه قال: قال رسولُ الله ﷺ: «إن الله تباركَ وتعالى تجاوز لأمتى ما حدَّثتْ به أنفُسَها، ما لم يتكلموا أو يعملوا به».

68. It was related that Abu Huraira said that The Messenger of God (prayers & peace be upon him) said: "God forgives my people the sins they intended to do as long as they do not speak of them nor commit them."

٦٩ - عن عبدِ الله بن عمرو بن العــاصِ رَضِي الله عنهمَا: أن رجلاً سألَ رسولَ الله ﷺ: أيُّ المسلمينَ خيرٌ؟ قال: «مَنْ سَلِمَ المسلمون من لسَانه ويده».

69. It was related that Abd Allah ibn Amr ibn al As said: A man asked The Messenger of God (prayers & peace be upon him) : "Whose Islam is the best?" He replied: "The one who avoids harming other Muslims with his hands or his tongue."

٧٠ - عن عُروة بن الزُّبير: أن حكيمَ بن حِزامٍ أخبره: أنه قال لرسولِ الله ﷺ: أيْ رســولَ الله، أرأيْتَ أُمورًا كنتُ أتَحَنَّثُ بهــا فى الجاهليّة، من صَدَقَة أو عــتاقــة أو صلة رحمٍ، أفيها أجرٌ؟ فقال [له] رسولُ الله ﷺ: «أسْلَمْتَ على ما أسْلَفْتَ من خَيْرٍ».

70. It was related that Urwa ibn al Zubair said that Hakim ibn Hizam said that he asked The Messenger of God (prayers & peace be upon him) : "Before I became Muslim I used to perform charitable deeds, free the slaves and preserve good relations with my blood relatives, will I be rewarded for those deeds?" The Messenger of God (prayers & peace be upon him) replied: "When you became Muslim all your good deeds remained with you."

٧١ - عن حُذيفةَ رَضِي الله عنه قال: كنَّا مع رسولِ الله ﷺ فقال: «أحْصُوا لى كم يلفظُ الإسلام». قال: فقلنا: يا رســولَ الله، أتخافُ علينا ونحنُ ما بين الستِ مائة إلى السبع مائةٍ؟ قال: «إنكم لا تدرون لعلَّكم أن تُبْتَلَوْا». قــال: فابتُلينا، حتى جعل الرجلُ منا لا يُصلّى إلا سراً.

71. It was related that Hudhaifa said: "We were with the Messen-

ger of God (Prayers and peace be upon him) when he said: 'Count how many people have embraced Islam.' The narrator said: 'We said: 'O Messenger of God, do you worry about us while we number six to seven hundred?' He said: 'You do not know, you may be put to test.' The narrator said: 'So we were put to test to the point that none of us dared to pray except in secret.'"

٧٢ - عن ابن عُمَرَ رَضِى الله عنهمَا عن النبى ﷺ قال: «إن الإسلام بدأ غريبًا، وسيعودُ غريبًا كما بدأ، وهو يأرزُ بين المسجدين كما تأرزُ الحية إلى جُحرها».

72. It was related that Ibn Umar said that the Prophet said: "Islam began as something alien, and it will return to being alien as it began, until it is gathered between the two Mosques just as the snake returns to its hole."

٧٣ - عن عُروةَ بن الزُّبير: أن عائشةَ رَضِى الله عنهمَا - زوجَ النبى ﷺ - أخبرتهُ أنها قالت: كان أولُ ما بُدىءَ به رسولُ الله ﷺ من الوحى الرؤيا الصادقةَ فى النوم، فكان لا يرى رؤيا إلا جاءت مثلَ فَلَقِ الصُّبح، ثم حُبِّبَ إليه الخلاءُ، فكان يخلو بغار حراءٍ يتحنَّثُ فيه - وهو التعبُّد - الليالىَ أولاتِ العَدَد قبلَ أن يَرجعَ إلى أهله، ويتزوَّدُ لذلك، ثم يرجعُ إلى خديجةَ فيتزوَّدُ لمثلها، حتى فَجئَهُ الحقُّ وهو فى غارِ حراءٍ، فجاءَه المَلكُ فقال: اقرأ، قال: «ما أنا بقارىء». قال: «فأخذنى فغطَّنى حتى بلغ منى الجَهْدَ، ثم أرسلنى فقال: اقرأ، قلتُ: ما أنا بقارىء، فأخذنى فغطَّنى الثانيةَ، حتى بلغ منى الجهْد، ثم أرسلنى، فقال: اقرأ، فقلت: ما أنا بقارىء». قال: «فأخذنى فغطنى الثالثة، حتى بلغ منى الجهد، ثم أرسلنى، فقال: ﴿**اقْرأْ باسْمِ ربِّكَ الَّذى خَلَق (١) خَلَقَ الإنسَانَ مِنْ عَلَقٍ (٢) اقْرأْ وربُّكَ الأَكْرَمُ (٣) الَّذى عَلَّمَ بالْقَلَمِ (٤) عَلَّمَ الإنسَانَ مَا لَمْ يَعْلَمْ**﴾ [العلق: ١ - ٥]». فرجَعَ بها رسولُ الله ﷺ ترجُفُ بوادرُه، حتى دخل على خديجة فقال: «زَمِّلونى زملونى». فزمَّلوه حتى ذهب عنه الرَّوْعُ، ثم قال لخديجةَ: «أىْ خديجةُ

مالى». وأخبرها الخبر، قال: «لقد خَشيتُ على نفسى». فقالت له خديجةُ: كلاً، أبشرْ، فوالله لا يُخزيكَ اللهُ أبدًا، والله إنك لَتَصِلُ الرَّحِمَ، وتَصْدُقُ الحديثَ، وتحملُ الكَلَّ، وتكسبُ المعدوم، وتقرى الضَّيفَ، وتُعينُ على نوائب الحقّ. فانطَلَقَتْ به خديجةُ حتى أتت به وَرَقَةَ بنَ نَوْفَلِ بن أسدِ بن عبدِ العُزَّى، وهو ابنُ عمّ خديجة أخى أبيها، وكان امرأً تنصَّرَ فى الجاهليّة، وكان يكتُبُ الكتابَ العربى ويكتُبُ من الإنجيل بالعربية ما شاء الله تعالى أن يكتُبَ، وكان شيخًا كبيرًا قد عمى، فقالت له خديجةُ، أى عم، اسمعْ من ابن أخيك. قال ورقةُ بن نوفل: يا ابن أخى ماذا ترى؟ فأخبره رسولُ الله ﷺ خبرَ ما رأى، فقال له ورقة: هذا الناموسُ الذى أنزلَ على موسى بن عمرانَ ﷺ، يا ليتنى فيها جَذَعًا، يا ليتنى أكونُ حيًا حين يُخرجك قومك. قال رسول الله ﷺ: «أو مُخْرجيَّ هم؟». قال ورقة: نعم لم يأت رجلٌ قطُّ بما جئتَ به إلا عُودِى، وإنْ يُدركْنى يومُكَ أنصُرْكَ نصرًا مُؤزَّرًا.

73. It was related that Urwa ibn al Zubair said that Aisha, the wife of the Prophet told him: "The Messenger of God (prayers & peace be upon him) at first began to receive Revelations in the form of good dreams which came true like bright daylight, and then the love of seclusion was bestowed upon him. He used to go into seclusion in the cave of Hir'a where he would worship God continuously for many nights before returning to his family. He would take his food with him for his sojourn and then return to Khadija and go back once again with more food until suddenly the Truth descended upon him while he was in the cave of Hir'a. The angel came to him and asked him to read. The Prophet (Prayers and peace be upon him) replied: 'I do not know how to read.' The Prophet (prayers & peace be upon him) added: 'The angel then held me and pressed me so hard that I could bear it no longer, he then released me and again asked me to read and I replied: 'I do not know how to read.' At which

he held me again and pressed me a second time until I could bear it no more. He then released me and asked me again to read, but again I replied: 'I do not know how to read.' At which he held me for a third time and pressed me and then released me and said: 'Read: In the Name of your Lord Who created * Created mankind from a Clinging Zygote * Read! And your Lord is the Most Noble. * Who taught by the pen. * Taught mankind what he did not know' (Surah 96 verses 1-5) Then The Messenger of God (prayers & peace be upon him) returned with the Revelation his whole body shaking and his heart beating rapidly until he reached Khadija and said: 'Cover me! Cover me!' They covered him until his fear had subsided and then he told her everything that had happened and said: 'I fear that something may happen to me.' Khadija replied: 'Never! By God, God will never disgrace you. You keep good relations with your kin, you are truthful, you help the poor and the destitute, you serve your guests generously and you assist the deserving who are beset by adversity'." Khadija then accompanied him to her cousin Waraqa ibn Nawfal ibn Asad ibn Abd al Uzza, who during the pre-Islamic days had become Christian and used to write Arabic script. He wrote from the Bible in Arabic as much as God wished him to write. He was an old man and had lost his eyesight. Khadija said to Waraqa: "Listen to the account of your nephew, O my cousin." Waraqa ibn Nawfal asked: "O my nephew, what have you seen?" The Messenger of God (prayers & peace be upon him) described all that he had seen, and Waraqa said: "This is the same one (angel) who keeps the secrets, whom God sent to Moses, I wish I were young and could live until the time when your people will drive you out." The Messenger of God (prayers & peace be upon him) asked: "Will they drive me out?" Waraqa replied in the affirmative and said: "Anyone who ever brought such as you now bring was treated with hostility, and if

I should remain alive until the day when you will be driven out then I will give you my fullest support."

٧٤ - عن يحيى قال: سألتُ أبا سَلَمَةَ: أيُّ القرآن أُنزِلَ قَبْلُ؟ قال: ﴿يا أيُّها الْمُدَثِّرُ﴾. فقلت: أو ﴿اقْرأْ﴾. فقال: سألتُ جابرَ بن عبد الله رضى الله عنه: أىُّ القرآن أُنزلَ قَبْلُ؟ فقال: ﴿يا أيُّها الْمُدَثِّرُ﴾. فقلت: أو ﴿اقْرأْ﴾. قال جابرٌ: أحدِّثُكم ما حدَّثَنا به رسولُ الله ﷺ، قال: «جاورت بحراء شهرًا، فلمّا قضيتُ جوارى نزلتُ، فاستبطنتُ بطنَ الوادى، فنوديتُ، فنظرتُ أمامى وخلفى وعن يمينى وعن شمالى فلم أرَ أحدًا، ثم نوديتُ، فنظرتُ فلم أرَ أحدًا، ثم نوديتُ، فرفعت رأسى فإذا هو على العرش فى الهواء، يعنى جبريل عليه السلام، فأخذتنى رَجْفَةٌ شديدةٌ، فأتيت خديجة فقلت: دثّرونى، فدثّرونى، فصبُّوا علىَّ ماءً، فأنزلَ اللهُ عز وجل: ﴿يا أيُّها الْمُدَثِّرُ ۝١ قُمْ فَأَنذِرْ ۝٢ وَرَبَّكَ فَكَبِّرْ ۝٣ وَثِيَابَكَ فَطَهِّرْ...﴾».

74. It was related that Yahya said: "I asked Abu Salama which verses of the Qur'an were the first to be revealed?" He said: "O you encovered." I said: "Or 'Read.'" He said: "I asked Jabir ibn Abd Allah which verses of the Qur'an were the first to be revealed?" He said: "O you encovered." I said: "Or 'Read.'" Jabir said: "I am relating to you what The Messenger of God (prayers & peace be upon him) related to us. He said: 'I spent one month upon Hir'a then I descended from there into the depth of the valley where I heard my name called out, I looked in front and behind, to my right and to my left, but saw no one at all. Again my name was called out and I looked but saw nothing. Then I was called again and lifted my head up and saw Gabriel outspread before me seated upon a throne on the horizon. I started shaking from fear, I reached Khadija and said: 'Cover me, so they covered me and poured water over me. Then God Almighty revealed: "O you encovered * Arise and warn * And magnify your Lord * And purify your garments." (Surah 74 verses 1-4)

٧٥ - عن أنسٍ بن مـالكٍ رَضِى الله عنه قـال: إن الله عـزَّ وجلَّ تـابعَ الوحىَ على رسول الله ﷺ قبلَ وفاته حتى تُوفّىَ، وأكثرُ ما كان الوحىُ يومَ تُوفّىَ رسولُ الله ﷺ.

75. It was related that Anas ibn Malik said: "God Almighty bestowed the revelation upon The Messenger of God (prayers & peace be upon him) until he died. And The Messenger of God (prayers & peace be upon him) received more revelation on the day he died than any other day.

٧٦ - عن أنسٍ بن مـالكٍ رَضِى الله عنه: إن رسولَ الله ﷺ قـال: «أُتيتُ بالبُراقِ - وهو دابّةٌ أبيضُ طويلٌ، فوقَ الحمارِ ودونَ البغل، يَضَعُ حافرَه عند منتهى طَرْفه - قال: فركبـتُهُ حتى أتيتُ بيتَ المَقْدسِ، فَرَبَطْتُهُ بالحلْقة التى يَرْبطُ بها الأنبـياءُ، قال: ثم دخلتُ المسجدَ، فـصلَّيتُ فيه ركْعَتَيْنِ، ثم خرجتُ، فجـاءنى جبريلُ عليه السـلامُ بإناءٍ من خمرٍ وإناءٍ من لَبَنٍ، فاخترتُ اللَّبَنَ، فقال جبريلُ عليه السَّلامُ: اخترتَ الفطرَةَ، قال: ثم عَرَجَ بنا إلى السماء فاسـتفتح جبريلُ، فقيل [له] من أنت؟ قال: جـبريل، قيل: ومن معك؟ قال: مـحمـدٌ، قيل: وقـد بُعثَ إليه؟ قـال: وقد بُعثَ إليـه، ففُتح لنا، فـإذا أنا بآدم، فَرَحَّبَ بى ودعا لى بخيرٍ، ثم عَرَجَ بنا إلى السماء الثانية، فاستفتح جبريلُ عليه السَّلام، فقيل: من أنت؟ قال: جبريلُ، قيل: ومن مـعك؟ قال: محمدٌ، قيل: وقد بُعثَ إليه؟ قال: قد بُعـثَ إليه، قال: ففُتح لنا. فـإذا أنا بابْنى الخالة: عيسى ابن مـريم ويحيى بن زكريا صلوات الله عليـهما، فرحبًا بى ودَعَوا لى بـخيرٍ، ثم عَرَجَ بنا إلى السمـاء الثالثة، فاستفتح جبريلُ، فقيل: من أنت؟ قـال: جبريلُ، قيل: ومن معك؟ قال: محمدٌ ﷺ، قيل: وقـد بُعثَ إليه؟ قـال: قد بُعثَ إليه، فـفُتح لنا فإذا أنا بيـوسُفَ ﷺ، إذا هو قد أعطى شطرَ الحُسْن، قال: فَرَحَّبَ بى، ودعا لى بخيـرٍ، ثم عَرَجَ بنا إلى السماء الرابعة، فاستفتح جـبريلُ، قيل: من هذا؟ قال: جبريلُ، قيل: ومن مـعك؟ قال: محمدٌ ﷺ، قيل: وقد بُعث إليه؟ قال: قد بُعثَ إليه، ففُتح لنا فإذا أنا بإدريس، فرحَّب بى ودعا لى بخـير، قال اللهُ عـز وجلَّ: ﴿وَرَفَعْنَاهُ مَكَانًا عَلِيًّا﴾. ثم عَرَجَ بنا إلى السَّمـاء الخـامسـة

فاستفتح جبريلُ، قيل: من هذا؟ قال: جبريل، قيل: ومن معك؟ قال: محمدٌ ﷺ، قيل: وقد بُعث إليه؟ قال: قد بُعثَ إليه، ففُتح لنا، فإذا أنا بهارونَ ﷺ، فرَحَّبَ ودعا لي بخيرٍ. ثم عَرَجَ بنا إلى السماء السادسةِ، فاستفتح جبريلُ، قيل: من هذا؟ قال: جبريل، قيل: ومن معك؟ قال: محمدٌ ﷺ، قيل: وقد بُعث إليه؟ قال: قد بُعثَ إليه، ففُتح لنا، فإذا أنا بموسى ﷺ، فرحَّب [بي]، ودعا لي بخيرٍ، ثم عَرَجَ بنا إلى السَّماء السابعة، فاستفتح جبريلُ، قيل: من هذا؟ قال: جبريل، قيل: ومن معك؟ قال: محمدٌ ﷺ، قيل: وقد بُعث إليه؟ قال: قد بُعثَ إليه، ففُتح لنا، فإذا أنا بإبراهيم ﷺ مُسندًا ظهرَه إلى البيتِ المعمور، وإذا هو يدخلُه كل يومٍ سبعونَ ألفَ مَلَكٍ، لا يعودون إليه. ثم ذَهَب بي إلى السِّدرة المنتهى، وإذا ورقُها كآذان الفيَلَة، وإذا ثمرُها كالقلال، قال: فلما غَشيَها من أمرِ الله ما غَشَّى تَغَيَّرَتْ، فما أحدٌ من خلْقِ الله يستطيعُ أن يَنْعَتَها من حُسْنها، فأوحى اللهُ إليَّ ما أوحى، ففَرَضَ عليَّ خمسين صلاةً في كل يوم وليلةٍ، فنزلتُ إلى موسى ﷺ، فقال: ما فرض ربك على أمتَكَ؟ قلتُ: خمسين صلاةً، قال: ارجع إلى ربّكَ فاسأله التخفيفَ، فإن أُمَّتكَ لا يُطيقون ذلك، فإني قد بَلَوْتُ بني إسرائيل وخَبَرْتُهُم. قال: فرجعت إلى ربّي فقلتُ: يا رَبِّ خفّف على أمّتي، فَحَطَّ عني خمسًا، فرجعتُ إلى موسى عليه السلام فقلتُ: حَطَّ عني خمسًا، قال: إنَّ أُمّتَك لا يُطيقون ذلك، فارجع إلى ربّكَ فسله التخفيفَ. قال: فلم أزَلْ أرجعُ بينَ ربي تبارك وتعالى وبينَ موسى عليه السلامُ حتى قال: يا محمدُ، إنهنَّ خمسُ صلوات كل يومٍ وليلة، لكلِّ صلاةٍ عَشْرٌ، فذلك خمسون صلاةً، ومن همَّ بحسنةٍ فلم يعملْها كُتبتْ له حسَنَةٌ، فإن عملها كُتبتْ له عشرًا. ومن همَّ بسيّئة فلم يَعْمَلْها لم تُكتبْ شيئًا، فإن عملها كُتبت سيِّئةً واحدةً. قال: فنزلتُ حتى انتهيت إلى موسى ﷺ فأخبرتُه، فقال: ارجع إلى ربّكَ فاسأله التخفيف. فقال رسولُ الله ﷺ: فقلتُ: قد رجعتُ إلى ربي حتى استحييتُ منه».

76. It was related that Anas ibn Malik said that The Messenger of God (prayers & peace be upon him) said: "I rode upon Al Bu-

raq - which is a long white mount between the sizes of a donkey and a mule, whose stride was the length of its vision." He said: "I rode it until I reached Al Aqsa Mosque in Jerusalem and tethered it where the prophets used to tether their mounts. Then I entered the Mosque and I prayed two Rakat and went out. Gabriel came to me with two vessels, one of wine and one of milk. I chose the milk and Gabriel (peace be upon him) said: 'You have chosen instinctively.' Then he ascended with me to the nearest heaven, on reaching the nearest heaven Gabriel said to the gatekeeper of the heaven: 'Open.' The gatekeeper asked: 'Who is it?' Gabriel answered: 'Gabriel." He asked: 'Is there anyone with you?' Gabriel replied: 'Yes, Mohammed is with me.' He asked: 'Has he been summoned?' Gabriel said: 'Yes.' Then the gate was opened and we saw Adam. He welcomed me and prayed for me. Then he ascended with me until he reached the second heaven and he said to its gatekeeper: 'Open.' The gatekeeper asked: 'Who is it?' Gabriel answered: 'Gabriel." He asked: 'Is there anyone with you?' Gabriel replied: 'Yes, Mohammed is with me.' He asked: 'Has he been summoned?' Gabriel said: 'Yes.' Then the gate was opened and I found the two maternal cousins Jesus, son of Mary, and Yahya (John the Baptist) , son of Zakaria. They both welcomed me and prayed for me. Then he ascended with me until he reached the third heaven and said to its gatekeeper: 'Open.' The gatekeeper asked: 'Who is it?' Gabriel answered: 'Gabriel." He asked: 'Is there anyone with you?' Gabriel replied: 'Yes, Mohammed is with me.' He asked: 'Has he been summoned?' Gabriel said: 'Yes.' Then the gate was opened and I found Yusef who had been endowed with half of all beauty. He welcomed me and prayed for me. Then he ascended with me until he reached the fourth heaven and said to its gatekeeper: 'Open.' The gatekeeper asked: 'Who is it?' Gabriel answered: 'Gabriel." He asked: 'Is there anyone with you?' Gabriel replied:

'Yes, Mohammed is with me.' He asked: 'Has he been summoned?' Gabriel said: 'Yes.' Then the gate was opened and I found Idris. He welcomed me and prayed for me, God Almighty said: "And We raised him high in Heaven." (Surah 19 verse 57) . Then he ascended with me until he reached the fifth heaven and said to its gatekeeper: 'Open.' The gatekeeper asked: 'Who is it?' Gabriel answered: 'Gabriel." He asked: 'Is there anyone with you?' Gabriel replied: 'Yes, Mohammed is with me.' He asked: 'Has he been summoned?' Gabriel said: 'Yes.' Then the gate was opened and I found Aaron. He welcomed me and prayed for me. Then he ascended with me until he reached the sixth heaven and said to its gatekeeper: 'Open.' The gatekeeper asked: 'Who is it?' Gabriel answered: 'Gabriel." He asked: 'Is there anyone with you?' Gabriel replied: 'Yes, Mohammed is with me.' He asked: 'Has he been summoned?' Gabriel said: 'Yes.' Then the gate was opened and I found Moses. He welcomed me and prayed for me. Then he ascended with me until he reached the seventh heaven and said to its gatekeeper: 'Open.' The gatekeeper asked: 'Who is it?' Gabriel answered: 'Gabriel." He asked: 'Is there anyone with you?' Gabriel replied: 'Yes, Mohammed is with me.' He asked: 'Has he been summoned?' Gabriel said: 'Yes.' Then the gate was opened and I found Abraham leaning his back upon the wall of the Sacred House in Heaven (Al Bait Al Ma'mur) into which seventy thousand angels enter every day and they do not return to it again. Then we went to the Tree of the extreme limit, whose leaves were as large as elephant ears and whose fruits were as large as pottery jars. And by the Command of God the Tree was covered by that which none of God's creation can describe. And God revealed to me what He willed and then God enjoined fifty prayers on my followers over every day and night. When I returned with this order from God, I passed by Moses who asked me: 'What has God enjoined upon

your followers?' I replied: 'Fifty prayers.' Moses said: 'Go back to your Lord and seek a reduction for your followers will not be able to bear it. I tried the Children of Israel likewise and they were unable.' So I returned to my Lord and I said: 'O my Lord! Reduce it for my followers.' God reduced it by five. Then I returned to Moses and told him of it, he said: 'Go back to your Lord and seek a reduction for your followers will not be able to bear it.' So I continued to return to my Lord and then back to Moses until God said: 'O Mohammed! These are five prayers for every day and night and each prayer is equal to ten, and so they are all equal to fifty in reward. Whoever intends to do a good deed but does not do it, I reward him the equal of it. But if he does it, I will record it for him as ten. And whoever intends to commit a sin, but does not do it, nothing will be recorded for him, but if he commits it then it will be recorded as one sin.' I descended until I reached Moses and I told him, so he said: 'Go back to your Lord and ask Him for another reduction. The Messenger of God (prayers & peace be upon him) said: 'I replied, I have returned to my Lord and I feel shy now of asking my Lord again.

٧٧ - عن ابنِ عبَّاسٍ رَضِي الله عنهمَا قال: سرنا مع رسول الله ﷺ بين مكَّةَ والمدينةِ، فمررنا بوادٍ، فقال: «أيُّ وادٍ هذا». فقالوا: وادى الأزرق، فقال: «كأنى أنظرُ إلى موسى عليه السلام - فذكر من لونه وشَعرِه شيئًا لم يحفظْه داودُ - واضعًا إصبعيهِ فى أذنيه، له جُؤار إلى اللهِ تعالى بالتلبية، مارًا بهذا الوادى». قال: ثم سرنا حتى أتينا على ثَنيَّةٍ، فقال: «أيُّ ثَنيَّةٍ هذه؟». قالوا: هَرْشى أو لَفْتٌ، فقال: «كأنى أنظرُ إلى يونسَ على ناقةٍ حمراءَ، عليه جُبَّةُ صوفٍ، خِطامُ ناقتهِ ليفُ خُلْبَةٍ، مارًا بهذا الوادى ملبِّيًا».

77. It was related that Ibn Abbas said: "As we journeyed from

Makkah to Madinah with The Messenger of God (prayers & peace be upon him) we passed by a valley. He asked: 'Which valley is this?' They said: 'The valley of Al Azraq.' The Prophet said: 'It is as if I am seeing Moses now - then he described his complexion and his hair - which Dawoud the narrator could not recall. He kept his fingers in his ears and called out loud to God Almighty saying: 'I am at Your service my Lord!' as he passed through this valley.' Then we went on until we reached a track through the mountain. He asked: 'Which track is this?' They said: 'It is the Harsha or Lift track.' He said: 'It is as if I am seeing Jonah mounted upon a red she-camel wearing a woolen cloak. The reins of his she camel were of date palm fibre and he passed through the valley saying: 'I am at Your service my Lord!' "

٧٨ - عن أبى هُريرةَ رَضِىَ الله عنه قال: قال رسولُ الله ﷺ: «حين أُسرِىَ بى لقيتُ موسى عليه السلامُ -فنَعَتَهُ النبىّ ﷺ- فإذا هو رجلٌ -حسبتُه قال- مُضْطَرِبٌ، رَجِلُ الرأس، كأنه من رجالِ شَنوءة. قال: ولقيتُ عيسى - فنَعَتَه النبىّ ﷺ - فإذا هو رَبْعَة أحمرُ، كأنما خَرَجَ من دِيماسٍ. يعنى حمّامًا. قال: ورأيتُ إبراهيمَ عليهِ السَّلامُ، وأنا أشبهُ ولده به، قال: فأُتيتُ بإناءَين فى أحدهما لَبَنٌ وفى الآخر خَمرٌ، فقيل لى: خذْ أيّهما شئتَ، فأخذتُ اللّبَنَ فشربتُهُ، فقال: هُديتَ الفطرةَ - أو: أصبتَ الفطرةَ - أما إنَّكَ لو أخذتَ الخمرَ غَوَتْ أُمّتُكَ».

78. It was related that Abu Huraira said that The Messenger of God (prayers & peace be upon him) said: "When I ascended I saw Moses - then the Prophet described him as a slim man whose combed hair was neither too straight nor too curly, he resembled those of the tribe of Shno'ah - then I looked behind and saw Jesus." - then the Prophet described him as red-complexioned man as if he had emerged from a steamy place - meaning bath. He said: "I saw Abraham and I look most like him

from those of his descendants." He said: "Two vessels were placed before me, one of milk and one of wine. It was said to me 'choose whichever you wish'. So I chose the milk and drank it. Then he said: 'I was guided to chose instinctively. But if you had chosen the wine your followers would have been astray.

٧٩ - عن عبـد الله بن عُمَرَ رَضِى الله عنهـمَا قال: ذكـر رسـولُ الله ﷺ يومًا بين ظَهْرَانَى النَّاسِ المسيحَ الـدَّجَّالَ فقال: «إنَّ اللهَ تبـاركَ وتعالى ليس بأعـورَ، ألا إنَّ المسيحَ الدّجال أعورُ عـينِ اليمنى، كأنّ عينَه عنَبَةٌ طافيةٌ». قـال: وقالَ رسولُ الله ﷺ: «أرانى الليلةَ فى المنامِ عندِ الكعبةِ، فإذا رجلٌ آدمُ كـأحسنِ ما ترى من أُدْمِ الرّجال، تضربُ لِمَّتُه بين مَنْكِبَيه، رجِلُ الشّعرِ، يقطُرُ رأسُه ماءً، واضعًا يديه على منْكِبَىْ رَجُلَيْنِ، وهو بينَهما يطوفُ بالبيتِ، فـقلتُ: من هذا؟ فقالوا: المسـيحُ ابنُ مريمَ. ورأيتُ وراءَه رجُلاً جَعْدًا قَططًا، أعورَ عين اليمنى، كأشبهِ من رأيتُ من النَّاسِ بابن قَطَنٍ، واضعًا يده على مَنْكِبَىْ رَجُلَيْنِ، يطوفُ بالبيتِ، فقلتُ: من هذا؟ قالوا: هذا المسيحُ الدّجّال».

79. It was related that Abd Allah ibn Omar said: "One day The Messenger of God (prayers & peace be upon him) told the people about the Antichrist. He said: 'God Almighty is not one eyed, but the Antichrist has a sole eye on the right, his eye is like a floating grape.' He said that The Messenger of God (prayers & peace be upon him) said: 'I saw a vision in which I saw myself close to the Kabah and there was a man there whose complexion was brown, a most handsome man. His hair was neither too curly nor too straight with water dripping from his head. His hands were placed upon the shoulders of two men, and between the two of them he circumambulated the Kabah. I asked: 'Who is he?' They said: 'He is Jesus the son of Mary.' Then I saw a man behind him with very curly hair who was blind in his right eye, he resembled Ibn Qatan the Antichrist. He was circumambulating the Kabah with his hands placed upon the shoulders of

two men. I asked: 'Who is he?' They said: 'He is the Antichrist.' "

٨٠ - عن أبى هُريرةَ رَضِى الله عنه قال: قال رسولُ الله ﷺ: «لقد رأيْتُنى فى الحِجْرِ، وقريشٌ تسألُنى عن مسراىَ، فسألتْنى عن أشياء من بيت المَقْدسِ لم أُثْبِتْها، فكُرِبْتُ كُرْبَةً ما كُرِبْتُ مِثْلَهُ قَطُّ، قال: فرفَعَهَ اللهُ لى أنظُر إليه، ما يسألونى عن شىءٍ إلا أنبأتُهم به. وقد رأيْتُنى فى جماعةٍ من الأنبياء، فإذا موسى عليه السلامُ قائمٌ يصلّى، فإذا رجلٌ ضَرْبٌ جَعْدٌ، كأنه من رجال شَنَوءَة، وإذا عيسى ابن مريَمَ قائمٌ يصلى، أقربُ الناسِ به شَبَهًا عُروةُ بنُ مسعودِ الثَّقَفىُّ، وإذا إبراهيمُ عليه السَّلامُ قائمٌ يصلّى، أشبهُ النَّاسِ به صاحبُكم - يعنى نفسَه - فحانت الصَّلاةُ، فأمَمْتُهم، فلمَّا فرغتُ من الصَّلاة قال لى قائلٌ: يا محمدُ هذا مالكٌ صاحبُ النَّارِ، فسلِّمْ عليه، فالتفتُّ إليه فبدأنى بالسَّلام».

80. It was related that Abu Huraira said that The Messenger of God (prayers & peace be upon him) said: "I found myself standing in the rocky tract and the Quraish were questioning me concerning my Night Journey. They asked me about Jerusalem which I did not recall, I was perturbed as never before. Then God displayed it before my eyes and I was able to answer them any question they asked. I saw myself amid a group of Prophets, Moses (peace be upon him) was standing in prayer and he was a robust looking man like the men of the tribe of Shanu'a. I saw Jesus the son of Mary (peace be upon him) standing in prayer, he closely resembled Urwa ibn Masoud al Thaqafi and Abraham (peace be upon him) standing in prayer. And the closest to him in resemblance is your companion - he meant himself -. Then the time for prayer was due and I led them, upon completing the prayer a man said: 'O Mohammed, this is Malik, the Keeper of Hellfire, so greet him.' I turned towards him but he greeted me first."

٨١ - عن عبدِ الله بن مسعودٍ رَضِيَ الله عنه قال: لمَّا أُسرِيَ برسولِ الله ﷺ انْتُهِيَ به إلى سِدْرَةِ المُنتهى، وهيْ في السَّماءِ السَّادسةِ، إليها ينتهي ما يُعْرَجُ به من الأرض فَيُقْبَضُ منها، وإليها ينتهي ما يُهبَطُ به من فوقها فيُقبَضُ منها، قال: ﴿إِذْ يَغْشَى السِّدْرَةَ مَا يَغْشَىٰ﴾ [النجم: ١٦]. قــال: فَرَاشٌ من ذهبٍ، قــال فــأُعطِيَ رســولُ الله ﷺ ثلاثًا: أُعطِيَ الصلواتِ الخمس، وأُعطِيَ خــواتم سُورةِ البَقَرةِ، وغُفر لمن لم يُشرك بالله من أُمتــه شيئًا المُقْحِمَاتُ.

81. It was related that Abd Allah ibn Masoud said when The Messenger of God (prayers & peace be upon him) was taken on the Night Journey his journey terminated at the Farthest Lote Tree in the sixth Heaven. Everything that ascends from earth is held there and everything that descends from above it is held there. He said: "And the Tree was covered by that which cannot be described." (Surah 53 verse 16) He said: "It was furnished in gold. There The Messenger of God (prayers & peace be upon him) was given three: Five prayers, the concluding verses of Surah 'The Heifer', forgiveness for whoever of His servants who does not associate partners with God."

٨٢ - عن الشَّيبانيِّ قال: سألتُ زِرَّ بن حُبيشٍ رَضِيَ الله عنه عن قولِ الله عزَّ وجلَّ: ﴿فَكَانَ قَابَ قَوْسَيْنِ أَوْ أَدْنَىٰ﴾ [النجم: ٩] فقال: أخبرني ابنُ مسعودٍ رَضِيَ الله عنه: أن النبي ﷺ رأى جبريلَ عليه السلامُ له سِتُّمائة جَناحٍ.

82. It was related that Al Shaybani said: "I asked Zirr ibn Hubaish (may God be pleased with him) concerning the verse in which God Almighty revealed: 'So he was in nearness to him most near.' (Surah 53 verse 9) Zirr said that Ibn Masoud (may God be pleased with him) told him: "The Prophet saw Gabriel (peace be upon him) with six hundred wings."

٨٣ - عن ابن عبَّاسٍ رَضِي الله عنهـمَا قال: ﴿ مَا كَذَبَ الْفُؤَادُ مَا رَأَىٰ (١١) أَفَتُمَارُونَهُ عَلَىٰ مَا يَرَىٰ (١٢) وَلَقَدْ رَآهُ نَزْلَةً أُخْرَىٰ ﴾ [النجم: ١١ - ١٣]. قال: رآه بفؤاده مرَّتين.

83. It was related that Ibn Abbas (may God be pleased with them) said regarding the revelation: "'The heart (of Mohammed) in no way falsified that which he saw...And certainly he saw him at another time.' (Surah 53 verses 11 & 13) this meant that the Prophet saw Gabriel twice in his heart."

٨٤ - عن مسروقٍ قال: كنتُ مُتَّكِئًا عند عائشةَ رَضِي الله عنهمَا فقال: يا أبا عائشة، ثلاثٌ من تكلَّم بواحـدة منهنَّ فـقد أعْظَمَ على اللهِ الـفِريةَ. قلتُ: ما هُنَّ؟ قـالت: مَنْ زَعَمَ أنَّ مـحـمـداً ﷺ رأى ربَّه فـقـد أعْظَمَ على الله الفرية، قـال: وقـد كنتُ مـتَّكئًا فجلستُ، فقلتُ: يـا أُمَّ المؤمنين أنْظِريني ولا تَعْجَليني، ألمْ يقل اللهُ تعالى: ﴿ وَلَقَدْ رَآهُ بِالْأُفُقِ الْمُبِينِ ﴾ [التكوير: ٢٣]. ﴿ وَلَقَدْ رَآهُ نَزْلَةً أُخْرَىٰ ﴾ [النجم: ١٣]. فقالت رضى الله عنها: أنا أوَّلُ هذه الأمَّة سأل عن ذلك رسولَ الله ﷺ ، فـقال: «إنما هو جبريلُ - عليه السـلام - لم أرَهُ على صورته التى خُلِقَ عليها غـير هاتينِ المرَّتين، رأيتُهُ مُنْهَبِطاً من السماء، سادًّا عظَمُ خَلْقه مـا بينَ السَّماء إلى الأرض». فقالت: أوَلَمْ تَسْمَعْ أنَّ الله تعالى يقولُ: ﴿ لَا تُدْرِكُهُ الْأَبْصَارُ وَهُوَ يُدْرِكُ الْأَبْصَارَ وَهُوَ اللَّطِيفُ الْخَبِيرُ ﴾ [الأنعام: ١٠٣]. أوَلَمْ تسمعْ أنَّ الله عـز وجل يقول: ﴿ وَمَا كَانَ لِبَشَرٍ أَن يُكَلِّمَهُ اللَّهُ إِلَّا وَحْيًا أَوْ مِن وَرَاءِ حِجَابٍ أَوْ يُرْسِلَ رَسُولًا ﴾ إلى قوله : ﴿ عَلِيٌّ حَكِيمٌ ﴾ [الشورى: ٥١]؟ قالت: ومن زعم أن رسول الله ﷺ كتم شيئا من كـتاب الله فقد أعْظَمَ على الله الفرْية، والله يقولُ: ﴿ يَا أَيُّهَا الرَّسُولُ بَلِّغْ مَا أُنزِلَ إِلَيْكَ مِن رَّبِّكَ وَإِن لَّمْ تَفْعَلْ فَمَا بَلَّغْتَ رِسَالَتَهُ ﴾ [المائدة: ٦٧]. قالت: ومن زعم أنه يخـبرُ بما يكونُ فى غدٍ فقـد أعْظَمَ على الله الفرْيَةَ، والله يقولُ: ﴿ قُل لَّا يَعْلَمُ مَن فِي السَّمَاوَاتِ وَالْأَرْضِ الْغَيْبَ إِلَّا اللَّهُ ﴾. وزاد داود: قالت: ولـو كان محـمدٌ ﷺ كاتماً شـيئا مما أنزلَ عليـه لكتم هذه الآية: ﴿ وَإِذْ تَقُولُ لِلَّذِي أَنْعَمَ اللَّهُ عَلَيْهِ وَأَنْعَمْتَ عَلَيْهِ أَمْسِكْ عَلَيْكَ زَوْجَكَ وَاتَّقِ اللَّهَ وَتُخْفِي فِي نَفْسِكَ مَا اللَّهُ مُبْدِيهِ وَتَخْشَى النَّاسَ

وَاللَّهُ أَحَقُّ أَن تَخْشَاهُ﴾ [الأحزاب: ٣٧].

84. It was related that Masruq said: "I was reclining in the house of Aisha (may God be pleased with her) when she said: 'O Abu Aisha, there are three things which if anyone speaks of any one of them he will have lied a great calumny about God Almighty.' I asked: 'What are they?' She said: 'Whoever asserts that Mohammed saw his Lord has lied a great calumny.' He said: 'I was reclining and so I sat to attention and said: 'O mother of the believers, allow me to take my time, did not God Almighty say: 'And he saw him on the clear horizon.' (Surah 81 verse 23) and 'And certainly he saw him at another time.' (Surah 53 verses 13) She replied: 'I was the first one of this nation to question The Messenger of God (prayers & peace be upon him) about that and he said: 'That was Gabriel (peace be upon him) and I never saw him fully except on those two occasions, I saw him descending from the heavens and his form outspread between the earth and the sky.' She also said: 'Have you not heard that God said? 'Nor sight can reach Him, but He can reach all sight, He is the Subtle, the All Aware.' (Surah 6 verse 103.) and have you not heard that God said: 'And it is not for any mortal that God should speak to him, except by revelation, or from behind a veil, or by the sending of a Messenger, to reveal whatever He pleases by His Command, surely He is the Most High, the All Wise.' (Surah 42 verse 51) and she said: 'Whoever asserts that The Messenger of God (prayers & peace be upon him) has concealed anything from the Book of God has invented the greatest calumny against God Almighty.' God Almighty has said: 'O Messenger, convey that which has been revealed to you from your Lord, and if you do not, then you would not have conveyed His Message. And God will protect you from the people, and God does not guide the unbelieving people.' (Surah 5 verse

67) She said: 'And whoever asserts that he can tell what will happen tomorrow has invented the greatest calumny against God Almighty. And God Almighty has said: 'Say, no one knows the Unseen in the heavens and the earth except God, and they do not know when they will be raised.' (Surah 27 verse 65) ." And it was also related that Dawoud narrated the same and added: "She also said: 'If Mohammed had ever sought to conceal anything revealed to him he would have concealed the verse: 'And when you said to he who who God had graced with His Guidance and to whom you had granted liberty, and become your ward: 'Keep your wife and fear God.' And you concealed in your heart that which God will show, and you fear the people while you should more rightly fear God. So when Zaid put an end to his marriage with her, We joined you to her in marriage, so that there would be no blame on the believers for marrying the former wives of their wards, when they have put an end to their marriage with them. And God's Command is to be accomplished.' (Surah 33 verse 37) "

٨٥- عن أبى موسى رضى الله عنه قال: قام فينا رسولُ الله ﷺ بخمس كلمات، فقال: «إن الله عز وجل لا ينامُ، ولا ينبغى له أن ينامَ، يَخْفِضُ القِسْطَ ويرفَعُه، يُرفَع إليه عَمَلُ الليلِ قبل عمل النهارِ، وعَمَلُ النَّهار قبلَ عَمَلِ الليلِ، حجابُهُ النُّورُ - وفى رواية: النَّارُ - لو كشفَه لأحرقت سُبُحاتُ وجهِه ما انتهى إليه بصرهُ من خَلقِه.

85. It was related that Abu Musa said: "The Messenger of God (prayers and peace be upon him) was standing amid us when he mentioned five things to us saying: 'God Almighty does not sleep, it does not befit Him to sleep, He is the One Who lowers and raises the scales, at night all the days deeds are raised to Him and in the day all the nights deeds are raised to Him. The Light is His veil, if He were to lift it the magnificence of His counte-

nance would obliterate His creation to the extent of His vision."

٨٦- عن أبى هريرة رضى الله عنه : أن أناساً قالوا لرسول الله ﷺ: يارسول الله ، هل نرى ربنا يوم القيامة؟ فقالَ رسولُ الله ﷺ :«هل تُضرُّون فى القمر ليلةَ البدر؟». قالوا: لا يارسولَ الله ، قال:«هل تُضارُّون فى الشمسِ ليس دونَها سَحابٌ؟». قالوا: لا، قال: فإنكم تَرونه كذلك، يَجْمَعُ اللهُ النَّاسَ يومَ القيمة، فيقولُ: من كان يعبُدُ شيئاً فَلْيَتَّبِعْهُ، فَيتَّبِع من كان يعبُد الشمسَ الشَّمسَ، ويتَّبِعُ من كان يعبُدُ القمرَ القمرَ، ويَتَّبِعُ من كان يعبُدُ الطَّواغيتَ الطَّواغيت، وتبقى هذه الأمةُ فيها مُنافقوها، فيأتيهم اللهُ تعالى فى صورة غير صورته التى يعرفونَ. فيقولُ : أنا ربُّكم، فيقولونَ: نعوذ بالله منكَ، هذا مكانُنا حتى يأتينا ربُّنا فإذا جاءَ ربُّنا عَرَفناه. فيأتيهم الله تبارك وتعالى فى صورته التى يعرفون، فيقولُ :أنا ربُّكم فيقولون: أنت ربُّنا. فيتَّبِعُونه، ويُضْرَبُ الصِّرَاطُ بين ظَهْرَىْ جهنَّمَ، فأكونُ أنا وأُمَّتى أولَ من يُجيزُ، ولا يتكلَّمُ يومئذٍ إلاَّ الرُّسُل، ودعوى الرُّسُلِ يومئذٍ: اللَّهُمَّ سَلِّمْ سَلِّمْ، وفى جهنَّمَ كلاليبُ مثلُ شَوكِ السَّعْدان، هل رأيتم السَّعدان». قالوا: نعم يا رسولَ الله، قال:«فإنها مثلُ شوكِ السَّعدان، غير أنه لا يَعلمُ ما قَدْرُ عِظَمِها إلا اللهُ، تَخْطَفُ النَّاسَ بأعمالهم، فمنهم لموبق [يعنى] بعمله، ومنهم المجازى حتى يُنَجَّى، حتى إذا فَرَغَ اللهُ من القضاء بينَ العبدِ، وأراد أن يُخْرِجَ برحمته من أرادَ من أهل النَّار، أمرَ الملائكةَ أن يُخرجوا من النَّارِ من كان لا يُشْرِكُ بالله شيئاً ممن أراد أن يرحمه، ممن يقولُ: لا إله إلا اللهُ، فيعرفونهم فى النار، يعرفونهم بأثرِ السُّجود، تأكلُ النَّارُ من ابنِ آدم إلا أثَرَ السُّجود، حَرَّمَ اللهُ على النَّار أن تأكل أثَر السُّجودِ، فيُخَرجونُ من النارِ قد امتُحِشوا، فُيصبُّ عليهم ماءُ الحياة، فيَنبتُونَ منه كما تَنْبُتُ الحِبَّةُ فى حَميلِ السَّيلِ، ثمّ يَفرُغ اللهُ تعالى من القضاءِ بينَ العبادِ، ويبقى رجلٌ مُقبلٌ بوجهه على النَّارِ، وهو آخرُ أهلِ الجنَّة دخولاً الجَنَّة. فيقولُ: أىْ رَبِّ اصرِفْ وجهى عن النَّار، فإنه قد قَشَبَنى ريحُها، وأحرقنى ذكاؤها. فيَدعو اللهَ ما شاء اللهُ أن يَدعُوَه، ثم يقولُ اللهُ تبارك وتعالى: هل عَسَيْتَ إن فعلتَ ذلك بك أن تسألَ غيرَه؟

فيقولُ: لا أسألُك غيرَه، ويُعطى ربَّه من عهودٍ ومواثيقَ ما شاءَ اللهُ، فيَصرفُ اللهُ وجهَهُ عن النَّارِ، فإذا أقبل على الجنَّة ورآها، سكتَ ما شاءَ اللهُ أنْ يسكتَ، ثم يقولُ: أى رَبِّ قَدّمنى إلى بابِ الجنَّة، فيقولُ اللهُ له: أليس قد أعْطَيْتَ عهودَك ومواثيقَكَ لا تسألُنى غيرَ الذى أعطيتُكَ ذلك أن تسألَ غيره؟ فيقولُ: لا وعزَّتِكَ، فُيعطى ربَّهُ ما شاء الله من عهودٍ ومواثيقَ، فيُقدّمُه إلى بابِ الجنَّة، فإذا قام على بابِ الجنَّة انْفَهَقَتْ له الجنَّةُ، فرأى ما فيها من الخيرِ والسُّرورِ، فيسكتُ ما شاءَ اللهُ أن يسكتَ، ثم يقولُ: أىْ ربِّ أدخلنى الجَنَّة، فيقولُ اللهُ تبارك وتعالى له: أليس قد أَعطَيتَ عهودَكَ ومواثيقَكَ أن لا تسألَ غيرَ ما أُعطيتَ؟ ويلَك يا ابنَ آدم ما أغْدَرَكَ! فيقولُ: أى رَبِّ لا أكونُ أشقى خَلقِكَ، فلا يزالُ يدعو اللهَ حتى يَضحكَ اللهُ تبارك وتعالى منه، فإذا ضحك اللهُ تعالى منه قال: ادُخلِ الجنَّةَ، فإذا دخلها قال اللهُ له: تمَنَّهْ، فيسألُ ربَّهُ ويتمنَّى، حتى إن اللهَ لَيُذكِّرُه من كذا وكذا، حتى إذا انقطعت به الأمانىُّ قال اللهُ تعالى: ذلك لك ومثلُه معه». قال عطاءُ بن يزيدَ: وأبو سعيد الخُدرىُّ مع أبى هُريرةَ لا يرُدُّ عليه من حديثه شيئاً، حتى إذا حدَّث أبو هريرةَ أنَّ اللهَ [عز وجلَّ] قال لذلك الرَّجلِ: «ومثلُه معه». قال أبو سعيد «وعشَرةُ أمثاله معه» يا أبا هُريرةَ. قال أبو هريرة: ما حفظتُ إلا قولَه: «ذلك لك ومثلُه معه». قال أبو سعيد: أشهدُ أنى حفظتُ من رسول الله ﷺ قوله: «ذلك لك وعشَرَةُ أمثاله». قال أبو هريرة: وذلك الرَّجُلُ آخرُ أهلِ الجنَّة دخولاً الجنَّة.

86. It was related that Abu Huraira said: "The people said: 'O Messenger of God! Will we see our Lord on the Day of Judgment?' He replied: 'Do you doubt that you will see the full moon on a clear night in the middle of the month?' They replied: 'No, O Messenger of God!' He said: 'Do you doubt that you will see the sun when there are no clouds?' They replied: 'No.' He said: 'You will see Him likewise. On the Day of Judgment God will gather the people and He will order them to follow what they used to worship. Thus will some follow the sun, and some will follow the moon, and some will follow those who misled them, and only

this nation will be left with its hypocrites. God will turn to them in a form they will not recognize and say: 'I am your Lord.' They will say: 'We seek refuge in God from you and we shall stay here until our Lord comes to us and when our Lord comes to us we will recognize Him.' Then God will turn to them in the form which they will recognize and say: 'I am your Lord.' They will say: 'Yes indeed, You are our Lord.' And they will follow Him. Then God will call them and a bridge will be laid across Hell and I shall be the first to cross it with my followers. No one except the Messengers will then be able to speak and on that Day they will say: 'O God! Save us, O God! Save us.' There will be hooks like the thorns of Sa'dan in Hell, have you seen the thorns of Sad'an? The people said: 'Yes, O Messenger of God.' He said: 'These hooks will be like the hooks of Sad'an but no one knows how big they are except God and they will entangle the people according to their deeds; some of them will fall and stay in Hell forever; others will receive punishment and then get out of Hell, until when God completes His Judgment over His servants and intends mercy on whoever He pleases from the people of Hell, He will order the angels to remove those who worshipped Him alone from the Fire. The angels will recognize them from the traces of their prostration and take them out, as God has not permitted the Hell Fire to consume such traces. Thus will they be removed from the Fire, it will consume their entire bodies except for the traces of their prostrations. They will emerge as mere skeletons, then the Water of Life will be poured upon them and they will bloom like seedlings on the bank on a flowing river. Then when God has completed the Judgment of His servants, a man will remain between Hell and Paradise, he will be the last man from the people of Hell to enter Paradise, as he emerges from the Fire he will say: 'O my Lord! Turn the Fire away from my face as its wind has dried me and its steam has burnt me.'

God will ask him: 'If I grant you this favour will you ask for anything else?' Then he will say: 'No by Your Glory! And he will make many promises to God that he will not ask for anything else. God will then turn the Fire away from his face. Then he will be taken towards Paradise and he will see its delights and he will be awed and speechless as God pleases. Then he will say: 'My Lord, let me approach the gates of Paradise.' God will ask him: 'Did you not promise that you would not ask for anything else? Woe to you, son of Adam, how you break your promises!' He will say: 'My Lord! I do not wish to be the most wretched of Your servants.' God will say: 'If I grant you this favour will you ask for anything else?' He will say: "No, by Your Glory! I shall not ask for anything else.' And he will make many promises to God that he will not ask for anything else. God will then allow him to approach the gates of Paradise. When he reaches them and he sees its delights and pleasures he will be awed and speechless as God pleases. Then he will say: 'My Lord, let me enter Paradise.' God will say: 'May God be merciful to you, O son of Adam! How treacherous you are! Did you not make many promises that you would not ask for anything else?' He will say: 'My Lord, I do not wish to be the most wretched of Your servants.' And he will beseech God Almighty until God Almighty laughs at his persistence. Then God will allow him to enter Paradise and will tell him to ask for as much as he wishes. He will do so until he fulfills all his desires. Then God will say: 'Ask for more of anything." And when he fulfills all his desires God will say: 'All this is granted to you and the like of it besides.'" It was also related that At'a ibn Yazid said that Abu Said Al Khudri and Abu Huraira said that God will not refuse him anything he asks. Abu Huraira said that The Messenger of God (prayers & peace be upon him) said that God Almighty told that man: 'This is for you and the like of it.' Abu Said said to Abu Hu-

raira: 'O Abu Huraira, God said: 'This is for you and ten times the like of it.' Abu Huraira said: 'I do not recall The Messenger of God (prayers & peace be upon him) saying other than: 'All this is granted to you and the like of it besides.' Abu Said said: 'I bear witness that I recall that I heard The Messenger of God (prayers & peace be upon him) say: 'This is for you and ten times the like of it'. Abu Huraira said: 'That man will be the last man to enter Paradise.' "

٨٧- عن أبى سعيد الخدْرىّ رضى الله عنه قال: قال رسول الله ﷺ: «أمَّا أهلُ النارِ الذينَ هم أهلُها، فإنهم لا يموتونَ فيها ولا يَحْيَونَ، ولكنْ ناسٌ منكم أصابتْهم النَّارُ بذُنوبهم - أو قال: بخطاياهم - فأماتهم اللهُ تعالى إماتَةً، حتى إذا كانوا فَحْماً أذنَ بالشّفاعة، فجئَ بهم ضَبائرَ ضَبَائرَ، فبُثُّوا على أنهارِ الجنَّة، ثم قيل: يا أهلُ الجنَّة أفيضوا عليهم، فيَنْبُتون نباتَ الحِبّةِ تكونُ فى حَميلِ السَّيل». فقال رجلٌ من القوم: كأنَّ رسولَ الله ﷺ قد كان بالبادية.

87. It was related that Abu Said Al Khudri said that The Messenger of God (prayers & peace be upon him) said: "The inhabitants of the Fire are those who shall abide in it and indeed they shall neither die nor live. But those who will be punished therein for their sins God will cause to perish until they will be reduced to ashes, then intercession will be granted them and they will be gathered together and dispersed over the waters of the rivers of Paradise, and it shall be said: 'O dwellers of Paradise pour water over them!' And they shall flourish like seedlings in a downpour." A man among the people gathered said: 'It is as if The Messenger of God (prayers & peace be upon him) dwelt in pastures.' "

٨٨- عن أنَسٍ، عن ابن مسعودٍ رضى الله عنهما: أنَّ رسولَ الله ﷺ قال: «آخرُ

من يَدخلُ الجنَّةَ رجلٌ، يمشى مرَّة ويكبو مرَّة، وتَسْفعُه النَّارُ مَرَّةَ، فإذا ما جاوزها التفتَ إليها فقال: تبارك الذى نجّانى منك، لقد أعطانى اللهُ شيئاً ما أعطاه أحداً من الأولينَ والآخرين، فتُرفَعُ له شجرةٌ، فيقول: أىْ رَبِّ أدننى من هذه الشَّجرةِ لأستْظلَّ بظلّها، وأشْرَبَ من مائها، فيقولُ اللهُ عزَّ وجلَّ: يا ابنَ آدم لعلَّى إن أعطيتُكها سألْتنى غيرَها؟ فيقولُ: لا يا رَبِّ، ويعاهدُه أن لا يسألَه غيرها، وَرَبُّه تعالى يَعذرُه، لأنه يرى ما لا صَبْرَ له عليه، فُيدنيه منها فيستظلُّ بظلّها، ويشرب من مائها، وأستظلَّ بظلّها، لا أسألُكَ غيرَها، فيقولُ: يا ابن آدم، ألم تعاهدْنى أن لا تسألنى غيرها؟ قال: بلى يا رب؟ هذه لا أسألك غيرها. فيقولُ: لعلّى إن أدنيتُك منها تسألُنى غيَرها؟ فيعاهدُه أن لا يسألَه غيرَها، وربُّه تعالى يَعذرهُ لأنه يرى ما لا صبرَ له عليه، فيُدنيه منها فيستظلُّ بظلّها ويشربُ من مائها ثم تُرفَعُ له شجرةٌ أحسنُ من الأولى، فيقولُ: أىْ رَبِّ أدْننى من هذه لأشربَ من مائها، ثم تُرفَعُ له شجرةٌ عند باب الجنَّة، هى أحسنُ من الأولَيَيْن، فيقولُ: أىْ رَبِّ أدْننى من هذه الشجرةِ لأستَظلَّ لظلّها، وأشربَ من مائها، لا أسألُك غيَرها. فيقولُ: يا ابن آدم ألم تعاهدْنى أن لا تسألنى غيرَها؟ قال: بلى يا رَبِّ، هذه لا أسألكُ غيرَها، وربُّه تعالى يعذرُه لأنه يرى ما لا صبرَ له عليه، فَيُدْنيه منها، فإذا أدناه منها، فيسمع أصواتَ أهلِ الجنَّة، فيقولُ: أىْ رَبِّ أدْخلْنيها، فيقول: يا ابن آدم ما يَصْرِينى منك؟ أيُرضيكَ أن أعطيَكَ الدُّنيا ومثلَها معها؟ قال: يا رَبِّ، أتستهزىءُ منّى وأنْتَ رَبُّ العالمينَ». فضحك ابنُ مسعود، فقال: ألا تسألونى ممَّ أضحكُ؟ قالوا: ممَّ تضحكُ؟ قال : هكذا ضحكَ رسولُ الله ﷺ، فقالوا: ممَّ تضحكُ يا رسولَ الله ؟ قال: «من ضِحْكِ رَبِّ العالمينَ حين قال: أتستهزىءُ منى وأنتَ رَبُّ العالمينَ؟ فيقولُ: إنى لا أستهزىءُ منك، ولكنى على ما أشاءُ قادرٌ».

88. It was related that Anas and Ibn Masoud (may God be pleased with them) said that The Messenger of God (prayers & peace be upon him) said: "The last man to enter Paradise will be a man who will walk once and then stumble once and then be burnt

by the Fire once, then when he passes it he will turn back to it and say: 'Glory to The One Who has saved me from you, God Almighty has bestowed upon me that which He did not bestow to any in former or later times.' Then a tree will be brought before him and he will say: 'O my Lord, permit me to be nearer to this tree that I may rest beneath its shade and drink its water.' God Almighty will say: 'O son of Adam, if I permit you, you will surely ask Me for something else.' He will say: 'No, by Your Glory I shall not ask for anything else.' And he will make many promises to God that he will not ask for anything else. So his Lord will pardon him his desire for what he sees and He will bring him near it, and he will rest beneath its shade and drink its water. Thereafter another tree more beautiful that the first will be brought before him and he will say: 'O my Lord, permit me to be nearer to this tree that I may rest beneath its shade and drink its water.' God Almighty will say: 'O son of Adam, if I permit you, you will surely ask Me for something else.' He will say: 'No, by Your Glory I shall not ask for anything else.' And he will make many promises to God that he will not ask for anything else. So his Lord will pardon him his desire for what he sees and He will bring him near it, and he will rest beneath its shade and drink its water. Thereafter a tree of even greater beauty than the other two will be brought before him at the gate of Paradise and he will say: 'O my Lord, permit me to be nearer to this tree that I may rest beneath its shade and drink its water and I shall not ask You for anything else.' God Almighty will say: 'O son of Adam, did you not promise Me that you would not ask Me for anything else?' He will say: 'Yes, my Lord, indeed I will not ask You for anything else.' So his Lord will pardon him his temptation for what he cannot resist and He will bring him near to it. When he is brought near he will hear the voices of the dwellers of Paradise and he will say: 'O my Lord, let me enter it.' God Almighty

will say: 'O son of Adam, what will put an end to your asking? Would you be content with the entire world and all that is in it?' He will say: 'O my Lord, do You mock me even though You are the Lord of the Worlds?' Ibn Masoud laughed and asked: 'Why don't you ask me what I'm laughing at?' They said: 'Why are you laughing?' He said: 'The Messenger of God (prayers and peace be upon him) laughed likewise.' Then they asked: 'O Messenger of God, why are you laughing?' He said: 'Because the Lord of the Worlds laughed when the man said: 'O my Lord, do You mock me even though You are the Lord of the Worlds?' He will say: 'I am not mocking you, but I can command whatever I please.' "

٨٩- عن أبى الزُّبيرِ: أنه سمع جابرَ بن عبد الله رضى الله عنهما يُسألُ عن الورود؟ فقال: نجيءُ نحن يومَ القيامة عن كذا وكذا - انظُرْ - أىْ ذلك فوقَ الناس. قال: فَتُدْعى الأمم بأوثانها وما كانتْ تَعْبُدُ، الأولُ فالأول، ثم يأتينا ربُّنا بعدَ ذلك فيقولُ: من تنظرون؟ فيقولون: ننظر ربَّنا، فيقول: أنا ربُّكم، فيقولون: حتى ننظرَ إليكَ، فيتجلى لهم يضحكُ، قال: فينطلقُ بهم ويتبَّعونَه، ويعطى كلّ إنسانٍ منهم - مُنافقٌ أو مؤمنٌ - نوراً، ثم يتَّبعونَه. وعلى جسر جهنَّم كلاليبُ وحَسَكٌ تأخذُ من شاءَ اللهُ تعالى، ثم يُطْفَأُ نورُ المنافقينَ، ثم ينجو المؤمنون، فتنجو أوَّلُ زُمرةٍ وجوهُهم كالقمرِ ليلةَ البدرِ، سبعونَ ألفاً لا يحاسَبون، ثم الذينَ يلونَهم كأضوأ نجمٍ فى السماء، ثم كذلك، ثم تحِلُّ الشفاعةُ، ويشفعونَ حتى يخرُجَ من النارِ مَنْ قال لا إله إلاَّ اللهُ، وكان فى قلبه من الخيرِ ما يزنُ شُعَيْرَةً، فُيجعلونَ بفِناء الجنَّة، ويَجْعَلُ أهلُ الجنَّة يرَشُّونَ عليهم الماءَ حتى ينَبتُوا نباتَ الشيءِ فى السَّيْل ويذهب حُراقُه، ثم يسألُ حتى تجعل له الدُّنيا وعَشَرَةُ أمثالِها معها.

89. It was related that Abu Zubair said that when Jabir ibn Abd Allah was asked about the revival he said: "On the Day of Resurrection we will arrive in this manner, see and take heed, con-

cerning those who will be raised up. He said: 'The people will be gathered together one after the other with all the idols they worshipped. Then God Almighty will come and ask: 'Who are you waiting for?' They will say: 'We are waiting for our Lord.' He will say: 'I am your Lord.' They will say: 'We are unsure until we look at You directly.' And He will appear to them graciously and will go before them and they will follow Him, and all of humanity whether he is a hypocrite or a believer, will be given a light, and upon the bridge of Hell will be hooks and spikes which will ensnare whoever God pleases. Then the lights of the hypocrites will be extinguished and the believers will be saved, and the first to achieve salvation will be a group of seventy thousand whose faces will shine with the brightness of the full moon, and they will not be called to render account. Then there will follow after them directly a group of people whose faces will shine as the brightest stars in the heavens. And so on, until the stage for intercession is reached, those who will be permitted to intercede will do so until the one who says: 'There is no god but God' and has in his heart even the weight of a barley grain of goodness will be removed from the Fire. Then they will be taken to the courtyard of Paradise and the dwellers of Paradise will start to sprinkle water over them until they will flourish like seedlings in a downpour and their burnt skins will be restored. They will beseech their Lord until the bounty of the worlds will be granted them and ten times the like of it."

٩٠- عن يزيدَ الفَقيرِ قال: كنتُ شَغَفَنى رأىٌ من رأى الخـوارج، فخرجنا فى عصابة ذوى عَدَد، نُريدُ أن نحجَّ ثم نخرُج على النَّاس. قال: فمـررنا على المدينة فإذا جابرُ بنْ عبدِ الله يُحدِّثُ القومَ، جالسٌ إلى ساريةٍ، عن رسولِ الله ﷺ قال: فإذا هو قد ذكر الجَهَنَّمِيِّينَ، قال: فقلتُ له: يا صاحبَ رسول الله ﷺ، ما هذا الذى تُحَدِّثون؟ والله

يقولُ: ﴿إنَّكَ مَن تُدْخِلِ النَّارَ فقدْ أخْزَيْتَهُ﴾ [آل عمران: ١٩٢] و: ﴿كُلَّما أرادُوا أن يَخْرُجُوا مِنْهَا أُعِيدُوا فِيهَا﴾ [السجدة: ٢٠] فما هذا الذى تقولونَ؟ قال: فقال: أتقرأ القرآن؟ قلتُ: نعم، قال: فهل سمعتَ بمقامِ محمد ﷺ - يعنى - الذى يبعثه الله فيه؟ قلتُ: نعم، قال: فإنه مقامُ محمد ﷺ المحمود الذى يُخرجُ الله به من يُخرِجُ، قال: ثم نعتَ وضعَ الصِّراط ومرَّ النَّاسِ عليه. قال: وأخافُ أن لا أكون أحفظُ ذاك، قال: غيرَ أنه قد زعمَ أنَّ قوماً يَخرُجونَ من النَّارِ بعدَ أن يكونوا فيها، قال: يعنى فيَخرجُون كأنهم عيدانُ السَّمسمِ، قال: فيدخلون نهراً من أنهار الجنة، فيغتسلونَ فيه، فيَخرجُون كأنهم القَراطيسُ. فَرجَعْنا، قلنا: ويْحكم، أترونَ الشيخَ يَكذبُ على رسولِ الله ﷺ؟ فرجعنا، فلا واللهِ ما خرج منا غيرُ رَجلٍ واحدٍ. أو كما قال أبو نُعَيْم.

90. It was related that Yazid al Faqir said that he had been anxious to learn about an opinion of the Khwarij, so he went among a group to perform the Pilgrimage and to ask the people there about it. He said: "We were passing through Madinah where we met Jabir ibn Abd Allah seated beside a column speaking to the people about the Messenger of God (prayers and peace be upon him) . When he spoke of the inhabitants of the Fire, I asked: 'O Companion of The Messenger of God (prayers & peace be upon him) , what is this you are saying while God Almighty has said: '...Surely whosoever You admit into the Fire, You have indeed brought to disgrace, and there shall be no helper for the evildoers.' (Surah 3 verse 192) and '...whenever they attempt to come out of it, they shall be driven back to it...' (Surah 32 verse 20) So what are you saying?' He said: 'Do you read the Qur'an?' I said: 'Yes.' He said: 'Have you heard about the noble rank to which God Almighty will raise Mohammed?' I said: 'Yes.' He said: 'Indeed Mohammed will be raised to a noble rank by which God Almighty will permit whoever He pleases to be removed from it. Then he described the Path and how the

people will cross it and said: 'I fear I cannot recall everything but I do remember that the people will come out of the Fire after having been in it.' He said: 'They will come out of it looking like the wood of the ebony tree.' He said: 'They will enter a river from one of the rivers of Paradise and will bathe in it, and then they will emerge as white as paper.' We turned around and said: 'Woe to you! Do you think an old man would lie about The Messenger of God (prayers & peace be upon him) ?' So we returned and by God we all believed him except one man. Abu Nu'aim related the same.

٩١- عن أنسٍ بن مالكٍ رضى الله عنه: أن رسولَ الله ﷺ قال: «يَخْرُجُ من النَّار أربعة، فَيُعْرَضُونَ على الله ، فيلتفتُ أحدُهم فيقول: أىْ رَبِّ، إذْ أخرجْتَنى منها فلا تُعِدْنى فيها فَيُنْجيه اللهُ منها».

91. It was related that Anas ibn Malik said that the Messenger of God (prayers and peace be upon him) said: "Four people will be removed from the Fire and brought before God Almighty. One of them will look back and say: 'O my Lord, You have removed me from it, do not throw me back into it again.' And God Almighty will spare him from it."

٩٢- عن أبى هُريرةَ رضى الله عنه قال: أُتِىَ رسول الله ﷺ يوماً بلحم، فَرُفِع إليه الذِّراعُ، وكانت تُعجبُه، فَنَهَسَ منها نَهْسَةً، فقال: «أنا سيِّدُ النَّاسِ يومَ القيامة، وهل تدرونَ بمَ ذاك؟ يجمع اللهُ يومَ القيامة الأوَّلينَ والآخرين فى صَعيدٍ واحد، فَيُسْمِعُهُم الداعى، ويَنْفُذُهم البصرُ، وتدنو الشَّمسُ، فيبلُغُ الناسَ من الغَمِّ والكَرْبِ ما لا يُطيقون، وما لا يَحْتَملونَ، فيقولُ بعضُ الناسِ لبعضٍ: ألا ترونَ ما أنتم فيه؟ ألا ترونَ ما قد بلغكم؟ ألا تنظرونَ من يشفعُ لكم إلى ربِّكم؟ فيقولُ بعض النَّاسِ لبعضٍ: ائتُوا آدم، فيأتونَ آدمَ، فيقولونَ: يا آدم أنتَ أبو البَشَرِ، خَلَقَكَ اللهُ بيده، ونفخَ فيكَ من روحه،

وأمر الملائكة فسجـدوا لك، اشْفَعْ لنا إلى ربِّك، ألا ترى إلى ما نحنُ فيه؟ ألا ترى إلى ما قد بَلَغَنا؟ فـيقولُ آدمُ: إن ربّى غَضِبَ اليوم غَضَبًا لم يَغضبْ قـبلَه مثلَه، ولن يَغضبَ بعدَه مثله، وإنه نهانى عن الشَّجرةِ فَعَصَيْتُه، نَفْسى نَفْسى، اذهبوا إلى غيرى، اذهبوا إلى نُوحٍ. فيأتونَ نُوحًا عليه السلامُ فـيقولون: يا نُوحُ أنتَ أوَّلُ الرُّسُل إلى الأرض، وسمَّاك اللهُ تعالى عَبدًا شكورًا، اشْفَعْ لنا إلى ربِّك، ألا ترى ما نحن فـيه؟ ألا ترى ما قد بَلَغَنا؟ فيـقولُ لهم: إنَّ ربى قـد غَضِبَ اليومَ غَضـبًا لم يغْضَبْ قبلَه مـثلَه، ولن يَغضـبَ بعده مثله، وإنه قد كانت لى دعوةٌ دعـوتُ بها على قومى، نَفْسى نَفْسى، اذهبوا إلى إبراهيم عليه السلام. فيأتونَ إبراهيمَ فيقولون: أنت نبيُّ اللهِ وخليلُه من أهلِ الأرضِ، اشْفَعْ لنا إلى ربِّك، ألا ترى إلى ما نحنُ فـيه؟ ألا ترى إلى ما قد بَلَغَنا؟ فيـقولُ لهم إبراهيم: إنَّ ربِّى قد غضِبَ اليومَ غضبًا لم يغْضَبْ قبلَه مـثلَه، ولا يَغضبُ بعدَه مثلَه، وذكر كذباته، نَفْسى نَفْسى، اذهبوا إلى غيـرى، اذهبوا إلى موسى ﷺ. فيـأتونَ موسى عليه السّلامُ، فيقـولون: يا موسى أنت رسولُ اللهِ فَضَّلك اللهُ تعالى برسالاته وبـتكليمه على النَّاسِ، اشْفَعْ لنا إلى ربِّك، ألا ترى ما نحن فـيه؟ ألا ترى ما قَدْ بلغَنا؟ فيـقولُ لهم موسى: إنَّ ربى قد غَضِبَ اليـومَ غَضَبًا لم يغْضَبْ قبلَه مثلَه، ولن يَغـضبَ بعده مـثله، وإنى قتلتُ نفسًا لم أُومـر بقتلهـا، نَفْسى نَفْسى، اذهبوا إلى عـيسى. فيـأتونَ عيسـى عليه السّلامُ، فيـقولون: يا عـيسى أنت رسولُ اللهِ، وكَلَّمْتَ النـاسَ فى المهدِ، وكلمةٌ منـه ألقاها إلى مريم وروحٌ منه، فاشْفَعْ لنا إلى ربِّك، ألا ترى ما نحن فيه؟ ألا ترى ما قد بَلَغَنا؟ فيقولُ لهم عيسى: إنَّ ربى قد غَضِبَ اليومَ غَضَبًا لم يغْضَبْ قـبلَه مثلَه، ولن يَغضبَ بعده مثله - ولم يذكر له ذنبًا - نَفْسى نَفْسى، اذهبوا إلى غيرى، اذهبوا إلى محمد ﷺ. فيأتونَ، فيقولونَ: يا مـحمدُ، أنتَ رسولُ اللهِ وخاتمُ الأنبيـاءِ، وغَفَرَ اللهُ لك ما تقدَّمَ من ذنبك وما تأخَّر، اشْفَعْ لنا إلى ربِّك، ألا ترى ما نحن فيـه؟ ألا ترى ما قَدْ بلغَنا؟ فأنْطلقُ فآتى تحتَ العرشِ، فأقعُ سـاجدًا لربِّى، ثم يفتحُ اللهُ علىَّ ويُلهمـنُى من محامده وحُسْنِ الثَّناء عليه شـيئًا لم يَفتـحْه لأحد قبـلى، ثم قال: يا محـمدُ ارْفَعْ رأسَكَ، سَلْ تُعْطَه، اشْفَعْ

تُشَفَّعْ. فأرْفَعُ رأسى فأقولُ: يا رَبِّ أُمتى أُمتى! فيقالُ: يا محمدُ، أدخلِ الجنَّةَ من أُمَّتِكَ مَنْ لا حسابَ عليه من البابِ الأيمنِ من أبوابِ الجنَّةِ، وهم شركاءُ النَّاسِ فيما سوى ذلك من الأبواب، والذى نَفْسُ محمد بيدِه، إنَّ ما بينَ المِصراعين من مصاريع الجنَّةِ لَكَمَا بينَ مَكَّةَ وهَجَرٍ، أو: كما بينَ مَكَّةَ وبُصرى».

92. It was related that Abu Huraira said: "One day some meat was brought to the Messenger of God (prayers and peace be upon him) and a shoulder was offered to him which was his favourite part. He cut a portion from it and said: 'On the Day of Resurrection I will lead mankind, Do you know the reason for that. God Almighty will assemble all of humanity from former and later times onto one plain on the Day of Resurrection. Then the voice of the herald will be heard by all of them and the sight will penetrate all of them and the sun will come near. The people will be so agonised and fearful that they will not bear it and they will be unable to stand. Some of them will say to each other: 'Look at the anguish we are in, see what has beleaguered us. Look for someone to intercede for us with your Lord.' Some will say: 'Go to Adam.' And they will go to Adam and say: 'O Adam, you are the father of mankind, God created you with His Hand and breathed of His spirit into you and commanded the angels to prostrate before you. so intercede for us with your Lord, look at what we have been beleaguered with.' Adam will say: 'Indeed my Lord is angry as He has never been before nor will be again. He forbade me to approach the tree and I disobeyed Him, I am fearful for myself, I am fearful for myself. Go to someone else, go to Noah.' And they will go to Noah and say: 'O Noah, you are the first Messenger sent on earth and God Almighty called you a 'grateful servant'. so intercede for us with your Lord, look at what we have been beleaguered with.' He will say: 'Indeed my Lord is angry as He has never been before nor will be again.

There is a curse which originated from me with which I cursed my people. I am fearful for myself, I am fearful for myself. Go to someone else, go to Abraham. They will go to Abraham and say: 'O Abraham, you are The Messenger of God and the one He called His 'friend' from all the beings of the earth, so intercede for us with your Lord, look at what we have been beleaguered with.' He will say: 'Indeed my Lord is angry as He has never been before nor will be again. I remember my misconceptions, I am fearful for myself, I am fearful for myself, go to someone else, go to Moses.' And they will go to Moses and say: "O Moses, you are The Messenger of God, God blessed you with His messages and conversed only with you of all the people. So intercede for us with your Lord, look at what we have been beleaguered with.' Moses will say to them: 'Indeed my Lord is angry as He has never been before nor will be again. I slew a man without right, I fear only for myself, I fear only for myself. Go to Jesus (peace be upon him) .' And they will go to Jesus and say: 'O Jesus, you are the Messenger of God and you spoke to the people from the cradle, and you are His word which he sent down upon Mary and you are of His spirit, so intercede for us with your Lord, look at what we have been beleaguered with.' Jesus will say: 'Indeed my Lord is angry as He has never been before nor will be again - he did not mention any of his sins - I am fearful for myself, I am fearful for myself. Go to someone else, go to Mohammed (prayers & peace be upon him) .' And they will come to me and say: 'O Mohammed, you are the Messenger of God and the seal of His Messengers. God forgave you all your former and later sins, intercede for us with your Lord, look at what we have been beleaguered with.' Then I will go and approach beneath the Throne and fall prostrate before my Lord, then God Almighty will reveal to me and inspire me to praise Him in praises which He has never before revealed, He will say:

'Mohammed, lift up your head and ask and it shall be granted, intercede and intercession will be permitted. I will raise up my head and say: 'O my Lord, my people, my people.' It will be said: 'O Mohammed, bring those of your people who are not called to account to the right gate of Paradise. They will share another door with the people other than this door.' The Prophet then said: 'By Him in Whose Hand is Mohammed's soul, the distance between the two doors of Paradise is as great as the distance between Makkah and Hajar, or the distance between Makkah and Basrah.' "

٩٣ - عن أنسٍ بن مالكٍ رَضِى الله عنه قال: قال رسولُ الله ﷺ: «أنا أوَّلُ شفيعٍ فى الجنَّة، لم يُصَدَّقْ نبىّ من الأنبياءِ ما صُدِّقتُ، وإنَّ من الأنبياء نبيّاً ما يصدِّقُه من أُمتِه إلاَّ رَجُلٌ واحدٌ».

93. It was related that Anas ibn Malik said that the Messenger of God said: "I will be the first to intercede for Paradise and no Messenger of all the Messengers before has been followed as I have been followed. And indeed there will be a Messenger from among the Messengers who was followed only by one man of his people."

٩٤ - عن أنسٍ بن مالكٍ رَضِى الله عنه قال: قال رسولُ الله ﷺ: «آتى بابَ الجنَّة يومَ القيامة، فأستفتِحُ، فيقولُ الخازنُ: من أنت؟ فأقول: محمدٌ، فيقول: بك أُمرتُ لا أفتحُ لأحدٍ قبلَك».

94. It was related that Anas ibn Malik said that The Messenger of God (prayers & peace be upon him) said: "On the Day of Resurrection I will approach the gate of Paradise and will ask for it to be opened, the gatekeeper will say: 'Who are you?' I will say: 'I am Mohammed.' He will say: 'I have been commanded concerning you that I should not open it to anyone before you.' "

٩٥ - عن أبى هُريرةَ رَضِى الله عنه قال: قال رسولُ الله ﷺ: «لكل نبىّ دعوةٌ مُستجابَةٌ، فَتَعَجَّل كلُّ نبىّ دعوتَه، وإنى اختبأتُ دعوتى شفاعةً لأمتى يومَ القيامة، فهى نائلةٌ - إن شاء اللهُ - مَنْ ماتَ من أُمتى لا يُشركُ بالله شيئًا».

95. It was related that Abu Huraira said that The Messenger of God (prayers & peace be upon him) said: "Every Messenger has a prayer which will be granted and every Prophet hastened to use his prayer. But I have kept my prayer to intercede for my people on the day of Resurrection, and it will be granted, if God pleases, for everyone of my nation who dies without associating anything with God Almighty."

٩٦ - عن عبدِ الله بن عمرو بن العاصِ رَضِى الله عنهمَا: أن النبى ﷺ تَلا قولَ الله عز وجل فى إبراهيمَ عليه السَّلام: ﴿رَبِّ إِنَّهُنَّ أَضْلَلْنَ كَثِيراً مِّنَ النَّاسِ فَمَن تَبِعَنِى فَإِنَّهُ مِنِّى وَمَنْ عَصَانِى....﴾ [إبراهيم: ٣٦] الآية، وقال عيسى عليه السَّلام: ﴿إِن تُعَذِّبْهُمْ فَإِنَّهُمْ عِبَادُكَ وَإِن تَغْفِرْ لَهُمْ فَإِنَّكَ أَنتَ الْعَزِيزُ الْحَكِيمُ﴾ [المائدة: ١١٨]. فرفع يديه وقال: «اللَّهُمَّ أُمتى اللهم أُمتى». وبكى، فقال اللهُ عز وجل: يا جبريلُ اذهبْ إلى محمد - وربُّكَ أعلمُ - فَسَلْهُ ما يُبكيكَ؟ فأتاهُ جبريلُ عليه السَّلام فسأله فأخبره النبىُّ ﷺ بما قال - وهو أعلم - فقال الله عز وجل: يا جبريلُ اذهب إلى محمدٍ فقلْ: إنّا سنُرضيكَ فى أُمَّتِكَ ولا نسوؤُكَ.

96. It was related that Abd Allah ibn Amr said: "The Messenger of God (prayers and peace be upon him) recited the words of God Almighty which Abraham said: 'My Lord, they have led many people astray, then whoever follows me he is surely of mine...' (Surah 14 verse 36) and Jesus (peace be upon him) said: 'If You chastise them, they are Your servants, and if You forgive them indeed You are the Almighty, the All-Wise.' Then he lifted his hands up and said: 'O Lord, my people, my people' and he wept. So God Almighty said: 'O Gabriel go to Mohammed and ask him

-although it is in God Almighty's knowledge-: 'Why do you weep?' Gabriel went to him and asked and The Messenger of God (prayers & peace be upon him) repeated what he had been saying. At this God Almighty said: 'O Gabriel, go to Mohammed and say: 'Indeed We will please you concerning your people and will not displease you.' "

٩٧ - عن جابرٍ رَضِى الله عنه: أنَ الطُّفَيْلَ بنَ عمـرو الدَّوسىَّ أتى النبى ﷺ فقال: يا رسولَ الله هل لكَ فى حِصنٍ حَصـينٍ ومَنَعَةٍ؟ قال: حِصنٌ كان لدوسٍ فى الجـاهلية، فأبى ذلك النبىُّ ﷺ للذى ذَخَرَ اللهُ للأنصار، فلما هاجر النبى ﷺ إلى المدينة هاجر إليه الطُّفَيْلَ بنُ عمروٍ، وهاجـر معه رجلٌ من قومه، فـاجْتَوَوُا المدينةَ فمرض فجـزع، فأخذ مَشَاقصَ له فـقطع بها براجمَه، فَشَخـبتْ يداه حـتى مات. فـرآهُ الطُّفَيْلُ بن عمـروٍ فى منامه، فرآه وهيـئتُه حسنةٌ، ورآه مُغَطِّيًا يديه، فقال له: ما صَنَعَ بكَ ربُّكَ؟ فـقال: غفر لى بهـجرتى إلى نبـيِّه ﷺ، فقال: مـالى أراك مُغَطِّيًا يديك؟ قال: قـيل لى: لن نُصلحَ منك ما أفـسدتَ. فقصّهـا الطُّفَيْلُ على رسولِ الله ﷺ. فقـالَ رسولُ الله ﷺ: «اللَّهُمَّ وليَدَيه فاغفرْ».

97. It was related that Jabir said that Al Tufail ibn Amr Al Dawsy came to the Prophet and said: "O Messenger of God, do you have a fortress to protect you from any harm?" He said: "Before Islam I was using a fortress belonging to a man of Al Dawsy." But thereafter the Prophet preferred what God Almighty gave the Ansar. When the Prophet migrated to Madinah Al Tufail ibn Amr joined him there accompanied by a man from his tribe who disliked Madinah and then fell ill and could not tolerate it, so he picked up a dagger and cut his fingers tips, joints and wrists and his hands bled profusely until he died. Al Tufail ibn Amr saw him in a dream with a pleasant countenance but his hands were covered. He asked him: "What has your Lord done with you?" He replied: "He has forgiven me because of my migration to His

Prophet." So he said: "Why are your hands covered?" He replied: "It was said to me 'We shall not heal what you have cut of yourself.'" Al Tufail related this to The Messenger of God (prayers & peace be upon him) and The Messenger of God (prayers & peace be upon him) said: "Please God forgive him for what he has done to his hands."

٩٨ - عن أبى هُريرةَ رَضى الله عنه قال: لما أُنزلتْ هذه الآيةُ: ﴿وأنذرْ عشيرتَكَ الأقْرَبينَ﴾ [الشعراء: ٢١٤]. دعا رسولُ الله ﷺ قُريشًا فاجتمعوا، فعَمَّ وخَصَّ، فقال: «بنِ لُؤىّ أنْقذوا أنفُسكم من النّار. يا بَنى مُرَّةَ بن كعبٍ يا بَنى كعبِ أنْقذوا أنفُسكم من النَّار، يا بَنى عبدِ شمسٍ أنْقذوا أنفُسكم من النَّار، يا بَنى عبدِ مَناف أنْقذوا أنفُسكم من النَّار، يا بَنى هاشمٍ أنْقذوا أنفُسكم من النَّار، [يا بَنى عبدِ المطّلب أنْقذوا أنفُسكم من النَّار]، يا فاطمةُ أنْقذى نَفْسَك من النَّار، فإنّى لاَ أملكُ لكم من الله شيئًا، غيرَ أنَّ لكم رَحِمًا سأبُلُّها ببَلالِها».

98. It was related that Abu Huraira said: "When the verse was revealed 'And warn your nearest relations.' (Surah 26 verse 214) the Messenger of God (prayers and peace be upon him) summoned the Quraish and they assembled. whereupon he warned them all, then he warned certain tribes saying: 'O sons of Ka'b ibn Luayy, save yourselves from the Fire, O sons of Murra ibn Ka'b, save yourselves from the Fire, O sons of Abd Shams, save yourselves from the Fire, O sons of Abd Manaf, save yourselves from the Fire, O sons of Hashim, save yourselves from the Fire, O sons of Abd al Muttalib, save yourselves from the Fire, O Fatimah, save yourself from the Fire, for I have no power in anything from God except that I keep my bond of relationship to you."

٩٩ - عن العبّاسِ بن عبدِ المطّلبِ رَضِي الله عنــه أنه قال: يا رسولَ الله، هل نفعتَ أبا طالبٍ بشيءٍ، فإنه كان يحـوطُكَ ويغضبُ لك؟ قال ﷺ: «نعم هو فى ضَحْضَاحٍ من نارٍ، ولولا أنا لكانَ فى الدَّرْكِ الأسْفَلِ من النَّارِ».

99. It was related that Abbas ibn Abd al Muttalib said that he asked The Messenger of God (prayers & peace be upon him) : "O Messenger of God, Abu Talib was your fervent defender, have you helped him at all?" He said: "Yes, he will be in the most shallow part of the Fire, and except for me he would have been in the deepest part of Hell."

١٠٠ - عن ابنِ عَبَّاسٍ رَضِى الله عنهمَا: أن رسـولَ الله ﷺ قال: «أهْوَنُ أهلِ النَّارِ عَذابًا أبو طالبٍ، وهو مُنْتَعِلٌ بِنَعْلَينِ [من نارٍ] يَغلى منهما دماغه».

100. It was related that Ibn Abbas said that The Messenger of God (prayers & peace be upon him) said: "Of all the inhabitants of the Fire Abu Talib will suffer the least, and he will wear two shoes which will make his brain boil."

١٠١ - عن حُصَيْنِ بن عبـدِ الرحمن رَضِى الله عنه قال: كنتُ عندَ سعـيدِ ابن جُبيْرٍ فقـال: أيُّكم رأى الكوكَبَ الذى انقَضَّ البارحــةَ؟ قُلْتُ: أنا. ثم قُلتُ: أمَا إنّى لم أكنْ فى صلاةٍ، ولكنى لُدغْتُ. قال: فماذا صنعتَ؟ قلتُ: استرقيتُ. قال: فما حَمَلَكَ على ذلك؟ قلت: حديثٌ حَدَّثَنَاه الشَّعبىُّ، قال: وما حَدَّثكم الشَّعبىُّ؟ قلتُ: حدَّثنا عن بُرَيْدَةَ بنِ حُصَيْبٍ الأسلمىِّ أنه قال: لا رُقيةَ إلا من عينٍ أو حُمَةٍ، فقال: قد أحسنَ من انتهى إلى ما سمع، ولكنْ حدَّثنا ابنُ عـبَّاسٍ عن النبى ﷺ قال: «عُرِضَتْ علىَّ الأُمَمُ، فرأيتُ النبىَّ ومعه الرُّهَيْطُ، والنبىَّ ومعـه الرجُلُ والرجُلانِ، والنبى ليس معه أحدٌ، إذ رُفِع لى سوادٌ عظيمٌ فظننت أنهم أُمتى، فـقيل لى: هذا موسى وقومُه، ولكن انظُرْ إلى الأفُقِ. فنظرتُ فإذا سوادٌ عظيمٌ، فقيل لى: انظُرْ إلى الأفُقِ الآخرِ، [فنظرتُ] فإذا سوادٌ عظيـمٌ، فقيل لى: هذه أُمتك، ومـعهم سَبعون ألفًا يدخلونَ الجَنَّةَ بغيـرِ حسابٍ ولا عَذَابٍ». ثم

نهض، فدخل منزلَه، فخاض النَّاسُ فى أُولئكَ الذين يَدخلونَ الجنَّةَ بغير حساب ولا عَذَاب، فقال بعضُهم: فلعلَّهم الذين صحبوا رسولَ الله ﷺ، وقال بعضُهم: فَلَعَلَّهم الذين وُلدوا فى الإسلام ولم يُشركوا بالله [شيئًا] وذكروا أشياء، فخرج عليهم رسولُ الله ﷺ فقال: «ما الذى تخوضونَ فيه؟». فأخبروه، فقال: «هم الذين لا يَرْقُون ولا يَسترقُونَ، ولا يتطيَّرونَ، وعلى ربِّهم يتوكَّلونَ». فقامَ عُكَّاشَةُ بنُ مِحْصَنٍ فقال: ادعُ الله أن يجعلنى منهم، فقال: «أنتَ منهم». ثم قام رجلٌ آخرُ فقال: ادعُ الله أن يجعلنى منهم، فقال: «سَبَقَك بها عُكَّاشَةُ».

101. It was related that Husain ibn Abd Al Rahman said: "I was with Said ibn Jubair when he asked: 'Which of you saw a shooting star last night?' I said: 'I did.' Then is said: 'I had not been awake at prayer but had been stung by a scorpion.' He said: 'So what did you do?' I said: 'I used magic.' He said: 'What made you do that?' I said: 'Because of the saying which Al Shu'ba related.' He said: 'What did Al Shu'ba relate to you.' I said: 'Buraida ibn Husaib al As'ari related to us, magic is of no use except in the case of envy or the sting of the scorpion.' He said: 'Whoever does according to what he has heard from the Prophet has acted correctly, but Ibn Abbas related that The Messenger of God (prayers & peace be upon him) said: 'The people were gathered before me and I saw a Messenger and a small group of his followers with him. And another Messenger with one or two men with him and yet another without any followers. When a large group was gathered before me I took it to be my nation, then it was said to me: 'This is Moses and his people. Look at the horizon', and I saw a multitude. It was said to me: 'Look at the other horizon,' and there was also a multitude. And it was said: 'Look at the far side of the horizon,' and there was also a multitude. It was said to me: 'This is your nation, and from them are seventy thousand people who will en-

ter Paradise without any reckoning and without any chastisement.' Then he stood up and left to go to his house. The people started to talk about those who will enter Paradise without any reckoning or chastisement. Some of them said: 'May be they are those who were living at the time of The Messenger of God (prayers & peace be upon him) .' And others said: 'May be they are those who were born in the times of Islam and who never associated anything with God Almighty.' Others said other things. Then The Messenger of God (prayers & peace be upon him) came out and said: 'What is that you were saying?' They told him and he said: 'They are those who never used magic nor asked others to use it nor did they take omens, and they put all they trust in their Lord.' At this Ukkasha ibn Mihsan stood up and said: 'Pray for me that I may be one of them.' The Messenger of God (prayers & peace be upon him) said: 'You are one of them.' Then another man stood up and said: 'Pray that I may be one of them.' At this he said: 'Ukkasha has gone before you.'

١٠٢ - عن عبـد الله بن مسعود رَضِى الله عنه قـال: كنَّا مع رسول الله ﷺ فى قُبَّة نحواً من أربعـين رجُلاً، فقال رسـولُ الله ﷺ: «أترضَوْنَ أن تكونوا رُبُعَ أهل الجنَّة». قـال: قلنا: نعم، قـال: «أترضَوْنَ أن تكونوا ثُلُثَ أهل الجنَّة». فـقلنا: نعم، فـقـال: «والذى نَفْسُ مـحمـد بيـده إنّى لأرجـو أن تكونوا نصفَ أهلِ الجنَّة، وذاك أنَّ الجنَّةَ لا يَدخُلُها إلاَّ نَفْسٌ مُسْلمـةٌ، وما أنتم فى أهلِ الشّرك إلا كـالشَّعرة البيـضاء فى جلدِ الثَّور الأسْوَدِ، أو: كالشَّعرة السَّوداء فى جِلدِ الثَّورِ الأحمر».

102. It was related that Abd Allah ibn Masoud said: "We were about forty men camped with The Messenger of God (prayers & peace be upon him) when he said: 'Are you not happy that they will amount to one fourth of the dwellers of Paradise?' He said: 'Yes.' He said: 'Are you not happy that you will amount to

one third of the dwellers of Paradise?' They said: 'Yes.' At this he said: 'By Him in Whose Hands is my soul, I hope you will amount to one half of the dwellers of Paradise, this is because no one will enter Paradise except a believer and you amount to no more than a white hair on the skin of a black ox or a black hair on the skin of a white ox among the unbelievers."

١٠٣ - عن أبى سعيد رَضى الله عنه قال: قالَ رسولُ الله ﷺ: «يقولُ الله عزَّ وجلَّ: يا آدمُ، فيقولُ: لَبَّيْكَ وسَعْدَيْكَ، والخيرُ فى يَدَيْكَ. قال: يقول: أخرج بَعْثَ النَّار، قال: وما بَعْثُ النَّار؟ قال: منْ كُلِّ ألف تسعمائة وتسعةً وتسعونَ، قال: فذاكَ حينَ يشيبُ الصَّغيرُ ﴿وَتَضَعُ كُلُّ ذَاتِ حَمْلٍ حَمْلَهَا وَتَرَى النَّاسَ سُكَارَىٰ وَمَا هُم بِسُكَارَىٰ وَلَكِنَّ عَذَابَ اللَّهِ شَدِيدٌ﴾ [الحج: ٢]. قال: فاشتدَّ ذلك عليهم، قالوا: يا رسولَ الله وأينا ذلك الرَّجُلُ؟ فقال رسول الله ﷺ: «أبشروا، فإنّ من يأجوجَ ومأجوج ألفا ومنكم رجُلٌ. ثم قال: والذى نَفْس محمد بيده، إنى لأطْمَعُ أن تكونوا رُبع أهلِ الجنَّة». فحمدنا اللهَ، وكبَّرنا، ثم قال: «والذى نَفسى بيده، إنّى لأطمع أن تكونوا ثُلُثَ أهلِ الجنَّة». فحمدنا اللهَ وكبَّرنا، ثم قال: «والذى نَفْسى بيده، إنى لأطمعُ أن تكونوا شَطْرَ أهلِ الجنَّة، إنّ مَثَلكم فى الأُممِ كَمَثَلِ الشَّعرةِ البيضاءِ فى جلدِ الثَّورِ الأسْودِ، أو: كالرقمةِ فى ذراع الحمارِ».

103. It was related that Abu Sa'id Al Khudri said that the Prophet (prayers & peace be upon him) said: "On the Day of Resurrection God will say: 'O Adam.' Adam will say: 'I hear and I obey and all bounty is in Your Hand.' God will say: 'Summon the people of the Fire!' Adam will say: 'O God! How many are the people of the Fire?' God will say: 'From every one thousand, take nine hundred and ninety nine.' Then the children will turn white haired, every pregnant female will abort and you will see mankind as if they are intoxicated, but they will not be intoxicated, so awful will be the Wrath of God.' The companions of

the Prophet (prayers & peace be upon him) said: 'O Messenger of God! Who will be the one?' He said: 'Be glad at the good tidings, one person will be from you and one thousand will be from Gog and Magog.' The Prophet (prayers & peace be upon him) also said: 'By Him in Whose Hands is my life, I hope that you will be one-fourth of the people in Paradise.' We called out: 'God is Great!' and he said: 'I hope you will be one-third of the people of Paradise.' We called out: 'God is Great!' and he said: 'I hope you will be one half of the people of Paradise.' We called out: 'God is Great!' He said: 'You are like a black hair on the hide of a white ox or a white hair on the hide of a black ox'."

٣ - كتاب الوضوء

١٠٤ - عن مُصعَبِ بن سعيدٍ قال: دخلَ عبدُ الله بنُ عَمَرَ رضَى الله عنه على ابنِ عامر يعودُه وهو مريضٌ، فقال: ألا تدعو الله لى يا ابنَ عَمَرٍ؟ إنى سمعتُ رسولَ الله ﷺ يقول: «لا يقبلُ الله صلاةً بغيرِ طُهورٍ، ولا صدقةَ من غُلُولٍ». وكنتَ على البصرة.

3. The Book of Abution

104. It was related that Mus'a ibn Sa'd said: "Abd Allah the son of Umar went to Ibn Amer to ask about his health when he was ill. He said: 'Umar why do you not pray to God for me?' He said: 'I heard The Messenger of God (prayers & peace be upon him) say: 'Prayer is not accepted without purification, nor is charity accepted from impure wealth, and you were the governor of Basrah'."

١٠٥ - عن أبى هُريرةَ رضَى الله عنه: أن النبىّ ﷺ قال: «إذا استيقظ أحدُكم من نومهِ فلا يَغْمِسْ يدَه فى الإناءِ حتى يغسلَها ثلاثاً، فإنه لا يدرى أين باتت يدُه».

105. It was related that Abu Huraira said: "When any of you awakes do not put your hand into any vessel until you have washed it three times, for you do not know where your hand has been during the night."

١٠٦ - عن أبى هُريرةَ رضَى الله عنه: أن رسولَ الله ﷺ قال: «اتَّقوا اللّعانَينِ». قالوا: وما اللعانانِ يا رسولَ الله ؟ قال: «الذين يتخلى فى طريق الناس أو فى ظِلِّهم».

106. It was related that Abu Huraira said that The Messenger of God (prayers & peace be upon him) said: "Beware of two things which provoke cursing." They asked: "O Messenger of

God, what are those two things?" He said: "Relieving yourselves on the roadways or under the shade."

١٠٧ - عن عبدِ الله بنِ جعفرٍ رضَى الله عنه: قال: أردفنى رسولُ الله ﷺ ذاتَ يومٍ خلفَه، فأسرَّ إلىّ حديثاً لا أُحدِّثُ به أحداً من الناس، وكان أحبَّ ما استتر به رسولُ الله ﷺ لحاجته هدف أو حائشُ نخلٍ. قال ابن أسماء فى حديثه: يعنى حائط نخل.

107. It was related that Abd Allah ibn Jafar said: "One day The Messenger of God (prayers & peace be upon him) made me mount behind him and told me a confidence which I will not disclose to anyone, and The Messenger of God (prayers & peace be upon him) liked to be covered in a concealed place high up or surrounded by date clusters when answering the call of nature." Ibn Asma' related that it meant an enclosure of date palms.

١٠٨ - عن أنسٍ رضَى الله عنه: قال: كانَ رسولُ الله ﷺ إذا دخلَ الخلاءَ قال: «اللّهُمَّ إنى أعوذُ بك من الخُبْثِ والخبائث».

108. It was related that Anas said: "Before The Messenger of God (prayers & peace be upon him) used to enter the toilet - and in the Hadith related by Hushaim - Before The Messenger of God (prayers & peace be upon him) used to enter the toilet he used to say: 'O God, I seek refuge in You from all wicked and offensive things."

١٠٩ - عن أبى أيوبَ رضَى الله عنه: أن النبى ﷺ قال: «إذا أتيتم الغائطَ لا تستقبلوا القبلَةَ ولا تستدبروها، ببولٍ ولا غائطٍ، ولكن شرِّقوا أو غرِّبوا». قال أبو أيوب: فقدمنا الشامَ فوجدنا مراحيض قد بُنِيَتْ قِبَلَ القبلِ، فَنَنْحرِفُ عنها، ونستغفرُ الله.

109. It was related that Abu Ayyub said that the Prophet said: "If

anyone of you goes out to an open space to answer the call of nature he should neither face nor turn his back in the direction of the Qibla; he should either face east or west." Abu Ayyub said: "When we went to Al Sham we found the toilets had been built facing the Qibla, so we turned ourselves away and sought forgiveness from God Almighty."

١١٠ - عن واسعِ بن حَبَّانَ قال: كنتُ أُصلى فى المسجدِ، وعبدُ الله بنُ عمرَ مسندٌ ظهرَه إلى القِبْلةِ، فلمَّا قضيتُ صلاتى انصرفتُ إليه من شقِّى، فقالَ عبدُ الله: يقولُ أُناسٌ: إذا قعدت للحاجةِ فلا تقعدْ مُستقبلَ القبلةِ ولا بيت المقدسِ، قالَ عبدُ الله: ولقد رَقيتُ على ظهرِ بيتٍ، فرأيتُ رسولَ الله قاعداً على لَبِنَتَيْنِ، مُستقبلاً بيتَ المقدسِ، لحاجته.

110. It was related that Wasi' ibn Habban said: "I was offering prayer in the mosque and Abd Allah ibn Umar was reclining there with his back towards the Qibla. When I had finished praying I went up to him on one side. Abd Allah said: 'The people say you should not turn your face to the Qibla or Jerusalem when you use the toilet.' He also said: 'I was upon the roof of the house and I saw The Messenger of God (prayers & peace be upon him) squatting on two bricks to relieve himself and his face was turned towards Jerusalem.' "

١١١ - عن أبى هُريرةَ رضَى الله عنه: عن رسولِ الله ﷺ قال: «لا يبولَنَّ أحدُكم فى الماءِ الدائمِ ثم يَغتسِلُ منه».

وفى رواية: «لا تَبُلْ فى الماءِ الدائمِ الذى لا يجرى، ثم تَغتسِلُ منه».

111. It was related that Abu Huraira said that The Messenger of God (prayers & peace be upon him) said: "None of you should urinate in standing water and then wash in it."

١١٢ - عن ابنِ عباسٍ رضَى الله عنهمَا قال: مرَّ رسولُ الله ﷺ على قبرين، فقال: «أمَا إنهما لَيُعذَّبَانِ، وما يعذَّبان فى كبير، أمـا أحدُهما فكان يمشى بالنميمة، وأمَّا الآخرُ فكان لا يستتـرُ من بوله». قال: فدعا بعـسيبٍ رَطْبٍ، فَشَقَّهُ باثْنَينِ، ثم غَرَسَ على هذا واحداً وعلى هذا واحداً، ثم قال: «لعله أن يخفَّفَ عنهما ما لم يَيْبَسا».

112. It was related that Ibn Abbas said that The Messenger of God (prayers & peace be upon him) passed by two graves and said: "They are being tormented, but not on account of a grievous sin. One of them used to gossip and the other did not take care from keeping himself clean from urine." Then he asked for a green leafed twig and cut it into two and placed a part of it upon each grave and said: "May their punishment be lessened for as long as these twigs stay fresh."

١١٣ - عن عـبـدِ الله بن أبى قَتَادةَ رضَى الله عنه قـال: قال رسـولُ الله ﷺ: «لا يُمْسِكَنَّ أحدُكم ذَكَرَهُ بيـمينه وهو يبـولُ، ولا يَتَمَسَّحْ من الخلاءِ بيمـينه، ولا يتنفَّسْ فى الإناءِ».

113. It was related that Ibn Qatada said that his father said: "The Messenger of God (prayers & peace be upon him) said: 'None of you should hold his penis with his right hand when passing urine, nor wipe himself with it in the toilet, and you should not exhale into the drinking vessel."

١١٤ - عن أنس بن مـالك رَضى الله عنه: أن رسـولَ الله ﷺ دخلَ حـائطاً وتَبعـه غلامٌ ومعه مِيضأةٌ، هو أصغرُنا فوضعها عِنْدَ سِدْرَة، فقضى رسول الله ﷺ حاجته فخرجَ علينا وقد استنجى بالماء.

114. It was related that Anas ibn Malik said: "The Messenger of God (prayers & peace be upon him) went into an enclosure with a servant carrying a jar of water following him and he was

the youngest of us. He put it beside a lote tree and when The Messenger of God (prayers & peace be upon him) had relieved himself, he came out and had washed himself with water."

١١٥ - عن أبى هُريرةَ رضَى الله عـنه - يَبْلغُ به النبـىَّ ﷺ - قـال: «إذا اسـتَجْمَرَ أحدُكم فليستجْمِرْ وتراً، وإذا توضَّأ أحدكم فليجعلْ فى أنفه ماءً ثم لِّيَنْثُرْ».

115. It was related that Abu Huraira said that The Messenger of God (prayers & peace be upon him) said: "When any of you cleans himself with pebbles he must use an odd number of stones and when any of you performs ablution he must draw water into his nose and expel it."

١١٦ - عن سلمـانَ رضَى الله عنه قال: قـيل له: قد علَّمكم نبـيُّكم ﷺ كلَّ شىءٍ حتى الخِراءَةَ؟ قـال: فقـال: أجل ، لقد نهـانا أن نستـقبلَ القِبلةَ بغـائطٍ أو بولٍ، أو أن نستنجىَ باليمينِ، أو أن نستنجىَ بأقلَّ من ثلاثة أحجارٍ، أو أن نستنجىَ برجيعٍ أو بعظم.

116. It was related that Salman said that it was said to him: "Your Messenger instructs you on all matters even about defecation." He said: "Yes. He has forbidden us to face the Qibla when defecating or passing urine, and forbidden us to cleanse with the right hand or with less than three pebbles, or with dung or bone."

١١٧ - عن ابن عـبَّاسٍ رَضى الله عنهـمَا قـال: تُصُدِّق على مـولاةٍ لميمـونةَ بشـاةٍ فماتت، فمرَّ بها رسـولُ الله فقال: «هلاَّ أخذتم إهابها فدبغتموه فانتـفعتم به». فقالوا: إنها مَيْتَةٌ . فقال: «إنما حَرُمَ أكلها».

117. It was related that the freed slavegirl of Maimuna was given a goat in charity but it died. The Messenger of God (prayers and peace be upon him) passed by it and said: "Why do you not

skin its hide? You could then tan it and use it." They said: "It had died." He said: "It is only prohibited to eat it." Abu Bakr and Ibn Umar related that this was related from Maimuna (may God be pleased with her) .

١١٨ - عن يزيدَ بن أبى حبيب: أن أبا الخير حدَّثه قال: رأيتُ على ابن وَعْلَة السَّبَئِىِّ فَرْواً، فَمَسِستُهُ، فقال: ما لك تَمَسُّه؟ قد سألتُ عبدَ الله بنَ عبَّاسٍ قلتُ: إنَّا نكونُ بالمغرب، ومعنا البَرْبرُ والمجوسُ، نؤتى بالكبش قد ذبحوه، ونحن لا نأكل ذبائحَهم، ويأتوننا بالسِّقاء يجعلون فيه الوَدَكَ؟ فقالَ ابنُ عبَّاسٍ: قد سألنا رسولَ الله ﷺ عن ذلك فقال: «دباغُه طهورُه».

118. It was related that Abu Al Khair said: "I saw Ibn Wa'la al Sabai wearing fur, I touched it and he said: 'Why do you touch it?' I asked Ibn Abbas: 'We live in the western regions and the Berbers and Magus live among us, they bring rams and slaughter them, but we do not eat what they slaughter, and they come with skins full of fat.' At this Ibn Abbas said: 'We asked the Messenger of God (prayers and peace be upon him) about that and he said: 'Tanning it purifies it.' "

١١٩ ـ عن عبدِ الله بن المغفَّلِ رضىَ الله عنه قال: أمرَ رسولُ الله ﷺ بقتلِ الكلاب، ثم قال «ما بالُهم وبال الكلاب». ثم رخَّص فى كلب الصَّيْد وكلب الغَنَم، وقال: «إذا وَلَغَ الكلبُ فى الإناءِ فاغسلوه سبعَ مرَّاتٍ، وعفِّروه الثامنةَ فى التُّراب». وفى رواية يحيى بن سعيدٍ: ورخَّص فى كلب الغَنَم والصَّيْدِ والزَّرع.

119. It was related that Abd Allah ibn Mughaffal said that The Messenger of God (prayers & peace be upon him) ordered the killing of dogs and then later said: "What is their problem with the dogs." So he permitted the dog which is used in hunting and the dog which guards the flocks, and he said: "If a dog has licked a plate wash it seven times and then rub it with

earth the eighth time." It was also related that Yahya ibn Said said that the Prophet permitted the dog which guards the flocks and the dog which is used in hunting and the dog which guards the fields.

١٢٠ - عن أبى مالك الأشعرىّ رضَى الله عنه قال: قال رسولُ الله ﷺ: «الطُّهورُ شطرُ الإيمانِ، والحمدُ لله تملأُ الميزان، وسبحانَ الله والحمدُ لله تملآن - أو: تملأُ - ما بينَ السماوات والأرض، والصَّلاةُ نورٌ، والصَّدَقَةُ بُرهانٌ، والصَّبْرُ ضياءٌ، والقرآنُ حُجَّةٌ لك أو عليك. كلُّ الناسِ يغدو، فبائعٌ نفسَه: فمُعتقُها أو موبقُها».

120. It was related that Abu Malik al Ash'ari said that The Messenger of God (prayers & peace be upon him) said: "Cleanliness is half of faith and 'Praise be to God' fills the scale, and 'Glory be to God' and "Praise be to God' fill up what is between the heavens are the earth, and prayer is a light and charity is proof, and fortitude is brightness and the Qur'an is a proof for you or against you. Every man goes out in the morning and pledges allegiance for himself and thereby frees or destroys himself."

١٢١ - عن أبى هُريرةَ رضَى الله عنه: أن رسولَ الله ﷺ قال: «إذا توضأ العبدُ المسلمُ - أو: المؤمنُ - فغسل وجهَه، خرج من وجهِهِ كلُّ خطيئةٍ نظر إليها بعينِهِ مع الماءِ، أو: مع آخر قطرِ الماءِ. فإذا غسل يديه خر من يديه كلُّ خطيئةٍ [كان] بطشتها يداه مع الماءِ، أو: مع آخر قَطْرِ الماءِ. فإذا غسل رجليه خرجت كلُّ خطيئة مشتها رجلاه مع الماءِ، أو: مع آخرِ قَطْرِ الماءِ. حتى يخرجَ نَقياً من الذُّنوب».

121. It was related that Abu Huraira said that The Messenger of God (prayers & peace be upon him) said: "When a servant washes his face every sin he thought of doing will be washed away from his face with the water, or with the last drop of water, and when he washes his hands every sin they committed will be erased from his hands by the water, or with the last

drop of water, and when he washes his feet, every sin his feet have walked towards will be washed away with the water, or with the last drop of water, so that he will emerge pure from all sin."

١٢٢ - عن ابنِ عبَّاسٍ رضَى الله عنهـما: أنه بات عند نبىِّ الله ﷺ ذاتَ ليلة، فـقام نبىُّ الله ﷺ من آخرِ الليلِ، فخرج فنظر إلى السـماء، ثم تلا هذه الآية فى آل عمرانَ: ﴿إنَّ فى خَلْقِ السَّمَوَاتِ وَالأَرْضِ واخْتِلافِ اللَّيْلِ وَالنَّهَارِ﴾ حتى بلغ ﴿فقنا عذابَ النَّارِ﴾ ثم رجع إلى البيتِ، فتسوَّك وتوضَّأ، ثم قام فصلى، ثم اضطجع، ثم قام فخرج، فنظر إلى السماءِ فتلا هذه الآية، ثم رجع فتسوَّك فتوضَّأ، ثم قام فصلى.

122. It was related that Ibn Abbas told of how he had passed a night at the house of The Messenger of God (prayers & peace be upon him) . The Messenger of God (prayers & peace be upon him) rose up for prayer in the latter part of the night, he went out and looked at the sky and recited: 'Indeed in the creation of the heavens and the earth and in the disparity of the night and day, there are Signs for those who possess minds. * Those who praise God standing, sitting or lying on their sides, and reflect upon the creation of the heavens and the earth: 'Our Lord, You have not created this in vain, glory be to You! So save us from the chastisement of the Fire.' (Surah 3 verses 190-191) Then he returned to his house and used his toothstick, made ablution and then got up and offered the prayer. Then he lay down upon the bed, and got up once again and looked towards the sky and repeated the same verse, and then returned and used the toothstick, performed ablution and offered prayer again."

١٢٣ - عن عائشة رضىَ الله عنها: أن النبى ﷺ كان إذا دخل بيتَه بدأ بالسِّواك.

123. It was related that Aisha (may God be pleased with her)

said: "Whenever the Prophet used to enter his house he always began to use his toothstick."

١٢٤ - عن عائشة رضىَ الله عنهَا قالت: إنْ كان رسولُ الله ﷺ لَيحبُّ التَّيمُّنَ فى طُهورِه إذا تَطَهَّر، وفى تَرَجُّلِه إذا تَرَجَّل، وفى انتعالهَ إذا انتعل.

124. It was related that Aisha said: "The Messenger of God (prayers & peace be upon him) always began with the right hand in performing ablution and in combing his hair and in putting on his shoes."

١٢٥ - عن عبدِ الله بن زيد بنِ عاصم الأنصاريِّ رضَى الله عنه - وكانت له صُحبةٌ - قال: قيل له: توضَّأ لنا وُضوءَ رسولِ الله ﷺ. فدعا بإناء فأكفأ منه على يديه فغسلهما ثلاثاً، ثم أدخلَ يدَه فاستخرجها، فمضمض واستنشق من كفٍّ واحدة، ففعل ذلك ثلاثاً، ثم أدخل يدَه فاستخرجها، فغسل وجهه ثلاثاً، ثم أدخَل يدَه فاستخرجها، فغسل يديه إلى المِرفقين مرَّتين مرتين، ثم أدخل يده فاستخرجها، فمَسَحَ برأسه فأقْبَلَ بيديه وأدبر، ثم غسل رجليه إلى الكعبين، ثم قال: هكذا كان وضوءُ رسولِ الله ﷺ.

125. It was related that Abd Allah ibn Zaid Al Ansari, who was a companion of the Prophet, (prayers and peace be upon him) said that he was asked: "Show us how The Messenger of God (prayers & peace be upon him) performed ablution?" He asked for a vessel and poured water from it over his hands and washed them three times, then he put his hand in and scooped up water and rinsed his mouth with it then he drew water into his nose with his hand and exhaled it three times, then he put his hand into the vessel and drew water up each arm three times to the elbow, then he dipped his hand in again and wiped his head from front to back with his hands. Then he washed his feet to the ankles, and said: "This is how The Messenger of God (prayers & peace be upon him) used to perform

ablution."

١٢٦ - عن أبى هُريرةَ رضَى الله عنه قـال: قالَ رسولُ الله ﷺ: «إذا تـوضَّأ أحدُكم فليستنشقْ بمنخريه من الماءِ، ثم لينتثر».

عن أبى هُريرةَ رضَى الله عنه: أن النبىَّ ﷺ قـال: «إذا استـيقظ أحـدُكم من منامه فَلْيَسْتَنْثِر ثَلاثَ مرَّاتٍ، فإن الشيطانَ يبيتُ على خياشيمه».

126. It was related that Abu Huraira said that The Messenger of God (prayers & peace be upon him) said: "If anyone of you performs ablution he should wash his nose by aspirating water into it, and then exhale it out." It was also related that Abu Huraira said that the Prophet said: "When anyone of you awakes from sleep he should exhale from his nose three times as Satan spends the night on his nose."

١٢٧ - عن نُعَيْم بنِ عبدِ اللهِ الْمُجمِّرِ قال: رأيتُ أبا هُريرةَ يتـوضأ، فغسل وجهَهُ، فأسبغ الوضوء، ثم غسل يدَه اليمنى حـتى أشرع فى العَضُدِ. ثم يدَه اليسرى حتى أشرع فى العَضُدِ، مسـح برأسِهِ، ثم غسل رجلَه اليمـنى تى أشرع فى الساق، ثـم غسل رجلَه اليُسرى حتى أشرع فى الساق، ثم قال [لى]: هكذا رأيتُ رسولَ الله ﷺ يتوضأ. وقال: قـال رسول الله ﷺ: «أنتم الغُرُّ الْمُحَجَّلُونَ يومَ الـقيـامةِ، من إسـبـاغ الوضوءِ، فـمن استطاع منكم فليُطِلْ غُرَّتَه وتحجيلَه».

127. It was related that Nu'aim ibn Abd Allah al Mujmir said: "I saw Abu Huraira performing ablution, he washed his face very well then he washed his right hand up to his arm, then he washed his left hand up to his arm, and then washed his right leg until the knee and then washed his left leg until the knee and said: "This is how I saw The Messenger of God (prayers & peace be upon him) perform ablution. And he said that The Messenger of God (prayers & peace be upon him) had also

said: 'Your faces hands and feet will be bright on the Day of Resurrection due to your perfect ablution, so let any of you who can increase the brightness of his head and hands and legs'."

١٢٨ - عن أبي هُريرةَ رضَي الله عنه: أن رسولَ الله ﷺ أتى المقبـرةَ فقال: «السلامُ عليكم دارَ قوم مـؤمنين، وإنا إنْ شاء الله بكم لاحقون، وَدِدْتُ أنا قـدر رأينا إخوانَنا». قالوا: أوَ لسنا إخوانَك يا رسولَ الله؟ قـال: «بل أنتم أصحابي، وإخوانُنا الذين لم يأتوا بعد». فقالوا: كيفَ تعـرفُ من لم يأتِ بعدُ من أمَّتكَ يا رسولَ الله؟ فقال: «أرأيتَ لو أن رجلاً له خيلٌ غُرٌّ مُحَجَّلَةٌ بين ظَهْرَيْ خيلٍ دُهْمٍ بُهْمٍ، ألا يعرِفُ خيلَه». قالوا: بلى يا رسول الله، قال: «فإنهم يأتون يوم القيامة غُرّاً محجَّلين من الوضوء، وأنا فَرَطُهم على الحـوض، ألا لَيُذَادنَّ رجالٌ عن حـوضي كمـا يُذادُ البـعيـرُ الضَّالُّ، أناديهم: ألا هَلُمَّ، فيقالُ: إنهم قد بدّلوا بعدَك، فأقولُ: سُحقاً سُحقاً».

128. It was related that Abu Huraira said that The Messenger of God (prayers & peace be upon him) went to the graveyard and said: "Peace be upon you, the resting place of the believers, and we if God wills, will soon join you. I wish to see my brothers." They said: "O Messenger of God, are we not also your brothers?" He said: "You are my companions, and my brothers are those who have not yet come into the world." They said: "O Messenger of God, how will you know the people of your nation who have not yet been born?" He said: "If a man owned some horses which had whites marks on their foreheads and whose legs were black, would he be able to recognise his own horses?" They said: "Yes indeed, O Messenger of God." He said: "So they will come with white faces and arms and legs from their ablution and I will reach the fountain before them, some will be driven off from my fountain like the stray camel is driven off, and I will call out: 'Come, come.' Then

it will be said: 'These people went astray after you.' And I shall say: "Go away, go away."

١٢٩ - عن حُمرانَ ، مولى عُثْمان بن عَفَّان رضَى الله عنه: أن عُثمان بنَ عَفَّانَ دعا بوَضوءٍ فتوضَّأ: فغسل كفيه ثلاثَ مرَّاتٍ ، ثم مضمض واستنثر، ثم غسل وجهَه ثلاثَ مرَّاتٍ، ثم غسل يدَه اليمنى إلى المِرفَق ثلاثَ مرَّات، ثم غسل يدَه اليسرى مثلَ ذلك، ثم مسح رأسه، ثم غسل رجلَه اليمنى إلى الكعبين ثلاثَ مراتٍ، ثم غسل اليسرى مثل ذلك، ثم قال: رأيتُ رسولَ الله ﷺ توضَّأ نحوَ وُضوئى هذا. ثم قال رسولُ الله ﷺ : «من توضَّأ نحوَ وُضوئى هذا، ثم قام فركع ركعتين، لا يحدِّثُ فيهما نفسَه، غُفِرَ له ما تقدَّم من ذنبِه».

قال ابنُ شهابٍ: وكان علماؤنا يقولون: هذا الوضوءُ أسبغُ ما يتوضَّأ به أحدٌ للصلاة.

129. It was related that Humran the servant of Uthman ibn Affan said that Uthman ibn Affan asked for a tumbler of water and poured water over his hands and washed them three times and then rinsed his mouth. Then he washed his face three times then he washed his right hand and forearms up to the elbows three times, then he washed his left hand in the same manner, then wiped his head and washed his right foot up to his ankles three times. Then his left foot in the same manner. Then he said: "I have seen The Messenger of God (prayers & peace be upon him) perform ablution like this." And then said: "The Messenger of God (prayers & peace be upon him) said: 'If anyone performs ablution like this and offers two Rak'at in prayer at which they are not distracted then their past sins will be forgiven'." In another narration, Ibn Shehab said: "Our scholars used to tell us: 'This ablution is the best ablution to perform for prayer.

١٣٠ - عن حُمرانَ: أن عثمان رضَى الله عنه قال: قال رسولُ الله ﷺ: «من أتم الوُضوءَ كما أمره الله [تعالى] فالصلوات المكتوباتُ كفَّاراتٌ لما بَيْنَهُنَّ».

130. It was related that Humran said that Uthman ibn Affan said that the Messenger of God (prayers & peace be upon him) said: "Whoever performs ablution perfectly as God Almighty commands him then the prescribed prayer wipes out the sins they committed between them."

١٣١ - عن عثمانَ رضَى الله عنه قال: سمعتُ رسولَ الله ﷺ يقول: «من توضَّأ للصلاةِ فأسبغ الوضوءَ، ثم مشى إلى الصلاةِ المكتوبة فصلاَّها مع الناس - أو: مع الجماعةِ، أو : فى المسجد - غفر اللهُ له ذنوبَه».

131. It was related that Uthman said: "I heard the Messenger of God (prayers & peace be upon him) say: 'Whoever performs ablution perfectly and then walks to offer the prescribed prayer with the people or in congregation or in the Mosque, God will forgive him his sins'."

١٣٢ - عن أبى هُريرةَ رَضى الله عنه: أن رسولَ الله ﷺ قال: «ألا أدلُّكم على ما يمحو الله عز وجل به الخطايا ويرفع به الدرجات؟». قالوا: بلى يا رسول الله ﷺ، قال: إسباغُ الوضوء على المكارِه، وكثرةُ الخُطا إلى المساجد، وانتظارُ الصلاةِ بعدَ الصلاةِ، فذلِكُمُ الرباط».

132. It was related that Abu Huraira said that The Messenger of God (prayers & peace be upon him) said: "Shall I tell you the means through which God Almighty obliterates sins and raises mankind in rank?" They said: "Yes, O Messenger of God." He said: "Performing ablution perfectly in spite of difficulty, walking a distance to the mosque, and waiting for the next prayer after having offered a prayer, such are the means."

١٣٣ - عن أبى حـــازم قـال: كنت خـلفَ أبى هُريرةَ رضَى الله عنه وهو يـتـوضأُ للصَّلاة، فكان يمـدُّ يدَه حـتى تَبْلُغَ إبْطَه، فـقلتُ له: يا أبا هُريرةَ، مـا هذا الوُضــوءُ؟ فقال: يا بنى فَرُّوخَ، أنتم ههنا؟ لو علمتُ أنكم ههنا مـا توضَأتُ هذا الوُضوءَ، سمعتُ خليلى ﷺ يقول: «تبلُغُ الحِلْيَةُ من المؤمنِ حيثُ يبلُغُ الوَضوءُ».

133. It was related that Abu Hazim said: "I was standing behind Abu Huraira as he performed ablution for prayer. He washed his hand until his armpit. I asked him: 'O Abu Huraira, what kind of ablution is that?' He said: 'O you of the tribe of Farrukh, are you here, if I had known you were here I would not have made ablution that way, I heard my friend (prayers and peace be upon him) say: 'Adornment will be extended on a believer as far as the ablution is extended'."

١٣٤ - عن جابر رضَى الله عنه قال: أخبرنى عمرُ بنُ الخطَّاب رضَى الله عنه : أن رجلاً توضَّأ، فتـركَ موضعَ ظُفُرٍ على قَدَمِه، فأبْصَرَه النبىُّ ﷺ، فقـال: «ارْجعْ فأحسنْ وضوءَكَ». فرجع، ثم صلَّى.

134. It was related that Jabir said that Umar ibn Khattab said that a man performed ablution but omitted a small part the area of a finger nail. The Messenger of God (prayers & peace be upon him) saw it and said: "Go back and wash again perfectly." He returned and performed ablution perfectly and then offered the prayer.

١٣٥ - عن أنس رضَى الله عنه قال: كان النبىُّ ﷺ يتوضَّأ بالمُدِّ، ويغتسلُ بالصَّاعِ، إلى خمسة أمْداد.

135. It was related that Anas said: "The Prophet performed ablution with one measure of water and took a bath with up to five measures of water."

١٣٦ - عن همام قال: بال جَرِيرٌ رضَى الله عنه ثم توضأ ومسح على خُفَّيه، فقيل: تفعل هذا؟ فقال: نعم، رأيتُ رسولَ الله ﷺ بال، ثم توضأ، ومسح على خُفَّيه. [قال الأعمش]: قال إبراهيمُ: كان يُعجبُهم هذا الحديث، لأن إسلامَ جريرٍ كان بعدَ نُزولِ المائدة.

136. It was related that Hummam said that Jarir urinated, then performed ablution and wiped water over his socks. It was said: "You do that?" He said: "Yes, I saw The Messenger of God (prayers & peace be upon him) urinate then perform ablution and then wipe water over his shoes." It was also related that Al A'mash said: "Ibrahim said they liked this hadith because Jarir had embraced Islam after Surah Al Ma'ida had been revealed."

١٣٧ - [عن أبى وائلٍ قال: كان أبو موسى يُشَدِّدُ فى البَوْلِ، ويبولُ فى قارورةٍ، ويقولُ: إن بنى إسرائيل كان إذا أصاب جِلْدَ أحدهم بولٌ قَرَضَهُ بالمقاريضِ. فقال حُذيفةُ: لوددْتُ أنَّ صاحبكم لا يشدِّدُ هذا التشديدَ، فلقد رأيتُنى أنا ورسولُ الله ﷺ نتماشى، فأتى سباطةَ قومٍ خلفَ حائطٍ، فقام كما يقومُ أحدُكم، فبالَ، فانْتَبَذْتُ منه، فأشار إلىّ، فجئتُ فقمتُ عند عَقِبه حتى فرغ. زاد فى رواية: فتوضأ فمسح على خُفَّيه].

137. It was related that Abu Wa'el said: "Abu Musa used to be strict regarding urination, he used to urinate into a bottle and said: 'The Children of Israel used to cut off any part of the skin which had been touched by urine.'" Hudhaifa said: "I wish your companion would not be so strict regarding that, while I was walking with The Messenger of God (prayers & peace be upon him) I saw him enter an enclosure of palm trees behind a wall and he stood up as any of you would do, and he urinated. I left him alone until he signaled to me to come back, so I returned to him and stood with Uqba until he had finished." It

was also related that he said: "He performed ablution and wiped over his socks."

١٣٨ - عن لمغيرةِ بن شُعبةَ رضَى الله عنه قال: كنْتُ معَ النبيِّ ﷺ ذاتَ ليلةٍ فى مسير، فقال لى: «أمعكَ ماءٌ» قلتُ: نعم، فنزل عن رَاحلَته، فمشى حتى تَوَارَى فى سوادِ الليل، ثم جاء، فأفْرَغْتُ عليه من الإداوة، فغسل وجهَهَ وعليه جُبّةٌ من صوفٍ، فلم يستطع أن يُخْرِجَ ذراعيه منهاحتى أخرجهما من أسفل الجُبّة، فغسل ذراعيه، ومسح برأسِهِ، ثم أهُويتُ لأنزِعَ خُفَيه، فقال: «دَعْهُمَا، فإنى أدْخَلْتُهما طاهرتين». ومسح عليهما.

138. It was related that Al Mughira ibn Shu'ba said: "I was journeying one night with the Prophet and he asked me: 'Do you have water?' I said: 'Yes.' So he dismounted his she-camel and walked until he dissapeared into the darkness of the night, then he returned and I poured water for him from a jar, and he washed his face but he was wearing a woollen cloak and he could not get his arms out of it so he brought them out from beneath of it and washed his forearms and wiped his head. Then I bent down to remove his socks but he said: 'Leave them, my feet were purified when I put them on.' So he just wiped over them."

١٣٩ - عن شُرَيحٍ بن هانىء قال: أتيتُ عائشة رضَى الله عنها أسألُهَا عن المسحِ على الخُفَّين، فقالت: عليكَ بابنِ أبى طالب فسَلْه، فإنه كان يسافر مع رسولِ الله ﷺ. فسألناه، فقال: جعل رسولُ الله ﷺ ثلاثةَ أيَّامٍ ولياليَهُنَّ للمسافرِ، ويوماً وليلةً للمقيم.

139. It was related that Shuraih ibn Hani said: "I went to Aisha to ask her about wiping over socks. She said: 'Go ask the son of Abu Talib as he used to travel with The Messenger of God (prayers & peace be upon him) .' We asked him and he said: 'The Messenger of God (prayers & peace be upon him) per-

mitted the wiping over socks for three days and their nights for those who are traveling and for those who are not traveling for one day and its night.' "

١٤٠ - عن المُغيـرة بن شُعبةَ رضَى الله عنه قـال: تخلَّفَ رسولُ الله ﷺ وتخلَّفتُ معـه، فلماً قضى حـاجته قال: «أمـعكَ ماءٌ». فأتيـتُه بمِطْهَرَة، فَغَسَلَ كفيـه ووجهَه، ثم ذهب يَحْسِرُ عن ذراعيَه، فضاق كُمُّ الجُبَّة، فأخرج يدَه من تحت الجُبَّة، وألقى الجُبَّة على مَنْكِبَيْه، وغـسل ذراعـيـه، ومـسح بناصيتَهَ وعلى العـمامـة، وعلى خُصَّيـه، ثم ركب وركبتُ، فانتهـينا إلى القوم وقد قاموا فى الصلاة، يصلى بهم عـبدُ الرحمن بن عوف، وقد ركع بهم ركـعةً، فلمَّا أحسَّ بالنبى ﷺ ذهب يتـأخَّرُ، فأومأ إليـه فصلى بهم، فلمَّا سلَّم، قام صلى الله عليه وسلَّم وقمتُ ، فركعنا الرَّكعةَ التى سَبَقتنا.

140. It was related that Al Mughira ibn Shu'ba said: "The Messenger of God (prayers & peace be upon him) had tarried behind while we were travelling, so I waited with him. After he had answered the call of nature he asked me: 'Do you have any water?' So I brought him water and he washed his hands and face, then he tried to remove his arms from the sleeves of his cloak but was unable as it was too narrow. So he brought his hands from beneath his cloak and gathered it over his knees and washed his arms and wiped over his forehead and over his turban and over his socks. Then he mounted and I mounted until we caught up with the people. We found them in prayer led by Abd Al Rahman ibn Auf, and they had already performed the first Raka'at. When Abd Al Rahman perceived the Prophet joining the prayer he tried to withdraw himself but the Prophet indicated to him to continue, he did so, and when he finished the Prophet and I continued praying to complete the Raka'at we had missed."

١٤١ - عن بِلالٍ رضَى الله عنه : أنّ رسولَ الله ﷺ مسح على الخُفَّين والخِمار.

141. It was related that Bilal (may God be pleased with him) said that The Messenger of God (prayers & peace be upon him) wiped over his socks and his headscarf.

١٤٢ - عن بُريدةَ رضَى الله عنه : أن النبيّ ﷺ صلى الصلوات يومَ الفتحِ بوضوءٍ واحد، ومسح على خُفَّيه، فقال له عُمَرُ رضَى الله عنه : لقد صنعتَ اليوم شيئاً لم تكن تصنعُهُ؟ قال: «عمداً صنعته يا عُمَرُ».

142. It was related that Buraida said that the Prophet prayed all prayers on the day of the Conquest with one ablution, and wiped over his socks, so Umar said to him: "You have done something today that you have never done before." He said: "O Umar I did it intentionally."

١٤٣ - عن عُقْبَةَ بن عامرٍ رضَى الله عنه قال: كانت علينا رِعايةُ الإبلِ، فجاءت نَوْبتى فَروَّحْتُها بعَشيٍّ، فأدركتُ رسولَ الله ﷺ قائماً يُحدِّثُ النَّاس، فأدركت من قوله: «ما مِنْ مسلم يتوضَّأ فيحسنُ وُضوءَه، ثم يقومُ فيصلِّى رَكعتين مُقْبلاً عليهما بقلبه ووجهه، إلاَّ وجبتْ له الجنَّةُ». قال: فقلتُ: ما أجودَ هذه، فإذا قائلٌ بين يَدَىَّ يقولُ: التى قبلَها أجودُ، فنظرتُ فإذا عُمَرُ رضى الله عنه قال: إنى قَدْ رأيتُك حين جئت آنفاً. قال: «ما منكم من أحدٍ يتوضَّأ فيُبلِغ - أو: فَيُسْبِغ - الوضوءَ، ثم يقولُ : أشهدُ أنْ لا إلَه إلا الله وأشهدُ أن محمداً عبدُه ورسولُه، إلا فُتِحَتْ له أبوابُ الجنَّة الثمانيةُ، يدخل من أيِّها شاءَ».

143. It was related that Uqba ibn Amer said: "We were charged with looking after the camels and when it was my turn I returned them in the evening, I found The Messenger of God (prayers & peace be upon him) standing speaking to the people and I heard him say: 'Any Muslim who performs his ablution perfectly then prays two Raka'at without being distracted,

will be granted Paradise.' I said: 'What a good thing I have just heard.' And someone who was there before me said: 'What was said before this was even better.' I looked and I saw Umar who said: 'I just saw you arrive', then he said: 'Anyone of you who performs ablution perfectly and then says 'I certify that there is no god but God and Mohammed is His servant and Messenger' the eight gates of Paradise will be opened to him and he may enter by whichever of them he pleases."

١٤٤ - عن عليٍّ رضَى الله عنه قال: كُنْتُ رجلاً مذّاءً، فكنتُ أستحيي أن أسأل النبي ﷺ لمكان ابنته، فأمرتُ المقدادَ بنَ الأسوَدِ فسأله، فقال: «يَغسِلُ ذَكَرَهُ ويتوضأ».

144. It was related that Ali (may God be pleased with him) said: "I was a man whose seminal fluid used to discharge frequently and I felt shy to ask the Prophet about it, because I was married to his daughter, so I asked Al Miqdad ibn Al Aswad to ask him for me and he said: 'He should wash his private parts and perform ablution.'"

١٤٥ - عن أنسٍ رضَى الله عنه: أُقيمتِ الصَّلاةُ، ورسولُ الله ﷺ نَجيٌّ لرجلٍ - وفى حديث عبدِ الوارث: ونبيُّ الله ﷺ يناجي رَجُلاً - فما قامَ إلى الصَّلاة حتى نامَ القومُ. وفى حديث شُعبةَ: فلم يزلْ يناجيه حتى نامَ الصَّحابَةُ، ثم جاء فصلَّى بهم.

145. It was related that Anas said: "While the call to stand in prayer was being made The Messenger of God (prayers & peace be upon him) was speaking quietly with a man - Abd al Warith related: 'The Prophet was speaking quietly with a man - so he did not stand up to offer the prayer until the people had slept." It was also related that Shu'ba said: "He continued speaking quietly with the man until the Companions fell asleep, then he came and led them in prayer."

١٤٦ - عن جابرِ بن سمرةَ رضَى الله عنه : أن رجلاً سأل رسولَ الله ﷺ : أأتوضأ من لحوم الغَنَمِ؟ قال: «إن شـئتَ فتوضَّأ، وإنْ شئت فـلا تَتَوضَّأ» قال: أتوضَّأ من لحوم الإبلِ؟ قـال: «نعم، فتـوضَّأ من لحـومِ الإبلِ». قال: أُصَلِّى فى مَرابِضِ الغَنَمِ؟ قـال: «نعم». قال: أصلِّى فى مَبَارِكِ الإبل؟ قال: «لا».

146. It was related that Jabir ibn Samura said: "A man asked The Messenger of God (prayers & peace be upon him) : 'Do I have to perform ablution after eating lamb?' He replied: 'If you wish, do so, or if you do not, you do not have to.' He asked: 'Do I have to perform ablution after eating camel?' He replied: 'Yes, you should perform ablution after eating camel meat.' He asked: 'May I pray in the sheep pen?' He replied: 'Yes.' He asked: 'May I pray in the place where the camels rest?' He replied: 'No.' "

١٤٧ - عن عُمَرَ بن عبدِ العـزيز: أن عبدَ الله بن إبراهيم بنِ قارظ أخـبره: أنه وجد أبا هُريرة يتـوضَّأ على المسجـد، فقـال: إنما أتوضَّأُ من أثْوارِ أقِطٍ أكلتُهـا، لأنى سمـعتُ رسولَ الله ﷺ يقول: «توضّؤوا مِمَّا مسَّت النارُ».

147. It was related that Umar ibn Abd Al Aziz said that Abd Allah ibn Ibrahim ibn Qariz told him that he found Abu Huraira performing ablution in the mosque and he said: "I am performing ablution because I have eaten clarified butter (ghee) as I heard The Messenger of God (prayers & peace be upon him) say: 'Perform ablution after eating anything touched by fire.' "

١٤٨ - عن جعـفر بن عمـرو بن أُمَيَّةَ الضَّمرىِّ عن أبيـه رضَى الله عنه قال: رأيت رسـولَ الله ﷺ يَحتَزُّ من كـتِفِ شاةٍ، فـأكل منهـا، فـدُعىَ إلى الصَّلاة، فـقـام وطرح السِّكينَ، وصلى ولم يتوضَّأ.

148. It was related that Jafar ibn Amr ibn Umayyah Al Dammri

said that his father said: "I saw The Messenger of God (prayers & peace be upon him) slicing pieces of lamb shoulder and eating it, then the prayer was called and he put down the knife and led the prayer without performing ablution."

١٤٩- عن ابْنِ عـــبَّاسٍ رضَى الله عنهـمَا: أن النبـى ﷺ شـرب لبناً، ثم دعـــا بماءٍ فمضمض وقال: «إنَّ له دَسَماً».

149. It was related that Ibn Abbas said that the Prophet drank milk then asked for water and rinsed his mouth and said: "I did so because of its fat."

١٥٠ - عن أبى هُريرةَ رضَى الله عنه قال: قالَ رســولُ الله ﷺ: «إذا وجد أحدُكم فى بَطْنِه شيئاً، فأشكلَ عليه أخَرَجَ منه شىءُ أم لا؟ فــلا يخرجَنَّ من المسجدِ حتى يَسمع صوتاً، أو يجدَ ريحاً».

150. It was related that Abu Huraira said that The Messenger of God (prayers & peace be upon him) said: "If any of you feel distension in your abdomen and are unsure as to whether you have passed any wind, you should not leave the mosque unless you hear a sound or smell from it."

٤ - كتاب الغسل

١٥١ - عن عبدِ الرحمن بن أبى سعيدٍ الخُدْرى عن أبيه رضَى الله عنه قال: خرجتُ مَعَ رسولِ الله ﷺ يومَ الإثنين إلى قُباء، حتى إذا كنّا فى بنى سالم وقفَ رسولُ الله ﷺ على باب عتبانَ فصرخ به، فخرج يجرُّ إزاره. فقال رسولُ الله ﷺ: «أعْجَلْنا الرجلَ». فقال عتبانُ: يا رسولَ الله، أرأيتَ الرجلَ يُعْجَل عن امرأتِهِ ولم يُمْنِ، ماذا عليه؟ قال رسولُ الله ﷺ: «إنما الماءُ من الماء».

4. The Book of Ghusl

(Ritual Ablution of the Whole body)

151. It was related that Abd Al Rahman ibn Abu Said al Khudri said that his father said: "On a Monday I went out to Quba'a with The Messenger of God (prayers & peace be upon him), and when we reached the tribe of Salim The Messenger of God (prayers & peace be upon him) stood at Ut'ban's door and called out to him. He came out with his waist wrapper undone. The Messenger of God (prayers & peace be upon him) said: 'We have rushed the man.' Ut'ban said: 'O Messenger of God, if a man hastens from his wife without emission of his semen, what should he do?' The Messenger of God (prayers & peace be upon him) said: 'It is water for water.' "

١٥٢ - عن أبى موسى رضَى الله عنه قال: اختَلفَ فى ذلك رهْطٌ من المهاجرينَ والأنصار، فقال الأنصاريُّون: لا يجب الغُسلُ إلا من الدَّفْق أو من الماء. وقال المهاجرون: بلى إذا خالَطَ فقد وجَبَ الغُسْلُ. قال: قال أبو موسى: أنا أشفيكُم من ذلك، فقمتُ فاستأذنت على عائشة رضى الله عنها فأُذِنَ لى، فقلتُ فقلت [لها]: يا أمّاه - أو يا أم المؤمنين - إنى أريدُ أن أسألَك عن شيءٍ وإنى أستَحْييك. فقال: لا تستحى

أن تسـألني عمّا كـنتَ سائلاً عنه أمـك التي وَلَدَتْك، فإنما أنا أُمّكَ. قـلتُ: فمـا يوجب الغسل؟ قالت: على الخبير سقَطْت، قَالَ رسولُ الله ﷺ: «إذا جلس بين شُعَبِها الأربعِ، ومسَّ الخِتَانُ الخِتَانَ، فقد وَجَبَ الغُسْلُ».

152. It was related that Abu Musa said: "A group of the Emigrants (Muhajirin) and the Helpers (Ansar) were disputing regarding bathing, the Helpers said bathing is only obligatory when semen has been emitted. The Emigrants said bathing is obligatory if they have been intimate." Abu Musa said: " I will find a solution for you both." Then he went to Aisha and sought permission to see her and she permitted him. He asked her: 'O mother - or O mother of the believers - I wish to ask you about something but I feel shy.' She said: 'Do not be shy in asking me about something you could ask the mother who gave birth to you. I am your mother.' I asked her: 'What obligates bathing?' She replied: 'You have come to an expert on this. The Messenger of God (prayers & peace be upon him) said: 'If a husband sits between the four parts of his wife and their private parts touch then bathing becomes due.' "

١٥٣ - [عن جابر بن عبـد الله عن أمِّ كُلثُومٍ ، عن عائشة رضَى الله عنهَا زوج النبى ﷺ قـالت: إن رجـلاً سـأل رسولَ الله ﷺ عن الـرجلِ يجـامع أهلَه ثم يُكسلُ ، هل عليهـما الغُسْلُ؟ وعائشة جـالسةٌ، فقال رسـول الله ﷺ: «إنى لأفعل ذلك أنا وهذه ثم نغتسلُ»].

153. It was related that Jabir ibn Abd Allah said that Umm Kalthoum said that Aisha, the wife of the Prophet, said: "While I was sitting with The Messenger of God (prayers & peace be upon him) , a man came and asked him if when he is intimate with his wife and then his erection ceases should they have to bathe?" The Messenger of God (prayers & peace be upon

him) replied: "It happens to me with her and then we wash."

١٥٤ - عن إسحاق [بن أبى طلحـة] عن أنسٍ رضَى الله عنه قال: جاءتْ أمُّ سُلَيْم - وهى جَدَّةُ إسحاق - إلى رسـول الله ﷺ، فقالت له وعائشـة عندَه: يا رسولَ الله المرأةُ ترى ما يرى الرجلُ فى المنام، فترى من نفسها مـا يرى الرجلُ من نفسه؟ فقالت عائشة: يا أمَّ سلَيْم، فضـحتِ النساءَ تَرِبَتْ يمينُك. فـقال لعائشـةَ: بل أنتِ فَتَرِبَتْ يمينك، نعم فلتغتسل يا أُمَّ سُلَيْمٍ إذا رأتْ ذلك».

154. It was related that Ishaq ibn Abu Talha said that Anas (may God be pleased with him) said: "Umm Sulaim - the grandmother of Ishaq - came to The Messenger of God (prayers & peace be upon him) while Aisha was sitting with him, and asked him: 'O Messenger of God, if a woman sees what a man sees in his dream, then she sees for herself what a man sees?' Aisha said: 'O Umm Sulaim, you are humiliating women, may your right hand be covered with dust.' He said to Aisha: 'But it is your right hand which should be covered with dust. Yes, O Umm Sulaim she should wash when she sees that'."

١٥٥ - عن مـيمـونة رضَى الله عنهَا زوجِ النبى ﷺ قالت: أدْنَيْتُ لرسـولِ الله ﷺ غُسْلَه من الجَنَابة، فغسل كَفَّيْهِ مـرَّتين أو ثلاثاً، ثم أدخلَ يدَه فى الإناء، ثم أفرَغ به على فَرجِه وغَسلَه بشِمالِه، ثـم ضَربَ بشماله الأرضَ فَدَلَكَهَا دَلْكاً شديداً، ثـم توضَّأ وُضوءَه للصَّلاة، ثم أفرغ على رأسِهِ ثلاثَ حَفَنَاتٍ كلُّ حفْنَة ملءُ كـفَّيْه، ثم غَسَلَ سائرَ جسده، ثم تنحى عن مَقامه ذلك فغَسَل رِجْلَيْه، ثمَّ أتيتُهُ بالمنديلِ، فَرَدَّه.

155. It was related that Maimuna, the wife of The Prophet (prayers & peace be upon him) said: "I prepared water for The Messenger of God (prayers & peace be upon him) to bathe for Janaba (ritual impurity) , he washed his hands two or three times, then he put his hand into the water vessel and poured water over his private parts and washed them with his left

hand, then he struck the earth with his left hand and rubbed his hands well. Then he performed ablution for prayer and poured three handfuls of water over his head and washed all of his body, then he moved from that place and washed his feet, and then I came to him with the towel but he refused it."

١٥٦ - عن أبى سَلَمَة بنِ عبـدِ الرحمن قال: دخلتُ على عـائشة رضَى الله عنهَا أنا وأخـوها من الرَّضاعـة، فـسألـها عن غُسْلِ رسـول اللهﷺ من الجَنَابَة؟ فَدَعَتْ بإنَاءٍ قَدْر الصَّاعِ، فاغـتسلتْ، وبيـننا وبينَها سِتْرٌ، فـأفْرَغَتْ على رأسِها ثلاثاً، قـال: وكان أزواج النبيِّ ﷺ يأخُذنَ من رؤوسهنَّ حتى تكون كالوَفرةِ.

156. It was related that Abu Salama ibn Abd al-Rahman said: "I went to see Aisha together with her brother in suckling and he asked: 'How did The Messenger of God (prayers & peace be upon him) perform the bath of Janaba?' She called for a pot of water and washed behind a screen, she poured water over her head three times. He said: 'The wives of the Prophet used to shorten their hair to their earlobes.' "

١٥٧ - عن أُمِّ هانيءٍ بنت أبى طـالب رضَى الله عنهَا: أنهـا لَمَّا كان عـامُ الفـتح أتت رسولَ الله ﷺ وهو بأعلى مَكَّةَ، قـام رسولُ الله ﷺ إلى غُسله، فسَتَرَتْ عليه فـاطمةُ، ثم أخذَ ثوبَه فالتحف به.، ثم صلَّى ثمانىَ ركَعَاتٍ سُبحَةَ الضُّحَى.

157. It was related that Umm Hani bint Abi Talib said: "I went to The Messenger of God (prayers & peace be upon him) in the year of the conquest of Makkah while he was on the heights of Makkah and found him bathing while Fatimah was screening him. He took his garment and wrapped himself with it, then he prayed eight Raka'at, the pre-noon prayer."

١٥٨ - عن أبى هُريرة رضَى الله عنه عن محـمد رسول الله ﷺ ، فذكـر أحاديث، منها: وقال رسـولُ الله ﷺ: «كانت بنو إسرائيلَ يغتـسلون عُراةً ينظرُ بعضُهم إلى سَوأةِ

بعضٍ، وكان موسى عليه السلامُ يغتسلُ وحـده، فقالوا: والله ما يمنعُ موسى أن يغتسلَ مَعَنَا إلا أنه آدَرُ، قال: فـذهب مرَّةً يغتـسلُ، فوضعَ ثوبه على حجـرٍ ففرَّ الحجـرُ بثوبه، قال: فجمع موسى عليـه السلام بأثره يقول: ثوبى حَجَرُ، ثوبى حَجَرُ، حتى نظرت بنو إسرائيل إلى سـوأةِ موسى، وقـالوا: والله ما بموسى من بأس. فقـام الحجـر حتى نُظِرَ إليه، [قال: فـأخذَ ثوبه] فطَفِقَ بالحجرِ ضرباً». قـال أبو هريرَة: والله إنه بالحجر نَدَبٌ، ستةٌ أو سبعةٌ، ضَرْبُ موسى بالحجر.

158. It was related that Abu Huraira said that among the Hadiths of Mohammed the Messenger of God (prayers & peace be upon him) is that he said: 'The people of Bani Israel used to bathe naked in full sight of each other. Moses (peace be upon him) used to bathe alone. They said: 'By God! Nothing prevents Moses from bathing with us except that he has a scrotal hernia.' So once Moses went out to bathe and put his clothes over a stone and then the stone rolled off with his clothes. Moses followed the stone saying: 'My clothes, O stone! My clothes, O stone! Until the people of Bani Israel saw him and said: 'By God, Moses has no imperfection in his body.' Moses took his clothes and began to beat the stone." Abu Huraira said: "By God, Moses struck the stone six or seven times."

١٥٩ - عن أبى سـعيـد الخُدرىِّ رضىَ الله عنه: أن رسولَ الله ﷺ قـال: «لا ينظرُ الرجلُ إلى عورةِ الرجلِ ، ولا المرأةُ إلى عـورة المرأةِ، ولا يُفضى الرجلُ إلى الرجلِ فى الثوبِ الواحد، ولا تُفضى المرأةُ إلى المرأة فى الثوب الواحد».

159. It was related that Abu Said Al Khudri said that The Messenger of God (prayers & peace be upon him) said: "A man should not look upon the private parts of another man and a woman should not look upon the private parts of another woman, and a naked man should not hug another naked man, and a naked woman should not hug another naked woman."

(i.e. the private parts of a man must not touch the private parts of another man and the private parts of a woman must not touch the private parts of another woman.)

١٦٠ - عن جابر بنِ عبدِ الله رضَى الله عنهمَا: أن رسولَ الله ﷺ كـان يَنْقُل معهم الحجـارةَ للكعـبة وعليـة إزارُهُ، فقـال له العبّاس عـمُّهُ: يا ابن أخى، لو حللتَ إزارَكَ فجعلتُه على مَنْكِبكَ دونَ الحجارةِ. قال: فحلَّه فجعلـه على مَنْكِبه، فسقط مغشياً عليه، قال: فما رُئى بعد ذلك عرياناً.

160. It was related that Jabir ibn Abd Allah said that The Messenger of God (prayers & peace be upon him) used to carry stones with them for the Ka'ba wearing his waistwrapper. Then his uncle Al Abbas said to him: "O my nephew! Take off your waistwrapper and put it across your shoulders to protect them from the stones." He said: "He untied it and placed it over his shoulders then he fell unconscious, and since that time he was never seen naked."

١٦١ - عن مُعاذَة، عن عائشة رضَى الله عنهـمَا قالت: كنت أغتسلُ أنا ورسولُ الله ﷺ من إناءٍ واحـدٍ بينى وبينه، فيُبـادرنى، حتى أقـول: دَعْ لى دَعْ لى، قالت: وهـما جُنُبان.

161. It was related that Mu'adhah said that Aisha said: "The Messenger of God (prayers & peace be upon him) and I used to share one container to wash ourselves and he used to pour water over himself faster than me until I used to say: 'Leave some for me.'" She said: "This was when we were in a state of Junaba."

١٦٢ - عن عائشة رضَى الله عنهَا قالت: كانَ رسولُ الله ﷺ إذا كان جُنُباً، فأرادَ أن يأكلَ أو ينام، توضأ وُضوءَه [للصَّلاة].

162. It was related that Aisha said: "When The Messenger of God (prayers & peace be upon him) was in a state of Janaba and wanted to eat or sleep, he used to perform ablution first."

١٦٣ - عن عبدِ الله بنِ أبى قيسٍ قال: سألتُ عائشةَ رضَى الله عنها عن وِتْرِ رسولِ الله ﷺ - فذكر الحديث - قلتُ: كيف كان يصنع فى الجنابة، أكان يغتسلُ قبلَ أن ينامَ أم ينامُ قبلَ أن يغتسلَ؟ قالت: كلّ ذلك قد كان يفعلُ، ربما اغتسل فنام، وربما توضّأ فنام. قُلْتُ: الحمدُ لله الذى جعل فى الأمر سَعَةً.

163. It was related that Abd Allah ibn Abu Qais said: "I asked Aisha (may God be pleased with her) about the Witr prayer of The Messenger of God (prayers & peace be upon him) - so he related the hadith - I asked: 'What did he do when he was in a state of Janaba, did he used to wash before he slept or sleep before he washed?' She said: 'He used to do all of that, sometimes he washed and slept and sometimes peformed ablution and slept.' I said: 'All praise be to God Who facilitated the matter for us.'"

١٦٤ - عن أبى سعيدِ الخُدرىِّ رضَى الله عنه قال: قالَ رسولُ الله ﷺ: «إذا أتى أحدُكم أهلَه، ثم أراد أن يعود، فلْيَتَوضّأ».

164. It was related that Abu Said Al Khudri said that The Messenger of God (prayers & peace be upon him) said: "If anyone of you is intimate with his wife and wishes to return to do the same again he should perform ablution."

١٦٥ - عن عائشة رضَى الله عنهَا أنها قالت: خرجنا مع رسولِ الله ﷺ فى بعضِ أسفارِه حتى إذا كُنَّا بالبيداءِ أو بذاتِ الجيشِ انقطع عِقْدٌ لى، فأقامَ رسولُ الله ﷺ على التماسِه، وأقامَ الناسُ معه، وليسوا على ماءٍ وليس معهم ماءٌ، فأتى النَّاسُ أبا بكرٍ رضَى الله عنه فقالوا: ألاترى ما صنَعَتْ عائشة؟ أقامتْ برسولِ الله ﷺ وبالنَّاس معه، وليسوا

على مـاءٍ وليس معهـم ماءٌ؟ فجـاء أبو بكر رضَى الله عنه ورســولُ الله ﷺ واضعٌ رأسه على فَخـذى قد نام، فقـال: حَبَسْتِ رسولَ الله ﷺ والناسَ ، وليـسوا على مـاءٍ وليس معهم ماءٌ؟ قالت عائشةُ: فعـاتبنى أبو بكر وقال ما شاء الله أن يقولَ ، وجعل يطعنُ بيدِهِ فى خـاصرتى، فـلا يمنعنى مـن التحـرُّك إلا مكانُ رسـول الله ﷺ على فَخذى، فنام رسولُ الله ﷺ حتى أصبح على غير ماء، فأنزلَ الله آية التيمُّم، فتيمموا، فقال أُسَيْدُ بن الحُضَيْرِ وهو أحدُ النُّقَبَاء: مـا هىَ بأول بَرَكتِكم يا آل أبى بكرٍ. فقالت عـائشةُ رضَى الله عنها: فبعثنا البعيرَ الذى كنتُ عليهِ فوجدنا العقد تحتَه.

165. It was related that Aisha, the wife of The Prophet (prayers & peace be upon him) said: "We set off with The Messenger of God (prayers & peace be upon him) on one of his journeys until we reached Al-Baida or Dhatul-Jaish, where my necklace broke and was lost. The Messenger of God (prayers & peace be upon him) stayed there to search for it, and so did the people with him. There was no water at that place so the people went to Abu Bakr Al Siddiq and said: 'Look at what Aisha has done, she has made The Messenger of God (prayers & peace be upon him) and the people stay where there is no water and they have no supplies of water with them.' Abu Bakr came while The Messenger of God (prayers & peace be upon him) was asleep with his head resting upon my thigh, he said to me: 'You have kept The Messenger of God (prayers & peace be upon him) and the people where there is no water and they have no supplies of it with them.' Thus he admonished me and said what God wished him to say and slapped me on my flank with his hand. Nothing kept me from moving from the pain but the presence of The Messenger of God (prayers & peace be upon him) upon my thigh. The Messenger of God (prayers & peace be upon him) rose up at daybreak and there was no water. So God revealed the verses of Tayammum and they all per-

formed ablution without water. Usaid ibn Hudair said: 'O family of Abu Bakr! This is not the first blessing of yours.' Then the camel on which I was riding moved from its place and the necklace was discovered beneath it."

١٦٦ - عن شقيق قال: كنتُ جالساً مع عبدالله وأبى موسى رضَى الله عنهمَا ، فقال أبو موسى: يا أبا عبدِ الرحمن، أرأيْتَ لو أن رجلاً أجنَبَ فلم يجد الماءَ شهراً، كيف يصنعُ بالصَّلاة؟ فقال عبدُ الله: لا يتيمَّمُ وإن لم يجد الماءَ شهراً. فقال أبو موسى: فكيف بهذه الآية فى سورة المائدة: ﴿فَلَمْ تَجِدُوا مَاءً فَتَيَمَّمُوا صَعِيدًا طَيِّبًا﴾. فقال عبدُ الله: لو رخِّصَ لهم فى هذه الآية لأوشكَ إذا بَرَدَ عليهم الماءُ أنْ يَتَيَمَّمُوا بالصَّعيد، فقال أبو موسى لعبدِ الله: ألم تسمَعْ قولَ عمَّارٍ: بعثنى رسولُ الله ﷺ فى حاجة، فأجنبتُ، فلم أجد الماءَ، فتمرغتُ فى الصَّعيد كما تَمرَّغُ الدَّابَّةُ، ثم أتيتُ النبىَّ ﷺ فذكرتُ ذلك له، فقال: «إنما يكفيك أن تقولَ بيَدْيك هكذا». ثم ضرب بيديه الأرضَ ضربةً واحدة، ثم مَسَحَ الشِّمالَ على اليمينِ ، وظاهرَ كفَّيه ووجهه؟ فقال عبدُ الله: أو لم ترَ عُمرَ لم يَقْنَعْ بقولِ عمارٍ رضَى الله عنهما؟.

166. It was related that Shaqiq said: "I was sitting with Abd Allah and Abu Musa when Abu Musa said: 'O Abu Abd Al Rahman, if a man is in a state of Junaba and can not find water for a month, how should he pray?' Abd Allah replied: 'He should not perform ablution with dust even if he does not find water for a month.' Then Abu Musa said: 'What about the verse in Surah 'Al Ma'idah': '...and if you cannot find water then clean yourselves with pure dust...' (Surah 4 verse 43) Then Abu Abd Allah said: "Had the permission given in that verse allowed they would have used dust when they found the water too cold." Then Abu Musa said to Abd Allah: "Have you not heard Ammar when he said: 'The Messenger of God (prayers & peace be upon him) sent me on an errand and I because Junub

but I could not find water, so I rolled in the dust like a beast would do. When I returned to the Prophet I mentioned this to him and he said: "It would have been sufficient for you to do this with your hands, and he stuck the dust with his hands once. Then he wiped left to right and the back of his hands and his face. Then Abd Allah said: "Have you not seen that Umar was not convinced with what Ammar said?"

١٦٧ - عن عُمَيْر مولى ابن عبَّاس رضَى الله عنه أنـه سمعه يقولُ: أقـبلتُ أنا وعبد الله بنُ يسارٍ، مـولى ميمونة زوجِ النبىّ ﷺ، حـتى دخلنا على أبى الْجُهَيْمِ بنِ الحارثِ بنِ الصِّمَّة الأنصارىّ، فقال أبو الْجُهَيْمِ: أقبلَ رسـولُ الله ﷺ من نحو بئرِ جَمَلٍ، فلقيه رجلُ فسلَّمَ عليه، فلم يَرُدَّ رسـولُ الله ﷺ عليه حتى أقبل على الجدار، فمـسح وجهه ويديه، ثم ردَّ عليه السلامَ.

167. It was related that Umair, the servant of Ibn Abbas, said that he heard him say: "Abd Al Rahman, the freed slave of Maimuna, the wife of The Messenger of God (prayers & peace be upon him) , and I went to the house of Abu al Jahm ibn al Harith al Simma Ansari and he said: 'The Messenger of God (prayers & peace be upon him) was going to the well of Al Jamal when he was met by a man, he greeted him but The Messenger of God (prayers & peace be upon him) did not return his greeting until the Prophet reached the well, wiped his face and hands and then he returned his greeting."

١٦٨ - عن أبى هُريرَة رضَى الله عنه: أنه لقى النبى ﷺ فى طريق من طُرُقِ المدينة وهوجُنُبُ، فانْسَلَّ فذهب فاغتسلَ، فـتفقَّدَهُ النبىّ ﷺ ، فلما جاء قال: «أينَ كنت يا أبا هُريرة». قال: يـا رسولَ الله، لقيـتنى وأنا جُنُبٌ، فكرهتُ أن أجـالسَكَ حتى أغـتسلَ. فقال رسولُ الله ﷺ : «سبحان الله ، إن المؤمن لا يَنْجُسُ».

168. It was related that Abu Huraira said that he met The Messen-

ger of God (prayers & peace be upon him) on the way to Madinah when he was in a state of impurity and he withdrew himself away and bathed. The Messenger of God (prayers & peace be upon him) looked for him and when he found him he said: "O Abu Huraira, where were you?" He said: "O Messenger of God, when I met you I was uncleansed and I did not like to sit in your presence before bathing myself." The Messenger of God (prayers & peace be upon him) said: "All praise be to God, indeed a believer is never unclean."

١٦٩- عن عائشة رضَى الله عنهَا قالت: كان النبىّ ﷺ يذكرُ الله على كل أحيانه.

169. It was related that Aisha said: "The Messenger of God (prayers & peace be upon him) used to remember God Almighty all the time."

١٧٠ - عن ابن عبَّاسٍ رضَى الله عنهمَا : أنَّ النبىّ ﷺ خرج من الخلاءِ فأتىَ بطعامٍ فذكروا له الوضوء، فقال: «أريد أن أصلى فأتوضَّأ؟!».

170. It was related that Ibn Abbas said: "The Messenger of God (prayers & peace be upon him) emerged from the toilet and was offered some food, the people reminded him of ablution, so he said: 'Am I about to pray so that I should make ablution?' "

٥- كتاب الحيض

١٧١ - عن أنَسٍ رضى الله عنه: أن اليـهـودَ كـانوا إذا حَاضَتِ المرأةُ فيـهم لم يؤاكلوها، ولم يجامعوها فى البيوت، فسألَ أصحابُ النبىِّ ﷺ النبىَّ ﷺ، فأنزلَ الله عزَّ جلَّ: ﴿ وَيَسْأَلُونَكَ عَنِ الْمَحِيضِ قُلْ هُوَ أَذًى فَاعْتَزِلُوا النِّسَاءَ فِي الْمَحِيضِ ﴾ إلى آخر الآية، فقالَ رسولُ الله ﷺ: «اصنعوا كلَّ شىءٍ إلاَّ النِّكاحَ». فَبَلَغَ ذلك اليهودَ فقالوا: ما يُريدُ هذا الرجلُ أن يَدَعَ من أمرنَا شيئاً إلا خالفنا فيه. فجاء أسَيْد بنُ الحُضَيْر وعَبَّادُ بنُ بِشْرٍ فقالا: يا رسولَ الله إن اليـهود تقولُ كذا وكذا، أفلا نُجامِعُهنَّ؟ فـتغيَّر وجهُ رسولِ الله ﷺ حتى ظنَنَّا أنْ قد وَجَدَ عليهما، فخرجا، فاستقبلَتْهما هديَّةٌ من لَبَنٍ إلى رسولِ الله ﷺ، فأرسلَ فى آثارهما فسقاهما، فعرفا أنْ لم يَجدْ عليهما.

5. The Book of Menses

171. It was related that Thabit said that Anas said: "The Jews did not eat with women when they had their menses, nor did they live with them in their houses, so the Companions of The Messenger of God (prayers & peace be upon him) asked the Prophet and God Almighty revealed: 'And they ask you about menstruation, say: 'It is a harm.' So keep away from women during their menstruation, and do not approach them until they become clean, so when they have cleansed themselves, then approach them as God has commanded you. Surely God loves those who repent, and He loves those who are always pure.' (Surah 2 verse 222) The Messenger of God (prayers & peace be upon him) said: 'You may have contact except intercourse.' When the Jews heard of that they said: 'He only wishes to oppose us in everything we do.' Usaid ibn Hudair and Abbad ibn Bash came and said: 'O Messenger of God, the Jews are saying this and that. We should not have any contact with menstruat-

ing women like the Jews.' The Messenger of God (prayers & peace be upon him) appeared to be angered at this, but when they left they were given a gift of milk which had been sent to The Messenger of God (prayers & peace be upon him) . He summoned them and offered them to drink so they knew then that he was not angry with them."

١٧٢ - عن عـائشـة: أن أسـمـاء - رضَى الله عنهَا - سـألت النبىَّ ﷺ عن غُسْل المحيض؟ فـقال: تأخُذُ إحداكُنَّ مـاءها وسِدْرَتَهَا فَتَطَهَّر وتُحْسِنُ الطُّهورَ، ثم تَصُبُّ على رأسها فتدلُكُه دلكاً شديداً حتى تبلغ شُؤونَ رأسها، ثم تصبُّ عليها الماءَ، ثم تأخذُ فرصَة مُمَسَّكةً فَتَطَهَّرُ بها». فقالت أسماءُ: وكيف أتطَهَّرُ بها؟ فقال: سبحان الله، تطَهَّرِينَ بها». فقالت عـائشة - كأنها تخفى ذلك - تَتَبَّعِينَ أثَرَ الدَّمِ. وسـألتْهُ عن غُسْلِ الجَنَابة؟ فقال: «تأخذُ مـاءً فَتَطَهَّرُ فَتُحْسِنُ الطُّهورَ - أو: تُبلِغُ الـطُّهورَ - ثم تصبُّ على رأسـها فـتدلُكُه حـتى تبلُغَ شؤونَ رأسـها، ثم تُفـيضُ عليـها الماء». فـقـالت عائشـة: نِعْمَ النِّساءُ نسـاءُ الأنصار، لم يكُن ليَمْنَعَهُنَّ الحياءُ أن يَتَفَقَّهْنَ فى الدِّين.

172. It was related that Aisha said: "Asma, the daughter of Shakal, asked The Messenger of God (prayers & peace be upon him) regarding cleansing after menstruation. He said: 'You all should use water mixed with leaves of the lote tree and wash yourselves well, and then pour water over your heads and rub it well until it reaches the roots of your hair, then pour water over it. Following that you should put musk onto a piece of cotton and cleanse yourselves with it. Asma asked: 'How should she cleanse herself with it?' The Messenger of God (prayers & peace be upon him) said: 'Praise be to God, she should cleanse herself with it.' Aisha said quietly that she should wipe away the traces of blood with it. Then Asma asked regarding bathing due to a state of Janaba. He said: 'She should take water and cleanse herself well and complete ablu-

tion and rub her head well until the water reaches the roots and then pour water over herself.' Aisha said: 'It is good that the women of the Helpers are not too shy to hinder themselves from learning about their religion.' "

١٧٣ - عن أبى هريرة رضَى الله عنه قال: بينما رسولُ الله ﷺ فى المسجد، فقال: «يا عائشة ناولينى الثوبَ» فقالت: إنى حائضَ، فقال: «إنَّ حيَضتَكِ ليست فى يدكِ». فناولته.

173. It was related that Abu Huraira said: "When The Messenger of God (prayers & peace be upon him) was in the mosque he said: 'O Aisha fetch me that garment.' She said: 'I have my menses.' He said: 'Your menses are not on your hands.' And so she fetched it for him."

١٧٤- عن عائشة رضَى الله عنها قالت: إن كنتُ لأدْخُلُ البيتَ للحاجة، والمريضُ فيه، فما أسألُ عنه إلا وأنا مارّةٌ. وإنْ كان رسولُ الله ﷺ ليُدخِلُ علىَّ رأسَه وهو فى المسجد، فأُرَجِّلُه. وكان لا يدخلِ البيتَ إلاَّ لحاجة، إذا كان مُعْتَكِفاً.

174. It was related that Amra, the daughter of Abd Al Rahman, said: "Aisha, the wife of the Prophet said: 'When I was in retreat I went into the house to answer the call of nature, and while I was there I asked about the sick, and when The Messenger of God (prayers & peace be upon him) was in retreat he used to put his head outside the mosque for me to comb his hair, and he did not enter the house except for the call of nature for the duration of his retreat.' And Ibn Rumh said: 'They did that for as long as they were in retreat.' "

١٧٥ - عن عائشة رضَى الله عنهَا أنها قالت: كانَ رسول الله ﷺ يتكىء فى حَجْرى وأنا حائضُ، فيقرأ القرآنَ.

175. It was related that Aisha said: "The Messenger of God (prayers & peace be upon him) used to rest upon my lap when I had my menses. and he would recite the Qur'an."

١٧٦ - عن أمِّ سَلَمَةَ رضَى الله عنهَا قالت: بينا أنا مُضطجعة مع رسول الله ﷺ فى الخميلة إذ حَضْتُ، فانسلَلْتُ فأخذتُ ثياب حيضتى، فقال لى رسول الله ﷺ: «أنَفِسْتِ». قلتُ: نعم، فدعانى فاضطجعتُ معه فى الخَميلة. قالت: وكانت هى ورسول الله ﷺ يغتسلان فى الإناء الواحد من الجنابة.

176. It was related that Umm Salama said: "When I was lying on a bedcover with The Messenger of God (prayers & peace be upon him) I began to menstruate, so I slipped away and put on the clothes for menses. The Messenger of God (prayers & peace be upon him) asked: 'Do you have your menses?' I said: 'Yes.' He called me and I lay down with him on the bedcover. And she said: "The Messenger of God (prayers & peace be upon him) used to bathe from the same container with me after we had been intimate."

١٧٧ - عن عائشة رضَى الله عنهَا قالت: كانت إحدانا إذا كانت حائضاً، أمرَها رسولُ الله ﷺ أن تأتزرَ فى فَورِ حيضتِها، ثم يُباشرُها، قالت: وأيُّكم يملك إرْبَه كما كان رسولُ الله ﷺ يملُكُ إربَه.

177. It was related that Aisha said: "When any of us had our menses The Messenger of God (prayers & peace be upon him) used to ask her to tie a waist wrapper on when the flow was its heaviest and then copulate over the waist wrapper." And she said: "And who among you can control his desires as The Messenger of God (prayers & peace be upon him) could."

١٧٨ - عن عائشة رضَى الله عنهَا قالت: كنتُ أشربُ وأنا حائضٌ، أناولُهُ النبىَّ ﷺ

نيضعُ فاه على موضعِ فيَّ، فيشربُ ، وأتعرّقُ العَرْقَ وأنا حائضٌ، ثم أناولُه النبى ﷺ ، فيضعُ فاه على موضعِ فِيَّ.

178. It was related that Aisha said: "I used to drink when I had my menses and then I would hand the vessel to the Prophet and he would put his mouth where my mouth had been and drink from it, and I used to eat meat from a bone when I had my menses and then give it to the Prophet and he would put his mouth where mine had been."

١٧٩ - عن عائشة رضَى الله عنهَا قـالت: استفتتْ أمُّ حبـيبةَ بنتُ جَحشٍ رضَى الله عنهـا رسولَ الله ﷺ فقـالت: إنى أستَحاضُ؟ فـقال: «إنما ذلك عـرقٌ، فاغتـسلى ثم صلى» فكانت تغـتسلُ عند كل صـلاة. قالَ الليثُ بنُ سعـد: ولم يَذكر ابن شـهابٍ أن رسولَ الله ﷺ أمـرَ أمَّ حبـيبةَ بـنتَ جحش رضَى الله عنهـا أن تغتسل عنـد كلِّ صلاةٍ، ولكنَّه شيءٌ فعلته هى.

179. It was related that Aisha said: "Umm Habiba bint Jahsh asked for a judgment from The Messenger of God (prayers & peace be upon him) saying: "I feel as if blood keeps flowing from me after the menses." He said: "It is only a blood vessel, so at the end of your menses bathe and then recommence your prayers." So she used to bathe for every prayer. Al Laith ibn Sa'd said that Ibn Shehab never mentioned that The Messenger of God (prayers & peace be upon him) had ordered Umm Habiba bint Jahsh to bathe for every prayer, but it was a thing she did from herself."

١٨٠ - عن معـاذة قالت: سـألتُ عائشـة رضَى الله عنهَا: فقلت: مـا بالُ الحائضِ تقـضى الصومَ ولا تقـضى الصـلاةَ؟ فقـالت: أحَروريَّةٌ أنتِ؟ قلتُ: لستُ بحـروريّة، ولكنى أسألُ . قالت: كان يُصيبنا ذلك، فنؤمَرُ بقضاء الصوم ولانؤمر بقضاء الصلاة.

180. It was related that Mu'athah said: "I asked Aisha why the menstruating woman has to recompense for fasting she missed but not for prayer?" She said: "Are you Haruriya (Those who say: 'The recompense of prayers is obligatory upon the menstruating women)?' She said: "No, but I am only asking." It used to happen to us and we used to be ordered to recompense for our fasts and we were never ordered to recompense for prayer."

١٨١ - عن أبى هُريرة رضَى الله عنه عن النبى ﷺ قال: «الفطرةُ خمْسٌ، أو خمْسٌ من الفِطرة: الخِتانُ، والاستحدادُ ، وتقليم الأظفار، ونتف الإِبْط ، وقص الشارب».

181. It was related that Abu Huraira said that the Prophet said: "Instinct is five, or the five actions of instinct are; circumcision, shaving the pubic hair, cutting the nails, plucking the hair of the armpits and trimming the moustache."

١٨٢ - عن عائشة رضَى الله عنهَا قالت: قـال رسولُ الله ﷺ : «عشر منَ الفِطرة: قصُّ الشـارب، وإعفاءُ الـلحية، والـسواكُ، واستنـشاق الماء، وقَصُّ الأظْفارِ، وغـسل البـراجِمِ، ونتفُ الإبط، وحلقُ العـانة، وانتقـاص الماء». قـال زكريا: قـال مصـعبُ: ونسـيتُ العاشـرة، إلاأن تكون المضمـضـة. زاد قُتَيْبَةُ: قال وكـيعٌ: انتقـاص الماء يعنى الاستنجاء.

182. It was related that Aisha said: "The Messenger of God (prayers & peace be upon him) said: 'The ten actions of instinct are; trimming the moustache, letting the beard grow, using the toothstick, aspirating water into the nose, cutting the nails, washing the finger joints, plucking the hair of the armpits, shaving the public hair and diminishing the water.' It was also related that Zakariah said that Musab said: 'I have forgotten the tenth and it may be rinsing the mouth.' Qutayyiba added: 'Waki'a said: 'Diminishing the water means cleansing the pri-

vate parts with water after the call of nature.'

١٨٣ - عن [عبدالله] بن عُمَرَ رضَى الله عنهـمَا: أن رسولَ الله ﷺ قال: «أرانى فى المنام أتسوَّك بسواكٍ، فـجذبنى رجلان أحدهما أكبر من الآخـر، فناولت السِّواكَ الأصغر منهما، فقيل لى: كَبِّر، فدفعته إلى الأكبر».

183. It was related that Abd Allah ibn Umar said that The Messenger of God (prayers & peace be upon him) said: "I saw myself in a vision using the toothstick and two men, one bigger than the other, pulled me, so I handed the toothstick to the smaller man. It was said to me: 'Give it to the bigger one.' So I handed it to the big one."

١٨٤- عن ابن عُمَرَ رضَى الله عنهمَا قال: قال رسولُ الله ﷺ: «خالفوا المشركينَ: أحفوا الشوارب، وأوْفُوا اللِّحى».

184. It was related that Ibn Umar said that The Messenger of God (prayers & peace be upon him) said: "Differ from the unbelievers by trimming your moustaches and letting your beards grow."

١٨٥ - عن أنَسٍ [بنِ مالك] رضَى الله عنه قال: وُقِّتَ لنا فى قصِّ الشارب، وتقليم الأظفارِ، ونتفِ الإبط، وحلقِ العانة: أن لانترك أكثر من أربعين ليلة».

185. It was related that Anas ibn Malik said: "A period of time has been set for us in which we should trim our moustaches, cut our nails, pluck the hair under our armpits and shave our pubic hair, which should not exceed forty nights."

١٨٦ - عن أنس بنِ مالكٍ رضَى الله عنه قال: بينمـا نحنُ فى المسجد مع رسول الله ﷺ إذ جاء أعرابىٌّ يبولُ فى المسجد، فقال أصحابُ رسول الله ﷺ: مهْ مَهْ ، قال: قال رسولُ الله ﷺ : «لا تُزرِمـوه، دعوه». فتـركوه حتى بال، ثم إنَّ رسـولَ الله ﷺ دعاه

فقال له: «إن هذه المساجد لا تصلحُ لشيء من هذا البول ولا القذر، وإنما هي لذكر الله عزَّ وجلَّ والصلاةِ وقراءةِ القرآن». أو كما قالَ رسولُ الله ﷺ ، قال: فأمر رجلاً من القومِ فجاء بدلوٍ من ماءٍ فشنه عليه.

186. It was related that Anas ibn Malik said: "While we were in the mosque with The Messenger of God (prayers & peace be upon him) a Bedouin came and stood up and urinated in the mosque. So the Companions of The Messenger of God (prayers & peace be upon him) said: 'What is this!' He said that The Messenger of God (prayers & peace be upon him) said: 'Do not disturb him and leave him to finish.' So they left him until he had urinated. Then The Messenger of God (prayers & peace be upon him) called him and said: 'These mosques are not for urine or filth, but they are for the remembrance of God Almighty, prayers and reading the Qur'an.' Then he said that The Messenger of God (prayers & peace be upon him) ordered a man from the people to fetch a jar of water and pour it over the urine to clean it away."

١٨٧ - عن أمِّ قيسٍ بنت محصَن رضَى الله عنهَا: أنها أتت رسول الله ﷺ بابنٍ لها لم يبلُغْ أن يأكلَ الطَّعامَ، قال عبيدُ الله: أخبرتنى أن ابنَها ذاك بالَ فى حِجْرِ رسولِ الله ﷺ، فدعا رسولُ الله ﷺ بماء فنَضحه على ثوبه، ولم يغسلْه غَسلاً.

187. It was related that Umm Qais bint Mohsan said that she came to The Messenger of God (prayers & peace be upon him) with her son who had not reached the age of solid food. Ubaid Allah said: 'She told me that her son urinated on the lap of The Messenger of God (prayers & peace be upon him) , and The Messenger of God (prayers & peace be upon him) asked for water and poured it over his garment, but he did not wash it.' "

١٨٨ - عن عبد الله بن شهَاب الخَوْلانى قال: كنت نازلاً على عائشةَ رضَى الله عنهَا، فاحتملت فى ثَوبَىَّ، فَغَمَسْتهما فى الماء، فرأتنى جارية لعائشة رضَى الله عنهَا فأخبرتها، فبعثت إلىَّ عائشة فقالت: ما حَمَلَكَ على ما صنعتَ بثوبَيْك، قال: قلتُ: رأيت ما يرى النائمُ فى منامه، قالت: هل رأيت فيهما شيئاً؟ قلت: لا، قالت: فلو رأيتَ شيئاً غَسلتَه، لقد رأيتُنى وإنى لأحكُّه من ثوب رسولِ الله ﷺ يابساً بظُفرى.

188. It was related that Abd Allah ibn Shihab al Khawalani said: "I was staying in Aisha's house when I had a wet dream and my garment was soiled. So I dipped it in water but one of Aisha's servants saw me and she told her. She sent for me and asked me why I had done that with my garment. I said: 'I saw in my dream what the sleeper sees.' She said: 'Did you find anything on it?' I said: 'No.' She said: 'If you had seen something would you wash it? You have seen me rub the part of the Messenger of God's garment with my nail when it was dry.' "

١٨٩ - عن أسماء بنت أبى بكر رضَى الله عنهمَا قالت: جاءت امرأة إلى النبى ﷺ فقالت: إحدانا يُصيبُ ثوبَها من دم الحَيضةِ، كيف تصنعُ به؟ قال: «تحتُّه، ثم تَقْرُصُه بالماء، ثم تَنْضَحُهُ، ثم تصلى فيه».

189. It was related that Asma'a bint Abou Bakr said a woman came to the Prophet and said: "If the menstrual blood stains our garments what should we do?" He said: "Rub it first, then rub it with your finger under the water, then dry it and pray in it."

٦- كتاب الأذان

١٩٠ - عن عبدالله بن عَمَرَ رضَى الله عنهمَا أنه قال: كان المسلمون حين قدموا المدينة يجتمعون فيتحَيَّنونَ الصلوات، وليس ينادى بها أحدٌ، فتكلموا يوماً فى ذلك، فقال بعضُهم: اتخذوا ناقوساً مثلَ ناقوس النَّصارى، وقال بعضُهم: قرْناً مثل قَرْنِ اليهودِ، فقال عُمَرُ رضَى الله عنه: أوَ لا تبعثون رجلاً ينادى بالصَّلاة؟ قالَ رسول الله ﷺ: «يا بلالُ، قُمْ فناد بالصَّلاة».

6. The Book of Adhan

190. It was related that Abd Allah Ibn Umar said: "When the Muslims first arrived in Madinah they used to gather for the prayer and would guess at the time it was due. At that time the practice of calling to prayer had not been introduced. On one occasion they discussed this problem, some of them suggested that they use a bell like the Christians, other proposed the use of a trumpet like the horn used by the Jews, but Umar was the first to suggest that a man should call for prayer, so The Messenger of God (prayers & peace be upon him) ordered Bilal to rise up and pronounce the call to prayer."

١٩١ - عن أبى مَحذورةَ رضَى الله عنه: أنَّ نبيَّ الله ﷺ علَّمهُ هذا الأذانَ: «الله أكبر الله أكبر، أشهَدُ أنْ لا إلهَ إلاَّ الله، أشهَدُ أنْ لا إلهَ إلاَّ الله، أشهَدُ أنْ محمداً رسولُ الله، أشهَدُ أنْ محمداً رسولُ الله، ثم يعودُ فيقولُ: أشهَدُ أنْلا إله إلاَّ الله، أشهَدْ أنْ لا إله إلاَّ الله، مرتين، أشهَدُ أنْ محمداً رسولُ الله، أشهَدْ أنْ محمداً رسولُ الله، مرتين، حيَّ على الصلاة - مرتين - حيَّ على الفلاح - مرتين - » زاد إسحاق - يعنى ابن إبراهيم - «الله أكبر الله أكبر، لا إله إلاَّ الله».

191. It was related that Abu Mahthura said that the Prophet

taught him this call for prayer: 'God is Great, God is Great, I bear witness that there is no god but God, I bear witness that there is no god but God, I bear witness that Mohammed is the Messenger of God, I bear witness that Mohammed is the Messenger of God, then he repeated, I bear witness that there is no god but God, I bear witness that there is no god but God, twice. I bear witness that Mohammed is the Messenger of God, I bear witness that Mohammed is the Messenger of God, twice, come to prayer, twice, come to prosper, twice." Ishaq the son of Ibrahim, added, God is Great, God is Great, there is no god but God."

١٩٢ - عن أنس رضى الله عنه قال: أُمِرَ بِلالٌ أنْ يَشْفَعَ الأذان، ويُوتِرَ الإقامةَ. زاد يحيى [فى حديثه عن ابنِ عُلَيَّةَ: فحدثتُ به أيوبَ ، فقال]: إلا الإقامة.

192. It was related that Anas said: "Bilal was ordered to repeat the words of the call to prayer twice, and to pronounce the words of the Iqama once." Yahya added that Ibn Ulayya said that Ayyub told him: 'Except 'Al Iqama'."

١٩٣ - عن ابن عُمَرَ رَضِىَ الله عنهمَا قال: كانَ لرسول الله ﷺ مُؤذِّنان: بلالٌ، وابنُ أُمِّ مَكْتُومٍ الأعمى.

193. It was related that Ibn Umar said: The Messenger of God (prayers & peace be upon him) had two who performed the call to prayer, Bilal and Abd Allah ibn Umm Maktum who later became blind."

١٩٤ - عن عائشة رضى الله عنها قالت: كان ابنُ أُمِّ مَكْتُومٍ يُؤذِّنُ لرسولِ الله ﷺ وهو أعمى.

194. It was related that Aisha said: " Ibn Umm Maktum, who was blind, used to performed the call to prayer for The Messenger

of God (prayers & peace be upon him) ."

١٩٥ - عن أنسِ بنِ مـالكٍ رضى الله عنه قـال: كان رسـولُ الله ﷺ يُغيـرُ إذا طلَعَ الفجرُ، وكان يستَمِعُ الأذانَ، فإنْ سَمِعَ أذانًا أمسَكَ، وإلا أغار، فسَمِعَ رجلاً يقول: الله أكبـرُ الله أكبـرُ، فقـالَ رسولُ الله ﷺ: «على الفطـرة». ثم قال: أشهـدُ أنْ لا إله إلا الله، أشهد أن لا إله إلا الله. فقال رسـول الله ﷺ: «خرجتَ من النّضار». فنظروا فإذا هو راعى مِعْزًى.

195. It was related that Anas ibn Malik said: "The Messenger of God (prayers & peace be upon him) would launch an attack against the enemy at dawn. He used to listen out for the call to prayer and if he heard it he would stop, otherwise he would attack. He heard a man say: 'God is Great, God is Great,' and The Messenger of God (prayers & peace be upon him) said: 'He is following his instinct.' Then when he heard him say: 'I bear witness that there is no god but God, I bear witness that there is no god but God,' The Messenger of God (prayers & peace be upon him) said: 'You have been saved from the Fire.' They saw him and found him to be a shepherd."

١٩٦ - عن أبى هريرة رضى الله عـنه: أن النبى ﷺ قـال: «إذا نودىَ للصَّلاة أدبرَ الشَّيطانُ له ضُراطٌ، حـتى لا يَسْمَعَ التَّأذينَ، فـإذا قُضى الـتَّأذينُ أقْبَلَ، حـتى إذا ثُوِّبَ بالصلاة أدبر، حتى إذا قضى التثـويبُ أقْبلَ، حتى يَخْطُرَ بين المرء ونفسه يقول له: اذْكُرْ كذا، واذْكُرْ كذا، لما لم يكن يذكُرُ من قبلُ، حتى يظلَّ الرجلُ ما يدرى كم صلَّى».

196. It was related that Abu Huraira said that the Prophet said: "When the call to prayer is pronounced Satan takes to his heels and passes wind noisily as he flees in order not to hear the call to prayer. When the call to prayer is completed he returns and then takes to his heels once more when the Iqama is pronounced and when it is completed he returns to whisper

into the hearts of the people to distract them from their prayer and he makes them recall things they had forgotten and thus causes them to lose count of their prayers."

١٩٧ - عن عيسى بن طَلْحَةَ قال: كنتُ عندَ معاوية بن أبى سُفيانَ رضى الله عنهما، فجاءه المؤذِّنُ يدعوه إلى الصلاة، فقال معاويةُ: سمعتُ رسولَ الله ﷺ يقول: «المؤذِّنون أطْولُ النَّاسِ أعناقًا يوم القيامة».

197. It was related that Isa ibn Talha said that he was sitting with Mu'awiya ibn Abu Sufian when the caller pronounced the call to prayer. Mu'awiya said: "I heard the Messenger of God (prayers & peace be upon him) say: 'Those who call to prayer will have the longest necks on the day of Resurrection."

١٩٨ - عن عبدِ الله بن عمرو بن العاصِ رضى الله عنهما: أنه سمعَ النبى ﷺ يقول: «إذا سمعتم المؤذِّن فقولوا مثل ما يقول، ثم صلوا علىَّ، فإنه من صلى علىَّ صلاةً صلّى الله عليه بها عشرًا. ثم سلوا الله لى الوسيلة، فإنها منْزلةٌ فى الجنة، لا تنبغى إلا لعبدٍ من عباد الله، وأرجو أن أكونَ أنا هو، فمن سأل الله لى الوسيلة حَلَّتْ عليه الشفاعةُ».

198. It was related that Abd Allah ibn Amr ibn Al As said that The Messenger of God (prayers & peace be upon him) said: "When you hear the call to prayer, repeat his words, then invoke blessings upon me, for everyone who invokes blessings upon me will be granted ten blessings from God, then beseech God Almighty to reward me with a place in Paradise which will be given to only one of the servants of God, and I hope to be that one. And whoever beseeches God Almighty for that he will be certain of my intercession for him."

١٩٩ - عن عُمَرَ بن الخطاب رضي الله عـنه قال: قـال رسـول الله ﷺ: «إذا قـال المؤذنُ: الله أكبر الله أكبرُ، فقال أحُدكم: الله أكبرُ الله أكبرُ، ثم قال: أشهدُ أن لا إلهَ إلا الله، قال: أشهدُ أن لا إله إلا الله، ثم قـال: أشهدُ أن محمدًا رسـولُ الله، قال: أشهدُ أن محمدًا رسولُ الله، ثم قـال: حيَّ على الصلاة، قال: لا حولَ ولا قوة إلا بالله، ثم قال: حَيَّ على الفـلاحِ، قال: لا حولَ ولا قُوة إلا بالله، ثم قـال: الله أكبرُ الله أكـبرُ، قال: الله أكبـرُ الله أكبرُ، ثم قال: لا إله إلا الله، قـال: لا إله إلا الله، من قلبه، دخل الجنة».

199. It was related that Umar ibn Al Khattab said that the Messenger of God said: "When the caller says: 'God is Great, God is Great,' you should repeat: 'God is Great, God is Great,' and when he says: 'I bear witness that there is no god but God,' you should repeat: 'I bear witness that there is no god but God.' And when he says: 'I bear witness that Mohammed is the Messenger of God.' you should repeat: 'I bear witness that Mohammed is the Messenger of God. When the he says: 'Come to prayer,' you should respond 'There is no strength or power but with God,' and when he says: 'Come to prosper,' you should respond: 'There is no strength or power but with God.' And when he says: 'God is Great, God is Great,' you should repeat: 'God is Great, God is Great.' And when he says: 'There is no god but God,' anyone of you who repeats with all his heart 'There is no god but God,' will be admitted to Paradise."

٢٠٠ - عن سعد بن أبي وقَّاص رضي الله عنه، عن رسول الله ﷺ أنه قال: «من قال حين يَسمعُ المؤذِّنَ: أشهدف أن لا إله إلا الله وحده لا شريكَ له، وأنَّ محمدًا عبده ورسُولُه، رضيتُ بالله ربًا، وبمحمد رسولاً، وبالإسلام دينًا، غُفِر له ذنبُهُ».

200. It was related that Sa'd ibn Abu Waqqas said that The Messenger of God (prayers & peace be upon him) said: "If any

one of you hears the caller pronouncing the call to prayer and says: 'I bear witness that there is no god but God, and that Mohammed is His servant and His Messenger, and that I am content with God as my Lord, with Mohammed as Messenger and Islam as my Religion,' his sins will be blotted out." It was also related that Ibn Rumh said that he said: 'Whoever says upon hearing the caller pronounce the call to prayer: "And indeed I bear witness." Qutaiba did not mention: "And I."

٧- كتاب الصلاة

٢٠١ - عن أنس بنِ مـالكٍ رضى الله عنه قال: نُهـينا أن نَسألَ رسـولَ الله ﷺ عن شيءٍ، فكان يُعجبُنا أن يجيء الرجلُ - من أهلِ البادية - العـاقلُ، فيسْألُه ونحنُ نسمعُ، فجاء رجلٌ من أهل البـادية، فقال: يا محمـدُ أتانا رسولُكَ، فزعم لنا أنك تزعُمُ أنَّ الله أرسلك؟ قال: «صدق». قال: فمن خلق السماءَ؟ قال: «الله» قال: فمن خلق الأرض؟ قال: «الله» قـال: فمن نَصَبَ هذه الجبـالَ، وجعَلَ فيهـا ما جعل؟ قـال: «الله». قال: فبـالذى خلق السـماءَ وخلق الأرض ونصبَ هذه الجـبالَ، آلله أرسلك؟ قـال: «نعم». قال: وزعم رسـولُكَ: أنّ علينا خمسَ صلواتٍ فى يومنا وليلتنا؟ قال: «صـدق». قال: فبالذى أرسلك، آلله أمرك بهذا؟ قـال: «نعم». قال: وزعم رسولك: أن علينا زكاةً فى أموالنا؟ قـال: «صدق». قـال: فبالذى أرسلك، آلله أمـرك بهذا؟ قـال: «نعم». قال: وزعم رسولك: أنّ علينا صـومَ شهر رمضـان فى سنتنا؟ قال: «صدق». قال: فـبالذى أرسلك، آلله أمرك بهـذا؟ قال: «نعم». قال: وزعم رسـولك: أن علينا حَجّ البيت مَنِ استطاع إليه سـبيلاً؟ قال: «صدق». ثم ولّى، قال: والـذى بعثك بالحقِّ لا أزيدُ عليهنَّ ولا أنقصُ منهنَّ. فقال النبىُّ ﷺ: «لئن صدق ليدخلن الجنة».

7. The Book of Prayer

201. It was related that Anas ibn Malik said: "We were forbidden from asking The Messenger of God (prayers & peace be upon him) about anything, so we hoped that one of the Bedouin would come to ask him as we listened. A Bedouin came and asked: 'O Mohammed! Your emissary came to us and asserted that you claim that God has sent you?' He replied: 'He was truthful.' The Bedouin asked: 'Who created the heavens?' He replied: 'God.' The Bedouin asked: 'Who created the earth?' He replied: 'God.' The Bedouin asked: 'Who created these mountains and what is in them?' He replied: 'God.' The Bedouin asked: 'By The One Who created heavens and earth and creat-

ed these mountains, did God send you?' He replied: 'Yes.' The Bedouin asked: 'Your emissary asserts that there are five prayers due upon us in a day and night?' He replied: 'He was truthful.' The Bedouin asked: 'By The One Who has sent you, did God command you with that?' He replied: 'Yes.' The Bedouin asked: 'The emissary asserts that obligatory charity is due from our wealth?' He replied: 'He was truthful.' The Bedouin asked: 'By The One Who has sent you, did God command you with that?' He replied: 'Yes.' The Bedouin asked: 'Your emissary asserts that we have to fast the month of Ramadan every year?' He replied: 'He was truthful.' The Bedouin asked: 'By The One Who has sent you, did God command you with that?' He replied: 'Yes.' The Bedouin asked: 'Your emissary asserts that we have to perform the Pilgrimage to the House if we are able.' He replied: 'He was truthful.' Then he left saying: 'By The One Who sent you with the Truth, I will do no more nor less than that.' The Prophet said: 'If he is true to his word he will be admitted to Paradise.' "

٢٠٢ – عن عائشة رضى الله عنها: أن الصلاةَ أوَّلَ ما فُرضتْ ركعتين، فأُقِرَّتْ صلاةُ السَّفَرِ، وأُتِمَّتْ صلاةُ الحَضَرِ. قال الزُّهرىُّ: فقلتُ لعُروة: ما بال عائشة تتمُّ فى السفرِ؟ قال: إنها تأوَّلت كما تأوَّلَ عثمانُ.

202. It was related that Abu Sa'id Al Khudri said: "The Messenger of God (prayers & peace be upon him) prohibited the wrapping of the body with a garment too tight to raise its ends or to remove the hands from it. He also forbade sitting on buttocks with knees close to the abdomen and feet apart while wrapping oneself with a one piece garment without having it cover the private parts."

٢٠٣ – عن أبى هُريرة رضى الله عنه: أن رسول الله ﷺ قال: «الصلواتُ الخمسُ،

والجمعة إلـى الجُمعة، كفارةٌ لما بينهنَّ ما لم تُغْشَ الكبـائرُ». وفي رواية: «ورمضانُ إلى رمضانَ مكفِّراتٌ ما بينهنَّ إذا اجْتُنِبَت الكبائر».

203. It was related that Abu Huraira said that The Messenger of God (prayers & peace be upon him) said: "The five prayers and Friday to Friday blot out any sins between them, except the greater sins." It was also related: "Ramadan to Ramadan blots out the sins between them except the greater sins."

٢٠٤ - عن جابر رضي الله عنه قـال: سمعت رسـولَ الله ﷺ يقول: «بين الرجل وبين الشركِ والكفرِ تركُ الصلاة».

204. It was related that Jabir said that I heard The Messenger of God (prayers & peace be upon him) say: "What is between a man and unbelief is abandoning his prayers."

٢٠٥ - عن عبد الله بن عمرو بن العاص رَضِيَ الله عنهمَا: أن رسول الله ﷺ قال: «وقتُ الظُّهر إذا زالت الشـمسُ وكان ظلُّ الرجل كطوله، ما لم يحضـر العصرُ. ووقت العصـر ما لم تَصْفَرَّ الشـمس، ووقتُ صلاة المـغرب ما لم يَغبِ الـشَّفَقُ، ووقتُ صلاة العـشاء إلى نصف الليل الأوسط، ووقت صـلاة الصبح من طلـوع الفجر مـا لم تَطْلُعِ الشمسُ، فإذا طلعت الشمس فأمسكْ عن الصلاة، فإنها تَطْلُعُ بين قَرْنَي الشيطان».

205. It was related that Abd Allah ibn Amr said that the Messenger of God (prayers & peace be upon him) said: "The midday prayer is due when the sun ascends to its meridian and when the shadow is equal to the height and its duration is until the afternoon prayer is due. The afternoon prayer is due until the sun fades, and the sunset prayer is due until the twilight ceases, and the evening prayer is due until the middle of the night, and the dawn prayer is due from the breaking of the day until the sun has risen, but after the sun has risen do not pray, as it emerges from between the horns of Satan."

٢٠٦ - عن أبي موسى الأشعري رضي الله عنه، عن رسول الله ﷺ: أنه أتاه سائل يسأله عن مواقيت الصلاة، فلم يردَّ عليه شيئًا، قال: فأمرَ بلالاً فأقام الفجر حين انشقَّ الفجر، والناسُ لا يكادُ يعرفُ بعضهم بعضًا، ثم أمرَه فأقام الظهرَ حين زالت الشمسُ، والقائلُ يقول: قد انتصف النهارُ، وهو كان أعلم منهم، ثم أمره فأقام بالعصر والشمسُ مرتفعةٌ، ثم أمره فأقام بالمغرب حين وقعت الشمسُ، ثم أمره فأقام العشاء حين غاب الشفقُ، ثم أخَّرَ الفجرَ منَ الغد حين انصرف منها والقائل يقول: قد طلعت الشمس أو كادت، ثم أخَّرَ الظهر حتى كان قريبًا من وقت العصر بالأمس، ثم أخر العصر حتى انصرف منها والقائل يقول: قد احمرت الشمس، ثم أخَّرَ المغرب حتى كان عند سقوط الشَّفقِ، ثم أخَّرَ العشاء حتى كان ثلثُ الليل الأول، ثم أصبح، فدعا السائل، فقال: «الوقتُ بين هذين».

206. It was related that Abu Musa said that his father said a man came to The Messenger of God (prayers & peace be upon him) to ask about the prayer times. At first he did not answer him. Then he said: "The morning prayer is due at daybreak while the people can still hardly see each other. Then he commanded them and the call for the midday prayer was pronounced when the sun had ascended to its meridian, which anyone would take to be midday, but he knew better than they. Then he commanded again and the call for the afternoon prayer was pronounced while the sun was still high. Then he commanded again and the call for the sunset prayer was pronounced when the sun had gone down. Then he commanded and the call for the evening prayer was pronounced when the twilight had vanished. The next day he delayed the dawn prayer so that upon its completion one would think the sun had risen or was almost going to rise. Then he delayed the midday prayer until the afternoon prayer was almost due, then he delayed the afternoon prayer until upon its completion the sun

was almost red. Then he delayed the sunset prayer until the twilight had almost vanished. Then he delayed the evening prayer until one third of the night had passed. Then he called the man who had asked in the morning and said: "The time for prayer is due between these two limits."

٢٠٧ - عن محمد بن عـمرو قال: لما قدم الحجَّاج المدينة، فسـألنا جابر بن عبد الله فقال: كان رسولُ الله ﷺ يصلى الظُّهرَ بالهاجـرة، والعصر والشمسُ نقيةٌ، والمغربَ إذا وجبتْ، والعشاءَ أحـيانًا يؤخرها وأحيانًا يعجِّلُ: كان إذا رآهم قد اجـتمعوا عجَّل، وإذا رآهم قد أبطؤوا أخَّرَ، والصبحَ - كانوا، أو قال- كان النبىُّ ﷺ يصليها بِغَلَسٍ.

207. It was related that Mohammed ibn Amr ibn Al Hasan ibn Ali said: "When Hajjaj arrived in Madinah we questioned Jabir ibn Abd Allah. He said: 'The Messenger of God (prayers & peace be upon him) used to pray the midday prayer in the noon heat, the afternoon prayer when the sun was still bright, the sunset prayer when the sun had set, as for the evening prayer, sometimes he delayed it and sometimes offered it as soon as it was due. When he saw his Companions gathered early he used to pray early and when he saw them arrive late he delayed the prayer. And The Messenger of God (prayers & peace be upon him) offered the dawn prayer before dawn when it was still dark."

٢٠٨ - عن أبى بكرِ بن عُمـارة بن رُؤَيْبَةَ عن أبيـه قـال: سمـعتُ رسـولَ الله ﷺ يقـول: «لن يَلِجَ النارَ أحـدٌ صلى قـبلَ طلوع الشـمس، وقـبلَ غروبهـا» يعنى الـفجـر والعصر، فـقال له رجلٌ من أهل البصرة: أنتَ سمـعتَ هذا من رسول الله ﷺ؟ قال: نعم، قال الرجل: وأنا أشـهدُ أنى سمـعتُه من رسول الله ﷺ، سـمعتـهُ أُذناى، ووعاه قلبى.

208. It was related that Umara ibn Ruwaiba said that his father said: "I heard The Messenger of God (prayers & peace be upon him) say: 'Whoever offers prayer before sunrise and before sunset will not enter the Fire. A man from Basrah asked: 'Did you hear that from The Messenger of God (prayers & peace be upon him) ?' He said: 'Yes.' The man said: 'I bear witness that I heard it from The Messenger of God (prayers & peace be upon him) , my ears heard it and I kept it by heart."

٢٠٩ - عن أبى بكرٍ بن أبى موسى الأشعرىّ عن أبيه: أنّ رسولَ الله ﷺ قال: «من صلى البَرْدَيْنِ دخل الجنة».

209. It was related that Abu Bakr ibn Abu Musa al Ashari said that his father said that he heard The Messenger of God (prayers & peace be upon him) say: "Whoever observes the two prayers at the two cool hours will be admitted to Paradise."

٢١٠ - عن عائشة رضى الله عنهَا قالت: لم يَدَعْ رسولُ الله ﷺ الركعتين بعد العصرِ، قال: فقالت عائشةُ: قال رسولُ الله ﷺ: «لا تَتَحَرَّوْا بصلاتِكم طلوعَ الشمس ولا غروبها فتصلوا عند ذلك».

210. It was related that Aisha said: "The Messenger of God (prayers & peace be upon him) did not neglect the two Raka'at after the afternoon prayer and that The Messenger of God (prayers & peace be upon him) said: 'Do not pray at the time of sunrise and at the time of sunset'."

٢١١ - عن خَبَّاب رَضى الله عنه قال: أتينا رسولَ الله ﷺ، فشكونا إليه حَرَّ الرَّمْضاءِ، فلم يُشْكِنا. قال زهيرٌ: قلت لأبى إسحاق: أفى الظُّهر؟ قال: نعم، قلتُ: أفى تعجيلها؟ قال: نعم.

211. It was related that Khabbab said: "We went to The Messenger of God (prayers & peace be upon him) to complain about the hardships of praying on the hot ground, but he did not reply. Zubair said: 'I asked Abu Ishaq if it was concerning the midday prayer. He said: 'Yes' I asked again if it was concerning the midday prayer when it was due. He said: 'Yes.' I said: 'Was it concerning hastening it?' He said: 'Yes.' "

٢١٢ - عن أبى ذرٍّ رَضى الله عنه قال: أَذَّنَ مؤذِّنُ رسولِ الله ﷺ بالظهر، فقال النبيُّ ﷺ: «أبردْ أبردْ. أو قال: انتظر، انتظر». وقال: «إن شدةَ الحرِّ من فيْحِ جهنَّمَ، فإذا اشتدَّ الحرُّ فأبردوا عن الصلاة». قال أبو ذر: حتى رأينا فَيْءَ التُّلول.

212. It was related that Abu Zarr said: "The caller to prayer of The Messenger of God (prayers & peace be upon him) pronounced the call for the midday prayer. The Messenger of God (prayers & peace be upon him) then said: 'Let it cool down first, let it cool down first' or he said 'Wait, wait until there is less heat from the exhalation of the Fire. When the heat is great then delay the prayer until it becomes cooler.' Abu Zarr said: 'So we waited until we saw the shadows of the hillocks."

٢١٣ - عن أَنَسِ بنِ مالكٍ رَضى الله عنه: أنَّ رسولَ الله ﷺ كان يصلى العصرَ والشمسُ مرتفعةٌ حيَّةٌ. فيذهبُ الذاهب إلى العوالى، فيأتى لعوالىَ والشمسُ مرتفعةٌ.

213. It was related that Anas ibn Malik said: "We used to offer the midday prayer with The Messenger of God (prayers & peace be upon him) when the heat was at its greatest, but some of us found it difficult to touch the ground with our foreheads, so we would spread out a garment and prostrate upon it."

٢١٤ - عن العلاء بن عبد الرحمن: أنهُ دخل على أَنَسِ بنِ مالكٍ رَضى الله عنه فى دارِه بالبصرةِ، حينَ انصرف من الظُّهرِ، ودارُه بجنبِ المسجد، فلمَّا دخلنا عليه قال:

أصَلَّيْتم العصـرَ؟ فقلنا له: إنما انصرفنا السـاعةَ من الظُّهر، قـال: فصلّوا العصرَ. فـقمنا فصلينا، فلما انصرفنا قال: سـمعتُ رسولَ الله ﷺ يقول: «تلك صلاةُ المنافق: يجلس يرقُبُ الشمس، حتى إذا كانت بينَ قَرْنَى الشيطانِ قـام فنقرها أربعًا، لا يذكرُ الله فيها إلا قليلاً».

214. It was related that Ala' ibn Abd Al Rahman said that they went to the house of Anas ibn Malik in Basrah after offering the midday prayer. His house was beside the mosque and while we were with him he asked: 'Have you offered the afternoon prayer?' We said: 'We have only just completed the midday prayer.' He said: 'Offer the afternoon prayer. So we rose up and offered the prayer, and when we had completed it he said: 'I heard The Messenger of God (prayers & peace be upon him) say: 'This is how the hypocrite prays, he sits watching the sun, until when it is between the horns of Satan, he gets up and strikes the ground four times hurriedly with little remembrance of God Almighty'."

٢١٥ - عن أبى بَصْرَةَ الغفارىِّ رَضى الله عنه قال: صلَّى بنا رسـولُ الله ﷺ العصرَ بالمَخْمصِ، فقال: «إن هذه الصلاةَ عُرِضَتْ على مَنْ كان قبـلكُم فضيَّعوها، فمن حافظ عليها كان له أجره مرَّتين، ولا صلاةَ بعدها حتى يطلع الشاهدُ». والشاهد النَّجمُ.

215. It was related that Abu Basra al Ghafari said: "The Messenger of God (prayers & peace be upon him) led us in the afternoon prayer at Makhmes and then said: 'This prayer was prescribed for those before you, but they abandoned it. So whoever establishes it has a double reward and there is no prayer after it until the star has risen.' "

٢١٦ - عن عبد الله بن عُمَرَ رَضى الله عنهمَا: أنَّ رسولَ الله ﷺ قال: «الذى تفوتُه صلاةُ العصرِ كأنما وُتِرَ أهلَه ومالَه».

216. It was related that Abd Allah ibn Umar said that The Messenger of God (prayers & peace be upon him) said: "Whoever intentionally misses the afternoon prayer, it is as if he has lost his family and his property."

٢١٧ - عن عبدِ الله بنِ مسعـودٍ رَضِيَ الله عنه قال: حَبَسَ المشركون رسولَ الله ﷺ عن صلاة العصرِ، حـتى احمرَّت الشمسُ أو اصفرَّت، فـقال رسولُ الله ﷺ: «شغلونا عن الصلاة الوُسطى صلاةِ العصرِ، ملأ الله أجوافهم وقبورَهم نارًا. أو [قال]: حشا الله أجوافهم وقبورهم نارًا».

217. It was related that Abd Allah ibn Masoud said that the unbelievers delayed The Messenger of God (prayers & peace be upon him) from offering the afternoon prayer until the sun was red or yellow. The Messenger of God (prayers & peace be upon him) said: 'They have prevented us from offering the afternoon prayer, may God fill their stomachs and their graves with Fire.' Or he said: 'May God pack their stomachs and their graves with Fire'."

٢١٨ - عن أبي هُريرة رَضِيَ الله عـنه: أنَّ رسـولَ الله ﷺ نهى عن الصـلاة بعـدَ العصر حتى تغرُبَ الشمسُ، وعن الصلاةِ بعدَ الصُّبحِ حتى تطلُعَ الشمسُ.

218. It was related that Abu Huraira said The Messenger of God (prayers & peace be upon him) forbade prayer after the afternoon (al Asr) prayer until the sun sets and after the dawn (al Fajr) prayer until the sun rises."

٢١٩ - عن عُلَيِّ بن رباح قال: سمعتُ عُقـبةَ بنَ عامرٍ الجُهَنيَّ رَضِيَ الله عنه يقولُ: ثلاثُ ساعات كـانَ رسولُ الله ﷺ ينهانا أن نصلِّيَ فيـهنَّ أو أن نقبُرَ فيهنَّ مـوتانا: حينَ تطلُعُ الشمسُ بازغـةً حتى ترتفع، وحينَ يقومُ قـائمُ الظهيرة حتى تميلَ الشـمسُ، وحينَ تَضيَّفُ الشمسُ للغروبِ حتى تغرُبَ.

219. It was related that Ulay ibn Rabbah said: "I heard Uqba ibn Amer al Juhni say: "The Messenger of God (prayers & peace be upon him) forbade prayer or burying our dead during three certain hours; as the sun is rising until the sun has risen high, in the hour before noon and as the sun is setting."

٢٢٠ - عن أبى سَلَمَةَ: أنه سألَ عـائشةَ رَضى الله عنهـا عن السَّجدتين اللتـين كان رسولُ الله ﷺ يصلِّيهـما بعدَ العصرِ؟ فقـالت: كان يصلِّيهما قـبل العصرِ، ثم إنه شُغِلَ عنهما، أو نسيَهما، فصلاَّهما بعـد العصرِ، ثم أثبتَهما، وكان إذا صلَّى صلاةً أثبتَها. قال إسماعيلُ بنُ جعفرٍ: تعنى داوم عليها.

220. It was related that Abu Salama asked Aisha about the two Raka'at which The Messenger of God (prayers & peace be upon him) used to offer after the afternoon prayer. She said: "He used to offer them before the afternoon prayer then something kept him busy, or he forgot, so he offered them after the afternoon prayer thereafter he continued to do so, as he always liked to continue whatever he had established for himself."

٢٢١ - عن جابر بـنِ عبد الله رَضى الله عنهـمَا: أن عُمَرَ بنَ الخطَّاب رَضى الله عنه يومَ الخندقِ جـعل يسُبُّ كُفَّارَ قريـشٍ، وقال: يا رسـولَ الله، والله ما كـدتُ أن أصلى العصر حتى كادتْ أن تغرُبَ الشمسُ. فـقال رسولُ الله ﷺ: «فوالله إنْ صلَّيتُها». فنزلنا إلى بُطْحانَ، فتوضَّأ رسولُ الله ﷺ وتوضأنا، فصلى رسولُ الله ﷺ العصرَ بعدما غربت الشمسُ، ثم صلى بعدَها المغربَ.

221. It was related that Jabir ibn Abd Allah said: "On the day of the Battle of the Trench Umar ibn Al Khattab came swearing curses at the unbelievers of the Quraish after sunset and said: 'O Messenger of God I could not offer the afternoon prayer until the sun had set.' The Prophet (prayers & peace be upon

him) replied: 'By God! I too have not prayed.' So we turned towards Buthan and The Prophet (prayers & peace be upon him) performed ablution and we also performed ablution and then we offered the afternoon prayer after sunset, and then he offered the sunset prayer."

٢٢٢ - عن مختار بن قُلْفُلٍ قال: سألتُ أنسَ بنَ مالك رَضى الله عنه عن التَّطوّع بعدَ العصر، فقال: كان عُمَرُ يضربُ الأيدى على صلاة بعدَ العصر، وكُنّا نُصَلِّى على عهد رسول الله ﷺ ركعتين بعدَ غروبِ الشمس قبلَ صلاة المغرب. فقلتُ له: أكانَ رسولُ الله ﷺ صلاّهما؟ قال: كان يرانا نصلِّيهما، فلم يأمرْنا ولم ينهنَا.

222. It was related that Mokhtar ibn Fulful said: "I asked Anas ibn Malik about voluntary prayer after the afternoon pray, and he said: 'Umar used to punish those who used to pray after the afternoon prayer, and during the time of The Messenger of God (prayers & peace be upon him) , we used to offer two Raka'at after sunset before the sunset (Maghrib) prayer.' So I asked him: 'Did The Messenger of God (prayers & peace be upon him) offer them?' He said: 'He used to see us offering them and he neither forbade us nor enjoined it upon us.' "

٢٢٣ - عن سَلَمَةَ بنِ الأكوع رضى الله عنه أن رسول الله ﷺ كان يصلى المغربَ إذا غرَبَت الشَّمسُ وتوارتْ بالحجاب.

223. It was related that Salama ibn al Akwa'a said: The Messenger of God (prayers & peace be upon him) used to pray the sunset prayer when the sun had set and had vanished."

٢٢٤ - عن عائشةَ رَضى الله عنهَا قالت: أعْتَمَ النبىُّ ﷺ ذات ليلةٍ حتى ذهب عامّةُ اللَّيلِ، وحتى نامَ أهلُ المسجدِ، ثم خرج فصلّى فقال: «إنَّه لَوَقْتُها، لولا أنْ أشُقَّ على أُمّتى».

224. It was related that Aisha said: "The Prophet once delayed the evening prayer until the people had gone away and those in the mosque had slept, then he went out to pray and said: 'If I had not found it difficult for my followers I would have ordered them to pray the sunset prayer at this time.' "

٢٢٥ – عن عبدِ الله بنِ عُمَرَ رَضِى الله عنهمَا قال: قالَ رسول الله ﷺ: «لا تَغْلِبَنَّكم الأعــرابُ على اسمِ صَلاتِكم العِشاءِ، فـإنها فى كـتابِ الله العِشـاءُ، وإنها تُعْتِمُ بحِـلابِ الإبلِ».

225. It was related that Abd Allah ibn Umar said: "The Messenger of God (prayers & peace be upon him) said: 'Do not be swayed by the Bedouin regarding the name of your evening prayer as in the Book of God it is called the evening prayer, and it goes dark when you milk your camels.' "

٢٢٦ – عن أبى ذَرٍّ رَضِى الله عنه قـال: قـال لى رسـولُ الله ﷺ: «كـيف أنتَ إذا كانت عليك أُمراءُ يؤخِّرون الصَّلاةَ عن وقـتها؟ أو: يميتون الصَّلاةَ عن وقـتها». قال: قلتُ: فمـا تأمرنى؟ قـال: «صلِّ الصَّلاة لوقتِها، فـإن أدركتَهَا معـهم فصلِّ، فـإنها لك نافلةٌ».

226. It was related that Abu Zarr said: "The Messenger of God (prayers & peace be upon him) said to me: 'What would you do if there were rulers after me who delay they prayers from their due time, or who abandon them?' He said I replied: 'What would you advise me to do?' He said: 'Pray at the due time, then if you find them at prayer later join them and it will be an additional prayer for you'."

٢٢٧ – عن عـبد الله بنِ مسـعودٍ رَضِى الله عـنه قال: سألـتُ رسول الله ﷺ: أىُّ العـملِ أفضلُ؟ قـال: «الصَّلاةُ لوقتِهـا». قال: [قلتُ]: ثم أى؟ قـال: «برُّ الوالدَيْنِ».

قـال: [قلتُ]: ثم أيٌّ؟ قال: «الجـهادُ فى سـبيلِ اللهِ». فـما تركْتُ أستَزِيدُه إلا إرْعـاءً عليه.

227. It was related that Abd Allah ibn Masoud said: "I asked The Prophet (prayers & peace be upon him) which deed is the dearest to God, he replied: 'To offer the prayers at their due times.' I asked: 'What is the next?' He replied: 'To be good and dutiful to your parents.' I asked again: 'What is the next?' He replied: 'To fight for God's cause'. Abd Allah added: "I asked only that much and if I had asked further The Prophet (prayers & peace be upon him) would have told me more."

٢٢٨ - عن أبى هُريرة رَضى الله عنه: أنَّ رسول الله ﷺ قـال: «من أدركَ ركعةً من الصَّلاة فقد أدركَ الصَّلاةَ».

228. It was related that Abu Huraira said that The Messenger of God (prayers & peace be upon him) said: "Whoever makes one Raka'at of prayer at its due time has gained the whole prayer."

٢٢٩ - عن أبى قَتَادَةَ رَضى الله عنـه قـال: خطبَنَا رسـولُ الله ﷺ فـقـال: «إنكم تَسيـرون عَشِيَّتَكُم وليلتكم، وتأتون الماءَ إن شاء الله غدًا». فـانْطَلَقَ النَّاسُ لا يَلْوى أحدٌ على أحدٍ، قال أبو قَتَادَةَ: فـبينما رسولُ الله ﷺ يَسيـرُ حتى ابْهارَّ الليلُ وأنا إلى جَنبه، قال: فَنَعسَ رسولُ الله ﷺ فـمال عنْ راحلته، فأتيتُهُ فَدَعَمْتُه من غـير أن أوقظَه، حتى اعتَدَلَ على راحلتِه، قال: ثم سار حـتى تَهوَّرَ الليلُ مالَ عن راحلته، قال: فَدَعَمْتُه من غيـر أن أوقظَهُ حتى اعتدَلَ على راحلـتِه، قال: ثم سارَ حتى إذا كـانَ من آخر السَّحَرِ مـال مَيْلَةً هى أشدُّ من المَيْلَتَيْن الأولَيـينِ حى كـاد يَنْجَفِلُ، فأتيـتُهُ فَدَعَمْتُهُ، فرفعَ رأسـه فقال: «من هذا». فقلتُ: أبو قَتَادَةَ، قال: «مـتى كانَ هذا مَسيَرِكَ منى». قلت: ما زالَ هذا مـسيـرى منذُ اللَّيْلَةِ، قـال: «حَفِظَكَ اللهُ بما حـفظت به نَبيَّهُ». ثم قـال: «هل تَرانا

نخفـى على النَّاس». ثم قال: «هل تَرى مِنْ أحـدٍ». قلتُ: هذا راكبٌ، ثم قلتُ: هذا راكبٌ آخرُ، حـتى اجتمـعنا فكنّا سبعـةَ رَكْبٍ، قال: فمـالَ رسولُ الله ﷺ عن الطَّريقِ فوضَعَ رأسَهُ، ثم قال: «احفظوا علينا صـلاتنا». فكان أوَّلَ من استَيقَظَ رسولُ الله ﷺ والشمس فى ظهـرِه، قال: فقُمنا فَزِعـينَ، ثم قال: «اركبـوا». فركبنا فـسِرنا، حتى إذا ارتفعت الشَّمسُ نزل، ثم دعا بميـضأةٍ كانت معى فيها شىءٌ من الماءِ، قـال: فتوضَّأ منها وضوءًا دون وضوءٍ، قـال: وبقى فيها شىءٌ من مـاءٍ، ثم قال لأبى قَتَادة: «احْفَظْ علينا ميضأتَكَ، فـسيكون لها نبأ». ثم أذَّنَ بِلالٌ بالصَّلاة فصلَّى رسـولُ الله ﷺ رَكعتين، ثم صلَّى الغَدَاةَ، فصنع كما كان يصنعُ كلَّ يومٍ، قـال: وركبَ رسولُ الله ﷺ وركبْنا معه، قال: فجعل بـعضُنا يهمِسُ إلى بعضٍ: ما كفَّارةُ ما صنعنا بتـفريطنا فى صَلاتِنَا؟ ثم قال: «أما لَكُمْ فى أسوةٌ». ثم قال: [أما] إنـه ليس فى النَّومِ تفريطٌ، إنما التفريط على مَنْ لم يُصَلِّ الصَّلاةَ حتى يجىءَ وقتُ الصَّلاةِ الأخرى، فمن فَعَلَ ذلك فليُصلِّها حين ينتبهُ لها، فإذا كـانَ من الغد فليُصلّهـا عندَ وقتِها». ثم قـال: «ما ترونَ النَّاسَ صنعـوا». قال: ثم قال: «أصبحَ الناس، ففقدوا نبـيهم، فقالَ أبو بكرٍ وعُمَرُ - رَضى الله عنهمَا -: رسولُ الله ﷺ بَعدَكم، لم يكن ليُخلِّفَكُمْ. وقال النـاسُ: إن رسولَ الله ﷺ بين أيديكم. فإن يُطيعـوا أبا بكرٍ وعُمَرَ يرشُدُوا». قال: فانتـهينا إلى النَّاسِ حـينَ امتدَّ النَّهـارُ وحمىَ كلُّ شىء، وهم يقولونَ: يا رسولَ الله هَلَكْنَا، عَطِشْنَا، فقال: «لا هُلْكَ عليكم». ثم قال: «اطْلقُوا لى غُمَرى». ودعا بالميضأة، فجـعلَ رسولُ الله ﷺ يَصُبُّ، وأبو قَتَادَةَ يَسقيهم، فلم يَعْدُ أن رأى النَّاسُ مـا فى الميضـأة تكابُّوا عليـها، فـقال رسـولُ الله ﷺ: «أحْسِنوا المَلأَ، كُلُّكُمْ سيروى». قـال: ففعلوا، فجـعلَ رسولُ الله ﷺ يصُبُّ وأسقيـهم حتى ما بَقِىَ غيرى وغـيرُ رسولِ الله ﷺ، قال: ثم صَبَّ رسـولُ الله ﷺ فقال لى: «اشْرَبْ». فقلتُ: لا أشـربُ حتى تَشْرَبَ يا رسولَ الله. قال: «إنّ ساقى الـقومِ آخرهم [شُرْبًا]». قال: فشربتُ، وشَرِبَ رسولُ الله ﷺ، قال: فـأتَى الناس الماءَ جامّين رِواءً. قال: فقال عبدُ الله بنُ رَباحٍ: إنّى لأحـدِّثُ النَّاسَ هذا الحديثَ فى مسجد الجامع إذ قـالَ عمرانُ بنُ

حصين: انظُرْ أيَّها الفتى كيف تحـدِّثُ، فإني أحدُ الرَّكب تلك الليلة. قال: قلتُ: فأنتَ أعلمُ بالحـديث، فـقـال: ممن أنتَ؟ قلتُ: من الأنصـار، قـال: حـدِّثْ فـأنتم أعلمُ بحديثكم. قال: فحدثتُ القومَ، فقـال عمرانُ: لقد شهدتُ تلكَ الليلة، وما شَعَرْتُ أن أحدًا حَفِظَهُ كما حفظتُهُ.

229. It was related that Abu Qatada said: " The Messenger of God (prayers & peace be upon him) assembled us and said: 'You will journey this evening and night and you will reach water God willing in the morning'. So the people set off and paid no regard to each other. Abu Qatada said: 'While The Messenger of God (prayers & peace be upon him) was riding through the night I was beside him and he slept, I saw him leaning sideways upon his mount so I tried to support him without disturbing him until he was sitting upright. We continued on until we were well into the night, I saw him leaning sideways upon his mount again so I tried to support him without disturbing him until he was sitting upright. We continued on until we reached the end of the hour of Sahar, then he leaned more than before until he almost slipped from his mount, so I went to him and supported him and he raised his head and asked: 'Who is that?' I said: 'I am Abu Qatada.' He asked: 'How long have you been at my side?' I said: 'Throughout the night.' He said: 'May God support you for supporting His Prophet.' Then he asked: 'Are we within sight of the people, do you see anyone?' I said: 'I can see a rider here and another there until we were about seven riders together.' The Messenger of God (prayers & peace be upon him) went off the road to lie down to sleep and said: 'Do not let us miss our prayers.' Then The Messenger of God (prayers & peace be upon him) was the first one to awake with the sun on his back. We arose startled and he said: 'Mount.' So we journeyed on until the sun had fully risen, then

he dismounted and asked for the water jar I had with me. He performed ablution and a little water remained in it, then he said to Abu Qatada: 'Keep your jar it will one day be the talk of the people.' Then Bilal pronounced the call to prayer and The Messenger of God (prayers & peace be upon him) offered two Raka'at and then offered the dawn prayer as usual. The Messenger of God (prayers & peace be upon him) then rode on and we rode along with him, and each of us was whispering to the other: 'How will we make up our missed prayers?' At this he said: 'Why do you not take example from me? There is no negligence in sleeping, but the negligence is on the one who does not offer prayer at its due time and delays it until the time of the next prayer is due. So whoever misses a prayer from sleeping should pray it as soon as he awakes. And the following day he should offer it at its due time. He asked: 'What do you think the people will do when they they find their Prophet not there in the morning.' So Abu Bakr and Umar said that The Messenger of God (prayers & peace be upon him) is still with you and he would not abandon you. But some of the people said: 'The Messenger of God (prayers & peace be upon him) is ahead of you.' So if you obey Abu Bakr and Umar you would have done the right thing. So we went on until we reached the people and it had become hot, and they said: 'O Messenger of God we are thirsting to death.' At this The Messenger of God (prayers & peace be upon him) said: 'You will not die.' Then he said: 'Fetch me my small cup and bring me the jar of water.' He began to pour the water into the cup and Abu Qatada passed it from one to the other to drink. When they saw that the water in the jar would not be sufficient for them all they rushed towards it, The Messenger of God (prayers & peace be upon him) said: 'Do not rush, each of you will get a drink, so they held back, while The Messenger of God (prayers & peace

be upon him) continued pouring the water and I served them until no one remained except The Messenger of God (prayers & peace be upon him) and myself. He filled the cup and said to me: 'Drink.' I said: 'O Messenger of God, I will not drink before you.' At this he said: 'The one who serves the people is the last one of them to drink.' So I drank and The Messenger of God (prayers & peace be upon him) drank and the people reached the watering place comforted.' Abd Allah ibn Rabbah said: 'I shall relate this Hadith in the Mosque.' There Imran ibn Husain said: 'O young man, watch what you say! I was one of the riders that night.' I said: 'In that case you know this Hadiith better.' He asked: 'Where are you from?' I said: 'I am one of the Helpers (Al Ansar).' He said: 'Relate it, you know what you are talking about.' He said: 'I related it to the people, then Imran said: 'I too was there that night and I thought that no one would know it as well as I do.' "

٢٣٠ - عن أبى هُريرة رَضى الله عنه: أنَّ سائلاً سأل رسولَ الله ﷺ عن الصلاة فى الثَّوب الواحد؟ فقال: «أوَلِكُلِّكُمْ ثوبان».

230. It was related that Abu Huraira said: "A person asked The Messenger of God (prayers & peace be upon him) about offering prayer in a one piece garment. The Messenger of God (prayers & peace be upon him) replied: 'Have all of you got two garments?'"

٢٣١ - عن عُمَرَ بنِ أبى سَلَمَةَ رَضى الله عنهما قال: رأيتُ رسولَ الله ﷺ يصلّى فى ثوبٍ واحدٍ مشتملاً به فى بيتِ أمِّ سَلَمَةَ، واضعًا طرفَيه على عاتقَيه.

231. It was related that Umar ibn Abi Salama said: "I saw the Messenger of God (prayers & peace be upon him) in the house of Umm Salama praying in one garment and lifting the two ends

of the garment over his shoulders."

٢٣٢ - عن عائشة رَضى الله عنهَا قالت: قامَ رسولُ الله ﷺ يصلّى فى خميصةٍ ذات أعلامٍ، فنظر إلى علَمِهَا، فلمّا قضى صلاته قال: «اذهبوا بهذه الخميصةَ إلى أبى جَهْمِ بنِ حُذَيْفَةَ، وأتونى بأنبجَانيَّة، فإنها ألهتنى آنفًا عن صلاتى».

232. It was related that Aisha said: "The Prophet (prayers & peace be upon him) prayed in a square garment which had a pattern. During the prayer he looked at its pattern. So when he finished praying he said: 'Take this garment of mine to Abu Jahm ibn Hudaifa and bring me his garment without a pattern as it has distracted my attention from the prayer."

٢٣٣ - عن إسحاق بنِ عبدِ الله بنِ أبى طَلْحَةَ، عن أنَسٍ بن مالكٍ رَضى الله عنه: أنَّ جَدّتَهُ مُلَيْكَة دعتْ رسولَ الله ﷺ لطعامٍ صَنَعَتْهُ، فأكَل منه، ثم قال: «قوموا فأُصلى لكم». قال أنسُ [بنُ مالك]: فقمتُ إلى حصيرٍ لنا قد اسْوَدَّ من طول ما لُبِس، فَنَضَحْتُه بماء، فقامَ عليه رسولُ الله ﷺ، وصففتُ أنا واليتيمُ وراءه، والعجوزُ من ورائنا، فصلّى لنا رسولُ الله ﷺ ركعتين ثم انصرف.

233. It was related that Ishaq ibn Abd Allah ibn Abu Talha said that Anas ibn Malik said: "My grandmother Mulaika invited The Messenger of God (prayers & peace be upon him) for a meal which she had prepared herself. He ate and said: 'Arise! I will lead you in the prayer'." Anas ibn Malik added: "I took the palmfibre mat and washed it with water because it had become soiled from use, and The Messenger of God (prayers & peace be upon him) stood upon it. The orphan and I aligned ourselves behind him and the old lady stood behind us. The Messenger of God (prayers & peace be upon him) led us in the prayer and offered two Rak'at and then left."

٢٣٤ - عن سعيد بن زيد قال: قلتُ لأنسِ بن مالكٍ رَضى الله عنه: أكانَ رسولُ الله ﷺ يصلى فى النَّعلين؟ قال: نعم.

234. It was related that Said ibn Yazid said that he asked Anas ibn Malik whether The Prophet (prayers & peace be upon him) had ever prayed wearing his shoes. He replied: "Yes."

٢٣٥ - عن أبى ذَرٍّ رَضى الله عنه قال: قلتُ: يا رسولَ الله، أىُّ مسجدٍ وُضِعَ فى الأرضِ أولَ؟ قال: «المسجدُ الحرامُ». قلتُ: ثم أىٌّ؟ قال: «المسجد الأقصى». قلتُ: كم بَينَهما؟ قال: «أربعون سنةً، وأينما أدركتك الصَّلاةُ فَصَلِّ، فهو مسجدٌ».

235. It was related that Abu Zarr said I asked The Messenger of God (prayers & peace be upon him) : 'Which was the first mosque to be established on the earth?' He replied: 'The sacred Mosque.' I asked: 'Which one was next?' He replied: 'Al Aqsa Mosque.' I asked: 'How many years had been between the two?' He said: 'Forty years, and wherever you may be and then the prayer is due, pray at any mosque.'

٢٣٦ - عن أَنَسِ بنِ مالكٍ رضى الله عنه: أنَّ رسولَ الله ﷺ قَدِمَ المدينةَ، فنزلَ فى عُلْوِ المدينة فى حىٍّ يقالُ لهم: بنو عَمرو بنِ عَوْف، فأقام فيهم أربعَ عَشْرَةَ ليلةً، ثم إنه أرسل إلى ملأ بنى النجار، فجاؤوا متقلدينَ سيوفهم، قال: فكأنى أنظرُ إلى رسولِ الله ﷺ على راحلته وأبو بكر رِدْفُه، وملأ بنى النجّار حولَه حتى أَلْقى بفناء أبى أيُّوبَ، قال: فكان رسولُ الله ﷺ يصلّى حيثُ أدركتْهُ الصَّلاةُ، ويصلى فى مَرابِضِ الغَنَمِ، ثم إنه أمَرَ بالمسجد، قال: فأرسل إلى ملأ بنى النّجار فجاؤوا فقال: «يا بَنى النجار ثامنونى بحائطكم هذا» قالوا: لا والله ما نطلب ثمنَه إلاَّ إلى الله عز وجل. قال أنسٌ: فكان فيه ما أقول: كان فيه نخلٌ، وقبورُ المشركين وخرَبٌ، فأمرَ رسولُ الله ﷺ بالنَّخلِ فَقُطع، وبقبورِ المشركين فَنُبشَتْ، وبالخرَب فَسُوِّيَتْ، قال: فَصَفُّوا النَّخْلَ قبلةً، وجعَلوا

عضادتَيْه حجارةً، قال: فكانوا يرتجزونَ، ورسول الله ﷺ معهم، وهم يقولون:

اللَّهُمَّ لا خيرَ إلاَّ خيرُ الآخرة فانصُرِ الأنصار والمهاجرة

236. It was related that Anas ibn Malik said: "When the Messenger of God (prayers & peace be upon him) arrived in Madinah he stayed in the heights of Madinah among the Banu Amr ibn Auf tribe. He sojourned there for fourteen nights, then he sent for Bani Al Najjar and they came armed with their swords. I remember that the Prophet (prayers & peace be upon him) was mounted upon his she-camel with Abu Bakr behind him and all the Al Najjar around him until he dismounted in the courtyard of Abu Aiyub's house. The Messenger of God (prayers & peace be upon him) used to love to pray wherever he was when the time for prayer was due, even in the sheep pens. Later on he ordered a mosque to be built and summoned some of the Banu Al Najjar people saying: 'O Banu Al Najjar! Tell me the price of this piece of your land.' They replied: 'No, by God! We do not seek its price from God!' Anas added: 'There were the graves of some pagans in it and part of it was unleveled with some date-palms in it.' So the Messenger of God (prayers & peace be upon him) ordered the palm trees to be cut and the graves of the pagans to be removed and the unleveled land be leveled. They aligned the felled date palms along the Qibla of the mosque and they constructed two stone walls on the sides. His companions carried the stones while reciting a rhyme. The Messenger of God (prayers & peace be upon him) was with them in saying 'There is no goodness except that of the Hereafter, O God! So please forgive the Emigrants and the Helpers'."

٢٣٧ - عن أبى سَلَمَةَ بن عبدِ الرحمنِ قال: مَرَّ بى عبدُ الرَّحمنِ بنُ أبى سعيدٍ الخُدرىّ رضى الله عنهم، قال: قلتُ له: كيف سمعتَ أباك يذكر فى المسجدِ الذى أُسِّسَ

على التقوى؟ قال: قال أبي: دخلتُ على رسولِ الله ﷺ في بيتِ بعضِ نسائه، فقلت: يا رسـولَ الله، أيُّ المسجـدين الذى أسس على التَّقْوى؟ قـال: فـأخذ كـفًا من حَصْبَاءَ فضرب به الأرض ثم قال: «هو مسجدكم هذا» لِمَسجدِ المدينة. قال: فقلتُ: أشهدُ بأنى سمعت أباك هكذا يذكره.

237. It was related that Abu Salama ibn Abd Al Rahman said that Abd Al Rahman ibn Abu Said al Khudri visited me and I asked him: "Have you heard what your father said about the mosque which is founded upon piety?" He replied: "My father said: 'I went to visit The Messenger of God (prayers & peace be upon him) at the house of one of his wives, and I asked him 'O Messenger of God, which of the two mosques was founded upon piety?'" He said that The Messenger of God (prayers & peace be upon him) took a handful of pebbles and threw them at the ground and said: 'It is your mosque, the Mosque of Madinah.' He said: 'I said: 'I bear witness that I heard the same from your father.'"

٢٣٨ - عن ابن عـباسٍ رضى الله عنهـمَا: أن امرأةً اشـتكت شكوى، فقـالت: إن شـفـانى اللهُ لأخْرُجَنَّ فَلأُصلِّيَنَّ فى بيتِ المَقْدِسِ، فَبَرَأَتْ، ثم تَجَهَّزَتْ تـريدُ الخـروجَ، فجاءت ميـمونة زوجُ النبى ﷺ تُسَلِّمُ عليها، فأخبرتهـا ذلك، فقالت: اجلسى فَكُلِى ما صنعتِ، وصَلِّى فى مسجـد الرَّسولِ ﷺ، فإنى سمعتُ رسـول الله ﷺ يقولُ: «صلاةٌ فيه أفضلُ من ألفِ صلاةٍ فيما سواه من المساجد، إلاَّ مسجدَ الكعبة».

238. It was related that Ibn Abbas said that a woman complained saying: "If God Almighty will relieve me I will pray at Al Aqsa Mosque." So when she was relieved she readied herself to travel, Maimuna the wife of the Prophet came to greet her, and she informed her about it. Then Maimuna told her: 'Stay and eat what you have prepared for your journey and pray in the

Mosque of The Messenger of God (prayers & peace be upon him) as I have heard him say: 'One prayer in it is one thousand times better than prayer in any other mosque except the Mosque of the Ka'bah.'

٢٣٩ - عن ابنِ عُمَرَ رضيَ الله عنهمَا قال: كانَ رسولُ الله ﷺ يأتى مسجدَ قُباءَ راكبًا أو ماشيًا، فيصلّى فيه رَكعتين.

239. It was related that Ibn Umar said: "The Messenger of God (prayers & peace be upon him) used to walk or ride to the mosque of Quba'a and then pray there two Raka'at."

٢٤٠ - عن محمود بن لَبيدٍ رَضى الله عنه: أنَّ عثمَانَ بن عفَّانَ رَضى الله عنه أراد بناءَ المسجد، فكَرِهَ النَّاسُ ذلك، فأحبُّوا أن يدَعَهُ على هيئته، فقال: سمعتُ رسولَ الله ﷺ يقول: «من بنى مسجدًا لله بنى الله له فى الجنة مثله».

240. It was related that Mahmoud ibn Labid said that when Uthman ibn Affan intended to build the Mosque the people disliked his intention and wished for him to leave it as it was. So he said: " I heard the Messenger of God (prayers & peace be upon him) say: 'Whoever builds a mosque, God will build for him a similar place in Paradise'."

٢٤١ - عن أبى هريرة رضى الله عنه: أنَّ رسولَ الله ﷺ قال: «أحَبُّ البلادِ إلى الله مساجدُها، وأبغض البلاد إلى الله أسواقها».

241. It was related that Abu Huraira said that The Messenger of God (prayers & peace be upon him) said: "The places most liked by God Almighty are the mosques, and the places most disliked by God Almighty are the markets."

٢٤٢ - عن أبىٍّ بنِ كعبٍ رَضى الله عنه قال: كانَ رجلٌ من الأنصارِ بيتُهُ أقصى بيتٍ

فى المدينة، فكان لا تخطئُهُ الصَّلاةُ مع رســولِ الله ﷺ، قال: فَتَوَّجَعْتُ له، فـقلتُ: يا فلانُ لو أنَّكَ اشــتريتَ حـمارًا يقيك من الرَّمـضاءِ، ويقـيك من هوامِّ الأرضِ. قال: أمَ والله ما أحبُّ أن بيتىَ مطنَّبٌ ببيتِ رســولِ الله ﷺ، قال: فَحَمَلْتُ به حملاً حتى أتيتُ نبىَّ الله ﷺ، فـأخبرتُه، قـال: فدعـاه فقـال له مثلَ ذلك، وذكَرَ له أنه يرجـو فى أثَرِه الأجرَ، فقال له النبىُّ ﷺ: «إن لكَ ما احتسبتَ».

242. It was related that Ubayy ibn Ka'b said: "One of the Helpers whose house was located at the furthest side of Madinah never missed any prayer in the company of The Messenger of God (prayers & peace be upon him) . We felt sympathy for him and said: 'If only you had a donkey you would not have to walk the scorching sand and it would preserve you from the serpents on the ground.' He said: 'By God, I would not want my house to be closer to the house of The Messenger of God (prayers & peace be upon him) .' I was angered at his words and went to the Prophet of God and told him what he had said. He summoned him and he repeated the same to him and told him that he was hoping for a reward for his long walk. The Prophet said to him: 'Indeed you will be rewarded with what you hoped for."

٢٤٣ - عن أبى هُريرة رَضى الله عنه قال: قـال رسولُ الله ﷺ: «من تطهَّرَ فى بيتِه ثم مـشى إلى بيتٍ من بيـوتِ الله، ليـقـضى فريـضةً من فـرائض الله، كـانت خُطُواتُه إحداهما تَحُطُّ خطيئةً، والأخرى ترفعُ درجةً».

243. It was related that Abu Huraira said that The Messenger of God (prayers & peace be upon him) said: "Whoever washes in his house and then walks to a house of the houses of God to fulfill an obligation of the obligations of God, for every footstep he takes, a sin is blotted out and he is raised in rank."

٢٤٤ - عن أبى قَتَادَةَ رَضِى الله عنه قال: بينما نحن نصلّى مع رسولِ الله ﷺ فسمع جلَبة، فقال: «ما شأنُكم». قالوا: استعجَلْنا إلى الصَّلاة، قال: «فلا تفعلوا، إذا أتيتم الصلاة فعليكم السكينة، فما أدركتم فصلّوا، وما سَبَقَكُم فأتمُّوا».

244. It was related that Abu Qatada said: " While we were praying with The Messenger of God (prayers & peace be upon him) he heard a commotion so he said: 'What is the matter?' They said: 'We are hastening to join the prayer.' He said: 'Do not do that, when you come to pray you should be calm. Offer whatever you can attain with the congregation and complete the prayer for whatever you have missed.' "

٢٤٥ - عن زينبَ الثَّقَفِيَّةِ رَضِى الله عنها قالت: قال لنا رسول الله ﷺ: «إذا شهِدَتْ إحداكُنَّ المسجدَ فلا تَمَسَّ طيبًا».

245. It was related that Zainab al Thaqafiyah said: "The Messenger of God (prayers & peace be upon him) said: 'If any one of you attends the mosque, she must not wear perfume.' "

٢٤٦ - عن عمْرَةَ [بنت عبدِ الرحمنِ]: أنَّها سمعتْ عائشةَ رَضِى الله عنها زوجَ النبىِّ ﷺ تقول: لو أنَّ رسولَ الله ﷺ رأى ما أحدَثَ النِّساءُ لَمَنَعَهُنَّ المسجدَ كما مُنِعَتْ نَساءُ بنى إسرائيلَ. قال: فقلتُ لِعَمْرَةَ: أنِساءُ بنى إسرائيلَ مُنِعنَ من المسجدِ؟ قالت: نعم.

246. It was related that Amra bint Abd Al Rahman said that she heard Aisha, the wife of the Prophet, say: "Had The Messenger of God (prayers & peace be upon him) seen what the women are doing now, he would have forbidden them from attending the mosque as the women of the Children of Israel are forbidden." Amra was asked: "Were the women of the Children of Israel forbidden from the mosques?" She said: "Yes."

٢٤٧ - عن أبى حُميد - أو عن أبى أُسَيْدٍ - رَضِى الله عنهما - قال رسولُ الله

ﷺ: «إذا دخل أحدكم المسجدَ فليقُل: اللّهُمَّ افتحْ لى أبواب رحمتِكَ. وإذا خرج فليقُل: اللّهمَّ إنّى أسألُكَ من فَضلِكَ».

247. It was related that Abu Humaid or Abu Asid said that The Messenger of God (prayers & peace be upon him) said: "When any of you enter the mosque he should pray: 'Please God open for me the gates of Your Mercy.' And when he leaves he should pray: 'Please God I ask You of Your Bounty.'"

٢٤٨ - عن أبى قَتَادَةَ رَضى الله عنه قال: دخلتُ المسجدَ ورسولُ الله ﷺ جالسٌ بين ظهرانى الناس، قال: فجلستُ، فقال رسولُ الله ﷺ: «ما منَعَكَ أن تركعَ رَكعتين قبل أن تجلسَ». قال: فقلتُ: يا رسولَ الله، رأيتُكَ جالسًا والنَّاسُ جلوسٌ. قال: «فإذا دخلَ أحدُكم المسجدَ فلا يجلس حتى يركعَ رَكعتينِ».

248. It was related that Abu Qatada said: "I entered the mosque while The Messenger of God (prayers & peace be upon him) was seated with the people, so I sat down, and The Messenger of God (prayers & peace be upon him) asked me: 'What prevented you from offering two Raka'at before you were seated?' I said: 'O Messenger of God, I saw you sitting with the people.' He said: 'When any of you enter a Mosque he should not be seated before he prays two Raka'at.'"

٢٤٩ - عن أبى الشَّعْثَاءِ قال: كنَّا قعودًا فى المسجدِ مع أبى هُريرة رضى الله عنه، فأذَّنَ المؤذِّنُ فقامَ رجلٌ من المسجدِ يمشى، فأتْبَعَه أبو هُريرة بَصَره حتى خرج من المسجد، فقال أبو هُريرة: أمّا هذا فقد عصى أبا القاسم ﷺ.

249. It was related that Abu al Sha'ath'a said: "We were sitting in the mosque with Abu Huraira when the call to prayer was pronounced, a man walked out of the mosque, Abu Huraira watched him until he had gone. Then Abu Huraira said: 'That

man has disobeyed Abu al Qasim (The Messenger of God, prayers & peace be upon him) .'"

٢٥٠ - عن أَنَسِ بنِ مـالكٍ رَضى الله عنه قـال: قـالَ رسـولُ الله ﷺ: «البُزاقُ فى المسجد خطيئةٌ، وكفّارتُها دفنُها».

250. It was related that Anas ibn Malik said that the Messenger of God (prayers & peace be upon him) said: "Spitting in the mosque is a sin and to bury it is its expiation."

٢٥١ - عن ابن عُمَرَ رَضى الله عنهمَا: أنَّ رسولَ الله ﷺ قال فى غزْوَة خَيْبَرَ: «من أكَلَ من هذه الشَّجرة - يعنى الثُّوم - فلا يَأتِيَنَّ المساجدَ».

251. It was related that ibn Umar said that The Messenger of God (prayers & peace be upon him) said during the battle of Khaybar: "Whoever eats of this plant - meaning garlic- must not come to the mosques."

٢٥٢ - عن جابر بنِ عـبدِ الله رَضى الله عنهمَا: أنَّ رسـولَ الله ﷺ قال: «مَنْ أكَلَ ثُومًا أو بَصَلاً فليـعتزِلْنا، أو: ليـعتـزلْ مَسْجدَنا، وليقـعُدْ فى بيته». وأنَّه أُتى بِقِدْرٍ فـيه خضِراتٌ من بُقولٍ، فوجَدَ لهَا ريحًا، فسأل فأُخبِرَ بما فيها من البُقولِ، فقال: «قرِّبوها». إلى بعضِ أصحابه، فلمّا رآه كرِهَ أكلها قال: «كُلْ، فإنى أُناجى من لا تُناجى».

252. It was related that Jabir ibn Abd Allah said that The Messenger of God (prayers & peace be upon him) said: "Whoever eats garlic or onion must keep away from us, or keep away from our mosques and he should stay in his house." It was also related that a pot of green beans was offered to The Messenger of God (prayers & peace be upon him) and he found it had an offensive smell so he asked what it contained besides beans, so he said to some of his companions: 'Bring it near.' When he saw it he disliked to eat it and said to them: 'You eat

it if you like but I converse with those to whom you do not converse.' "

٢٥٣ - عن مَعْدَانَ بن أبى طَلحَةَ: أنّ عُمَرَ بنَ الخطَّاب رَضِـى الله عنه خطـبَ يوم الجُمُعة فذكرَ نبيّ الله ﷺ، وذكَرَ أبا بَكرٍ رَضى الله عنه، قال: إنّى رأيت كأنَّ ديكًا نقرنى ثلاثَ نقَرات، وإنّى لا أُراهُ إلاَّ حضـور أجلى، وإنَّ أقوامًا يأمُروننى أن اسـتخلفَ، وإنَّ الله عزَّ وجلَّ لم يكُنْ ليُضـيِّعَ دينَه ولا خلافتَه، ولا الذى بعثَ به نبـيَّهُ ﷺ، فإنْ عَجلَ بى أمرٌ فالخلافـةُ شُورى بينَ هؤلاءِ السِّتَّة الذين تُوفى رسولُ الله ﷺ وهو عنهم راضٍ، وإنّى قد علمتُ أنَّ أقوامًا يطعَنون فى هذا الأمرِ، أنا ضـربتهم بيدى هذه على الإسلامِ، فإن فعلوا ذلك فأولئك أعـداءُ الله الكَفَرةُ الضُلاَّلُ، ثم إنّى لا أدعُ بعدى شيئًا أهَمَّ عندى من الكَلالَة، ما راجعتُ رسولَ الله ﷺ فى شىءٍ مـا راجعتهُ فى الكَلالَة، وما أغْلَظَ لى فى شىءٍ ما أغْلَظَ لى فـيه، حتى طَعَنَ بإصْبَعَيْه فى صدرى، فقـال: «يا عُمَرُ ألا تكفيك آيةُ الصَّيفِ التى فى آخرِ سورةِ النِّساءِ». وإنّى إنْ أعشْ أقضى فيـها بقضيَّةٍ يقضى بها من يقرأُ القُرآنَ، ومَنْ لا يقرأُ القُرآنَ، ثم قال: اللَّهُمَّ إنّى أُشْهِدُكَ على أمراءِ الأمصار، وإنى إنما بعثْتُهم عليهم ليَعدِلوا عليهم، وليُعلّموا النَّاسَ دينهم وسُنَّةَ نبيهم ﷺ، ويَقسموا فيهم فيئَهم، ويَرفعوا إلىَّ ما أشكَلَ عليهم من أمرهم، ثم إنكم أيها النَّاسُ تأكُلوا شجرتينِ، لا أراهما إلاَّ خبيثتينِ، هذا البَصَلَ والـثُّومَ، لقد رأيتُ رسولَ الله ﷺ إذا وجدَ ريحهما من الرَّجُلِ فى المسجد أمرَ به فأُخرجَ إلى البقيع، فمن أكَلَهُما فليُمِتْهما طبخًا.

253. It was related that Ma'dan ibn Abu Talha said that Umar ibn al Khattab delivered the Friday speech and mentioned the Prophet of God and mentioned Abu Bakr and said: "I had a vision in which I saw a cock pecking me three times and I think my life is ending. Some people have suggested that I should appoint a successor, but God High Exalted will not leave His Religion to be lost nor His Caliphate. By The One Who has sent His Prophet, if I am to die soon, the Caliphate will be decided by this Council of six (Shura) with whom The Messen-

ger of God (prayers & peace be upon him) was well pleased until he passed away. And I know there are people who plot against this Religion and I have fought them in the cause of Islam. If they continue in that they are they enemies of God and unbelievers who lead people astray. I do not leave anything after myself more important than Al Kalala (inheritors such as brothers and paternal uncles) . And I have never discussed any matter with The Messenger of God (prayers & peace be upon him) as much as I did regarding Al Kalala, and he was never upset with me about any matter other than this, to the point that he poked his fingers into my chest and said: 'O Umar, is'nt the last verse of Surah al Nisa' which was revealed during the summer enough for you?' If I live I will judge according to it for the one who recites the Qur'an or who does not recite it. Then he said: 'O God, I ask You to be my witness over the rulers of the regions, I only appointed them to rule in justice, and to teach the people their Religion and the ordinances of the Prophet, and to share their booty among them and to ease their difficulties. O people, you eat two plants in which I see nothing but evil, these are the onion and garlic, and I saw The Messenger of God (prayers & peace be upon him) ordering the eviction of anyone who smelt of them from the mosque to Al Baqi'a. (the cemetery of the people of Madinah) So whoever eats them he should first reduce them to nothing in cooking."

٢٥٤ – عن أبى هريرة رضى الله عنه قال: قال رسول الله ﷺ: «من سمع رجلاً يَنشدُ ضالَّةً فى المسجد فليقُل: لا ردَّها اللهُ عليك، فإنَّ المساجدَ لم تُبْنَ لهذا».

254. It was related that Abu Huraira said that The Messenger of God (prayers & peace be upon him) said: "Whoever hears a man announcing in the mosque that he has lost something, should say: 'May God never enable you to find it,' the mosque

were not established for that purpose."

٢٥٥ - عن عائشة وعبدِ الله بنِ عبَّاسٍ رَضى الله عنهمَا قال: لما نُزِلَ برسولِ الله ﷺ طفِق يَطرحُ خميصة له على وجهه، فإذا اغْتَمَّ كَشَفَها عن وجهِه، فقال وهو كذلك: «لعنة الله على اليهودِ والنَّصارى، اتخذوا قبور أنبيائهم مساجدَ». يحذِّر مثلَ ما صنعوا.

255. It was related that Aisha and Abd Allah ibn Abbas said: "When the last illness of The Messenger of God (prayers & peace be upon him) worsened he suddenly covered his face with his woolen wrap until, when he felt short of breath he lifted it from his face and said: 'May God curse the Jews and the Christians because they took the graves of their prophets as places of prayer.' The Prophet (prayers & peace be upon him) was warning the Muslims about what the Jews and the Christians had done."

٢٥٦ - عن عائشة: أنَّ أُمَّ حبيبةَ وأمَّ سَلَمَة - رضى الله عنهن - ذكرتا كنيسةً رأيْنها بالحَبَشَة - فيها تصاويرُ - لرسولِ الله ﷺ، فقال رسولُ الله ﷺ: «إنَّ أولئك إذا كان فيهم الرجلُ الصَّالحُ فمات بَنَوْا على قبرِه مسجدًا، وصوَّروا فيه تلك الصورَ، أولئك شرارُ الخَلْقِ عندَ الله يومَ القيامة».

256. It was related that Aisha said: "Umm Habiba and Umm Salama mentioned having seen pictures in a church in Ethiopia. They informed The Prophet (prayers & peace be upon him) of it and he said: 'Whenever a religious person dies from those people they build a place of worship at his grave and draw such pictures upon it. On the Day of Resurrection they will be the most despicable of beings in the sight of God."

٢٥٧ - عن أبى هُريرة رَضى الله عنه: أنَّ رسولَ الله ﷺ قال: «فُضِّلْتُ على الأنبياءِ بستٍ: أُعطيتُ جَوامعَ الكَلِمِ، ونُصِرتُ بالرُّعب، وأُحِلَّتْ لىَ الغنائم، وجُعِلت لى

الأرض طهورًا ومسجدًا، وأُرسلتُ إلى الخلقِ كافةً، وخُتم بىَ النَّبيُّون».

257. It was related that Ubu Huraira said that The Messenger of God (prayers & peace be upon him) said: "Six things were bestowed upon me which were not bestowed on any prophet before me; I have been sent with the most concise expressions having the greatest meanings, I been made victorious by casting terror into my enemy, war spoils have been made lawful to me, the earth has been made as a place of prayer and purification, I have been sent to all mankind, and I am the seal of the Prophets."

٢٥٨ - عن أبى ذَرٍّ رَضى الله عنه قال: قال رسولُ الله ﷺ: «إذا قامَ أحدُكم يصلّى، فإنّه يستره إذا كانَ بين يديه مثلُ آخرةِ الرَّحلِ، فإذا لم يكنْ بينَ يديه مثلُ آخرة الرَّحلِ، فإنّه يقطعُ صلاتَه الحمارُ، والمرأةُ، والكلبُ الأسودُ». قلت: يا أبا ذر، ما بالُ الكلبِ الأسْودِ من الكلبِ الأحمرِ من الكلب الأصفرِ؟ قال: يا ابنَ أخى، سألتُ رسولَ الله ﷺ كما سألتنى، فقال: «الكلبُ الأسودُ شيطانٌ».

258. It was related that Abu Zarr said that The Messenger of God (prayers & peace be upon him) said: "If any of you stands to pray and another man is standing in front of you in prayer then he is your cover. But if there is no one in front of you then your prayer would be annulled if a donkey, woman or a black dog passes in front of you." It was asked: "O Abu Zarr, what is the difference between a black dog or a red dog or a yellow dog?" He said: "O son of my brother, I have asked The Messenger of God (prayers & peace be upon him) the same question and he said: 'The black dog is Satan."

٢٥٩ - عن سهلِ بنِ سعدِ السَّاعدىِّ رَضى الله عنهمَا قال: كان بينَ مُصلَّى رسولِ الله ﷺ وبينَ الجدارِ ممرُّ الشاة.

259. It was related that Sahl ibn Sa'd al Sa'adi said: "The distance between the place of prayer of The Messenger of God (prayers & peace be upon him) and the wall was just sufficient for a sheep to pass through."

٢٦٠ - عن عائشة رَضى الله عنهَا - وذكر عندَهـا ما يَقطعُ الصَّلاة: الكلبُ والحمارُ والمرأةُ - فقالت عائشةُ: قد شبّهتـمونا بالحمير والكلاب؟ والله لقد رأيتُ رسولَ الله ﷺ يُصلّي وأنا على السَّرير بينَه وبينَ القِبلةِ مضطجـعةً، فتبدو لى الحاجـةُ، فأكرهُ أن أجلس فأُوذِىَ رسولَ الله ﷺ، فأنْسَلُّ من عندِ رجليهِ.

260. It was related that Aisha said when the things that annul prayer were mentioned to her as being a dog, a donkey and a woman: "You have compared us to donkeys and dogs, by God, I saw The Messenger of God (prayers & peace be upon him) praying while I was lying on my bed between him and the Qibla, whenever I was in need of something I disliked to sit up and disturb The Messenger of God (prayers & peace be upon him) , so I used to slip away by the side of his feet."

٢٦١ - عن أبى هُريرة رَضى الله عنه: أنَّ رجـلاً دخلَ المسجدَ فـصلَّى، ورسولُ الله ﷺ فى ناحـية. . . وفـيه: «إذا قـمتَ إلى الصَّلاةِ فأسـبغِ الوضوءَ، ثم اسـتَقْبِلِ القِبلَةَ فكبِّرْ» [انظر الحديث: ٢٨٢].

261. It was related that Abu Huraira said that a man entered the mosque and prayed while The Messenger of God (prayers & peace be upon him) was sitting nearby...so The Messenger of God (prayers & peace be upon him) said: "If you intend to pray you must have made a complete ablution, then face the Qibla and pronounce 'God is Great.'"

٢٦٢ - عن البَراءِ بنِ عـازبٍ رَضى الله عنهـمَا قال: صلَّيـتُ مع النبىِّ ﷺ إلى بيتِ

المَقْدس ستَّة عَشَرَ شهـرًا، حتى نزلتِ الآيةُ التى فى البَقَرَة [١٤٤] ﴿وَحَيْثُ مَا كُنتُمْ فَوَلُّوا وُجُوهَكُمْ شَطْرَهُ﴾ فنزلتْ بعدمـا صلّى النبيُّ ﷺ، فانْطَلَقَ رجلٌ من القومِ فـمرَّ بناسٍ من الأنصارِ وهم يصلُّون، فحدثهم بالحديث، فولَّوا وجوهَهم قِبَلَ البيتِ.

262. It was related that Al Bara' ibn Azib said that I prayed with the Prophet facing Jerusalem for sixteen months until the verse in Surah the 'Heifer' was revealed: "...Turn your faces in the direction of the Sacred Mosque and wherever you are turn your faces towards it..." (Surah 2 verse 144) It was revealed after the Prophet had offered prayer, so one of the people passed by a group of the Helpers as they were praying and informed them of the revelation, they turned their faces towards the Sacred Mosque as they prayed."

٢٦٣ - عن أبى هُريرة رَضى الله عنه، عن النبىِّ ﷺ قـال: «إذا أُقيـمتِ الصَّلاةُ فلا صلاةَ إلا المكتوبةُ».

263. It was related that Abu Huraira said that the Prophet said: "When the Iqama is pronounced no prayer is to be offered except the prescribed prayer."

٢٦٤ - عن أبى قَتَادَةَ رَضى الله عنه قال: قَالَ رسـولُ الله ﷺ: «إذا أُقيمتِ الصَّلاةُ فلا تقوموا حتى تَرَونى».

264. It was related that Abu Qatada said that The Messenger of God (prayers & peace be upon him) said: "When the Iqama is pronounced do not stand until you see me."

٢٦٥ - عن جـابرِ بن سَمُرَةَ رَضى الله عنه قـال: كان بلالٌ يُؤذِّنُ إذا دَحَضَتْ، فـلا يُقيم حتى يخرجَ النبى ﷺ، فإذا خرج أقام الصَّلاةَ حين يراهُ.

265. It was related that Jabir ibn Samura said: " Bilal used to pronounce the call to prayer when he saw the sun disappear. But

he never pronounced the Iqama until the Prophet came out. Whenever he saw him coming out he would pronounce it."

٢٦٦ - عن أبى سَلَمَةَ بنِ عبدِ الرحمنِ بنِ عوفٍ: سمع أبا هُريرة رَضى الله عنه يقول: أُقيمت الصَّلاةُ فقُمنا، فَعَدَّلْنا الصُفوفَ قبلَ أن يخْرُجَ إلينا رسولُ الله ﷺ، فأتى رسولُ الله ﷺ حتى إذا قام فى مصلاَّهُ قبل أن يُكَبِّرَ، ذَكَر، فانصَرَفَ، وقال لنا: «مكانكم». فلم نَزَلْ قيامًا ننتظرُه حتى خرج إلينا وقد اغتسل، يَنْطُفُ رأسُهُ ماءً، فكبَّر فصلَّى بنا.

266. It was related that Abu Salama ibn Abd Al Rahman ibn Auf said that he heard Abu Huraira say: "The Iqama was pronounced so we stood up and the rows were straightened before The Messenger of God (prayers & peace be upon him) came out, then The Messenger of God (prayers & peace be upon him) came and stood up in his place of prayer and before he pronounced 'God is Great' he went out and told us: 'Remain in your places,' so we waited for him until when he returned to us water was dripping from his head. Then he pronounced 'God is Great' and led us in the prayer."

٢٦٧ - عن أبى مسعودٍ رَضى الله عنه قال: كانَ رسولُ الله ﷺ يمسحُ مناكِبَنا فى الصَّلاةِ ويقولُ: «استووا ولا تختلفوا فتختلفَ قلوبُكم، لِيَلِيَنِّى منكم أولو الأحلامِ والنُّهى، ثم الذين يلونهم، ثم الذين يلونهم». قال أبو مسعودٍ: فأنتم اليومَ أشدُّ اختلافًا.

267. It was related that Abu Masoud said: "The Messenger of God (prayers & peace be upon him) used to look at their feet as they stood aligned in rows and say: 'Straighten the rows and do not differ or your hearts will differ, and let the row closest to me be of those who are more knowledgeable. Then after them those with less knowledge and so on.' Abu Masoud said:

'Today you differ more.' "

٢٦٨ – عن أبى هُريرةَ رَضى الله عنه: أنَّ رسـولَ الله ﷺ قال: «لو يعلمُ الـنَّاسُ ما فى النِّداء والصَّفّ الأوَّل، ثم لم يجدوا إلاَّ أن يستهموا عليـه لاستهموا، ولو يعلمونَ ما فى التَّهجيرِ لاستبقوا إليه، ولو يعلمونَ ما فى العَتَمَةِ والصُّبحِ لأتوهما ولو حَبْوًا».

268. It was related that Abu Huraira said that The Messenger of God (prayers & peace be upon him) said: "Had the people known what is in the call to prayer and in the first row, they would have drawn lots for it. And if they had known what is the reward for the midday prayer, they would have raced for it. And if they had known the reward for the night and dawn prayers in congregation they would have joined them even if they had to crawl."

٢٦٩ – عن أبى هُريرةَ رَضى الله عنه قـال: قـال رسـولُ الله ﷺ: «خيـرُ صفُـوف الرِّجالِ أوَّلُها، وشرُّها آخِرُها. وخيرُ صُفوفِ النِّساءِ آخِرُها، وشرُّها أوَّلُها».

269. It was related that Abu Huraira said that The Messenger of God (prayers & peace be upon him) said: "The best row for men in prayer is the first row and the least is the last one. And the best row for women in prayer is the last row and the least is the first."

٢٧٠ – عن أبى هُريـرةَ رَضى الله عنه، عـن النبىِّ ﷺ قـال: «لـولا أنْ أشُقَّ على المؤمنينَ – وفى حديثِ زُهيرٍ: على أُمتى – لأمرتُهم بالسِّواك عند كلِّ صلاةٍ».

270. It was related that Abu Huraira said that the Prophet said: "Had it not been difficult for the believers - and Zuhair related - for my nation - I would have ordered them to use the tooth stick before every prayer."

٢٧١ – عن أَنَسٍ رَضى الله عنه: أنَّ رجـلاً جـاء فدخل الصَّفَّ وقـد حَفَزه النَّفَسُ،

فقال: الحمدُ لله حمدًا كثيرًا طيبًا مباركًا فيه. فلمَّا قضى رسولُ الله ﷺ صلاتَه قال: «أيُّكم المتكلِّم بالكلمات». فأرَمَّ القومُ، فقال: «أيُّكمُ المتكلِّمُ بها، فإنه لم يقلْ بأسًا». فقال رجلٌ: جئتُ وقد حَفَزنى النَّفَسُ، فقلتُها. فقال: «لقد رأيتُ اثنى عشر مَلَكًا يبتدرونها أيُّهم يرفعُها».

271. It was related that Anas said: "A man came to pray and joined the rows while he was out of breath and said: 'All praise be to God, all pure and blessed praise is due to You.' So when The Messenger of God (prayers & peace be upon him) finished his prayer he asked: 'Which one of you said those words?' The people remained silent. So he said: 'Which one of you said it? He did not say anything wrong.' The man said: 'I came breathless and I said it.' So he said: 'I have seen twelve angels vying with each other to raise your words.' "

٢٧٢ - عن ابن عُمَرَ رَضى الله عنهمَا قال: كانَ رسولُ الله ﷺ إذا قامَ للصَّلاة رفع يديه حتى تكونا حَذْوَ مَنْكِبَيْه ثم كبَّر، فإذا أرادَ أن يركعَ فعل مثلَ ذلك، وإذا رفعَ من الرُّكوعِ فعل مثل ذلك، ولا يفعلُه حينَ يرفعُ رأسَه من السُّجودِ.

272. It was related that Ibn Umar said: "The Messenger of God (prayers & peace be upon him) used to lift both his hands up to the height of his shoulders when opening the prayer and when he said 'God is Great' upon bowing. When he lifted his head after bowing he did the same. But he did not use to do that when prostrating."

٢٧٣ - عن عائشة رَضى الله عنهَا قال: كانَ رسولُ الله ﷺ يستفتحُ الصَّلاةَ بالتَّكبير. والقراءةَ بـ ﴿**بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ**﴾ وكان إذا ركع لم يُشْخِصْ رأسَه ولم يُصَوِّبْه ولكن بينَ ذلك، وكان إذا رفع رأسه من الرُّكوعِ لم يسجد حتى يستوىَ قائماً . وكان إذا رفع رأسه من السَّجدةِ لم يسجُدْ حتى يستوىَ جالساً، وكانَ يقولُ فى كل ركعتين التَّحيَّةَ.

وكان يَفْرُشُ رجلَهُ اليسرى ويَنْصِبُ رجلَه اليـمنى، وكان ينهى عن عُقْبَةِ الشيطان، وينهى أن يفترشَ الرَّجلُ ذراعيه افتراش السَّبُعِ، وكان يختمُ الصَّلاةَ بالتسليم.

273. It was related that Aisha said: "The Messenger of God (prayers & peace be upon him) used to commence the prayer by pronouncing 'God is Great' and by reciting: 'All praise be to God The Lord of the Worlds.' And when he bowed he did not lower his head exceedingly nor raise it up. but held it straight. And when he raised his head after bowing he never prostrated until he had stood upright fully, and when he raised his head after prostration he did not prostrate for the second time until he had sat upright. He used to recite 'Tahiyat' every two Raka'at, and he used to sit upon his left leg with the sole of his right foot facing upwards. He used to forbid resting the buttocks upon the ground. And he also forbade the forearms from touching the ground as the lion sits. He used to end the prayer by pronouncing 'Peace be upon you.' "

٢٧٤- عن أبى هُريرةَ رَضِىَ الله عنه قـال: كـانَ رسولُ الله ﷺ إذا قـامَ إلى الصَّلاة يكبِّرُ حينَ يقومُ، ثم يكبِّرُ حيـنَ يركَعُ، ثم يقولُ: «سَمِعَ الله لمن حمده»حينَ يرفَعُ صُلْبَهُ من الرُّكوعِ، ثم يقول وهو قـائم: «ربَّنا ولك الحمدُ». ثم يكبِّرُ حينَ يهـوى ساجداً، ثم يُكبرُ حينَ يرفَعُ رأسـه، ثم يكبِّرُ حينَ يسجُدُ، ثم يُكَبِّرُ حينَ يرفعُ رأسـه، ثم يفعلُ مثل ذلك فى الصَّلاة حتى يقـضيَها، ويكبِّرُ حينَ يقومُ من المَثْنى بعـدَ الجلوسِ، ثم يقولُ أبو هريرة: إنىِّ لأشْبَهُكم صلاةً برسول الله ﷺ .

274. It was related that Abu Huraira said: "When The Messenger of God (prayers & peace be upon him) used to stand up during the prayer he would say 'God is Great' and the same upon bowing, then as he straightened from bowing he used to say 'God hears those who praise Him.' Then as he stood upright he said: 'Our Lord all praise is due to You'. Then he said 'God is

Great' when he fell in prostration. Then he said 'God is Great' when he lifted his head up. Then he said 'God is Great' in the second prostration. Then Abu Huraira said: 'I am the most alike to him of you all in how I perform my prayer.'"

٢٧٥ - عن أبي هُريرة رضَي الله عنه قال: كـانَ رسولُ الله ﷺ يُعلِّمنا، يقولُ: «لا تُبادروا الإمامَ، إذا كـبَّر فكبرِّوا، وإذا قال: ﴿وَلَا الضَّالِّينَ﴾ فقـولوا: آمين، وإذا ركع فاركعوا، وإذا قال: سمع الله لمن حمِدَه، فقولوا: ربَّنا لك الحمدُ».

275. It was related that Abu Huraira said: "The Messenger of God (prayers & peace be upon him) used to teach us saying: 'Do not be in advance of the Imam in your prayers, when he says 'God is Great' then you repeat it after him, and when he says 'nor those who go astray' then you say 'Amin.' When he bows then you bow, and when he says 'God hears those who praise Him' then you say 'Our Lord all praise is due to You.'"

٢٧٦ - عن أنس بنِ مـالكٍ رضَي الله عنه قال: سقط النـبيُّ ﷺ عن فَرس فجُحشَ شقُّهُ الأيمنُ، فـدخلنا عليه نعـودُه، فحـضرت الصَّلاةُ، فصلَّى بـنا قاعداً فـصلَّينا وراءه قعوداً، فلمّا قضى الصَّلاَةَ قال: «إنما جُعِلَ الإمامُ ليؤتمَّ به، فإذا كبَّر فكبَّروا، وإذا سجد فاسجُدوا، وإذا رفع فارفعوا، وإذا قال: سمِعَ الله لمن حَمِدَه فقولوا: ربّنا ولك الحمدُ، وإذا صلّى قاعداً فصلّوا قعوداً أجمعين».

276. It was related that Anas ibn Malik said that the Prophet rode a horse and fell and his right side was injured. So we went to visit him and the prayer became due so he led us in prayer seated and we prayed behind him seated. When he finished the prayer he said: 'The Imam should be followed, when he pronounces 'God is Great' then you repeat 'God is Great' and when he prostrates then you prostrate and when he rises up then you rise up and when he says 'God hears those who

praise Him', then say 'Our Lord all praise is due to You.' And if he prays seated then you all pray seated."

٢٧٧ - عن وائِلِ بنِ حُجْرٍ رضي الله عنه: أنه رأى الـنبيَّ ﷺ رفع يديه حـينَ دخلَ في الصَّلاة كَبَّرَ - وَصَفَ هَمَّامٌ حِيالَ أذُنيه - ثم التحفَ بثوبِهِ، ثم وضع يدَه اليمنى على اليسرى، فلمَّا أراد أن يركع أخرج يديه من الثَّوب ثم رفعـهما، ثم كبَّر فركع، فلمَّا قال: «سمع الله لمن حَمِدَه» رفع يديه، فلمَّا سجد سجد بين كفَّيه.

277. It was related that Wa'el ibn Hugr said that he saw the Prophet raise his hands at the start of his prayer and pronounce 'God is Great' - Hammam said: "He raised his hands to the level of his ears" - then he wrapped his garment around him and placed his right hand over his left hand. When he made a bow he used to remove his hands from his garment and raise them up, then he pronounced 'God is Great' and bowed. When he said: 'God hears those who praise Him' he lifted his hands and when he prostrated he prostrated between his palms."

٢٧٨ - عن عليٍّ بن أبي طـالب رضي الله عنه، عن رسـولِ الله ﷺ: أنه كـان إذا قامَ إلى الصَّلاة قـال: «وجَّهتُ وجهي للذي فَطَرَ السَّماواتِ والأرضَ حنيفـاً وما أنا منَ المُشركـينَ، إنَّ صـلاتي ونُسكي ومحـيَايَ ومماتي لله رَبِّ العَالمينَ، لا شَريكَ لَهُ، وبذلكَ أمرتَ، وأنا منَ المُسلمـينَ. اللَّهُمَّ أنتَ الملكُ، لا إلهَ إلا أنت، أنت ربِّي وأنـا عبـدُك، ظلمتُ نَفْسي واعتـرفتُ بذنْبي فاغفـرْ لي ذُنوبي جميـعاً، إنه لا يَغْفرُ الذُّنوبَ إلاَّ أنتَ، واهْدني لأحسَنِ الأخلاقِ لا يَهدي لأحسَنِها إلا أنت، واصرف عني سيِّئَها لا يَصْرِفُ عنِّي سـيِّئَهـا إلا أنت، لَبيْكَ وسَعْدَيْكَ، والخَـيـرُ كلُّه في يديك، والـشَّرُّ ليس إليك. أنا بك وإليك، تباركتَ وتعاليتَ. أسْتَغْفرُكَ وأتوبُ إليك». وإذا ركع قال: «اللَّهمَّ لك ركعتُ، وبك آمنتُ، ولك أسلمت، خشَعَ لك سمعي وبصري، ومخي وعظمي وعصَبي». وإذا رفع قال: «اللَّهُمَّ ربَّنا لك الحمدُ، ملءَ السماواتِ وملءَ الأرضِ، وملءَ ما بَينهما، وملءَ

مـا شـئتَ من شيء بَعْدُ». وإذا سـجـد قـال: «اللَّهُمَّ لك سـجـدتُ وبك آمنت، ولك أسلمتُ، سـجد وجـهى للذى خلقه وصوّره، وشقَّ سَمْعـه وبَصَرَه، تبارك الله أحـسنُ الخالقين». ثم يكونُ من آخرِ مـا يقول بينَ التشهُّد والتسليم: اللَّهُمَّ اغـفر لى ما قَدمْتُ وما أخَّرْتُ، وما أسـررتُ وما أعلنتُ وما أسرفتُ، ومـا أنت أعلمُ به منّى، أنت المقدِّمُ وأنتَ المؤخِّرُ، لا إله إلا أنت». وفى رواية: كان رسول الله ﷺ إذا استفتحَ الصَّلاةَ كبَّر ثم قال: «وجَّهتُ وجهى. . »إلى آخره.

278. It was related Ali ibn Abu Talib said that The Messenger of God (prayers & peace be upon him) used to say 'I turn my face towards The One Who has created the heavens and earth in perfection and I am not of the polytheists, indeed my prayer and my offerings, my life and my death are to God The Lord of the Worlds, no partner has He. With this is was commanded and I am Muslim. O God You are The King, there is no god but You. You are my Lord and I am Your servant, I wronged myself and I confess my sins, so forgive me all my sins, indeed no one forgives sins except You, guide me to the best behaviour, no one can guide to the best of it but You, and turn the evil of it from me, as no one can turn the evil of it from me but You. I am at Your command and at Your pleasure, all goodness is in Your hands and the evil is not for You, I am from You and to You. blessed and High Exalted I seek Your forgiveness and repent to You.' when he stood in prayer. And when he bowed down he said: 'O God to You I bow and I believe in You and to You I submit my hearing, my sight, my brain, my bones and my nerves all humble themselves to You. And when he raised up from bowing he said: 'My Lord all praise is due to You, filling the heavens and the earth and what is in between them and filling whatever You please after them.' And when he prostrates he said 'O God, to You I prostrate and in You I be-

lieve, and I submit to You, my face has prostrated to The One Who created and shaped me, and Who created my hearing and sight, blessed be God The Best to Create.' And finally between his testimony and his salutation he said: 'O God forgive me my former and later sins, and what I have concealed and what I have revealed, and what I have been excessive in and what You know of me, You are the First and the Last, there is no god but You.' It was also related that The Messenger of God (prayers & peace be upon him) commenced the prayer he pronounced 'God is Great' then said 'I turn my face towards.....' "

٢٧٩ - عن أنَسٍ رضَى الله عنه قال: صليتُ مع رسول الله ﷺ وأبى بكرٍ وعُمَرَ وعثمانَ رضى الله عنه، فَلَمْ أسمعْ أحداً منهم يقرأ ﴿ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ﴾.

279. It was related that Anas said: "I prayed with the Messenger of God, (prayers & peace be upon him) Abu Bakr, Umar and Uthman (may God be pleased with them) and I did not hear any of them recite 'In the Name of God the Merciful, the Compassionate.' "

٢٨٠ - عن أنَس رضَى الله عنه قال: بينا رسولُ الله ﷺ ذاتَ يوم بينَ أظْهُرِنا إذ أغفى إغفاءَةً، ثم رفعَ رأسَهُ مُتَبَسِّماً، فقُلْنا: ما أضحكك يا رسولَ الله؟ قال: «نَزَلَتْ علىَّ آنفاً سورةٌ، فقرأ: ﴿بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ: إِنَّا أَعْطَيْنَاكَ الْكَوْثَرَ ۝ فَصَلِّ لِرَبِّكَ وَانْحَرْ ۝ إِنَّ شَانِئَكَ هُوَ الْأَبْتَرُ﴾. ثم قال: أتدرون ما الكوثرُ». فقلنا: الله ورسوله أعلمُ، قال: «فإنه نَهْرٌ وعَدَنيه ربى عزَّ وجلَّ، عليه خيرٌ كثيرٌ، وهو حوضٌ تَرِدُ عليه أُمَّتى يومَ القيامة، آنيتُهُ عَدَدُ النُّجوم، فَيُخْتَلَجُ العبدُ منهم، فأقولُ: رَبِّ إنّه من أمتى، فيقولُ: ما تدرى ما أحدثوا بعدَكَ».

280. It was related that Anas said: "One day The Messenger of God (prayers & peace be upon him) went into a meditative state as we sat around him. Then he raised his head up smiling

and we asked: 'O Messenger of God what made you smile?' He said: 'A Surah has just been revealed to me.' Then he recited: 'In the Name of God, the Merciful, the Compassionate, indeed We have given you 'Al Khauthar' (Heavenly Fountain) * So pray to your Lord and sacrifice to Him * Surely he who hates you, is the one cut off.' (Surah 108) Then he said: 'Do you know what Al Khauthar is?' We said: 'God and His Messenger know best.' He said: It is a river my Lord, High Exalted, promised me, it has much goodness and it is a trough which my nation will drink from on the Day of Judgment. The number of its drinking vessels is as the number of the stars. When one of them is driven away I will say: 'My Lord ! He is of my nation,' God Almighty will say 'You do not know what they did after you.'"

٢٨١ - عن أبى هُريرة رضَى الله عنه، عن النبىِّ ﷺ قال: «من صلّى صلاةً لم يقرأ فيها بأمِّ القرآن فهى خداج - ثلاثاً - غيرُ تمام». فقيل لأبى هُريرةَ: إنّا نكونُ وراءَ الإمام؟ قال: أقرأ بها فى نفسك، فإنى سمعتُ رسولَ الله ﷺ يقول: «قال الله عز وجل: قَسمتُ الصَّلاة بينى و بينَ عبدى نصفَيْن، ولعبدى ما سأل، فإذا قال العبدُ: ﴿الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ﴾ قال الله [تعالى]: حَمدنى عبدى. وإذا قال: ﴿الرَّحْمَنِ الرَّحِيمِ﴾ قال الله [تعالى]: أثنى علىَّ عبدى، فإذا قال: ﴿مَالِكِ يَوْمِ الدِّينِ﴾ قال الله: مجدنى عبدى - وقال مرة: فوَّض إلىَّ عبدى - وإذا قال: ﴿إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ﴾ قال: هذا بينى وبينَ عبدى، ولعَبْدى ما سأل. وإذا قال: ﴿اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ ۝ صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ﴾ قال: هذا لعبدى، ولعبدى ما سأل».

281. It was related that Abu Huraira said that the Prophet said: "Whoever offers any prayer without reciting 'The Opening' of the Qur'an in it, his prayer is lacking. - three - not fulfilled." It was said to Abu Huraira: 'But we are led by the Imam.' He said: 'Recite it to yourself, I have heard The Messenger of God

(prayers & peace be upon him) say: 'God High Exalted said: 'The prayer is divided between Me and My servant and My servant receives what he asks for, when a servant says 'All praise be to God the Lord of the Worlds' God Almighty says 'My servant has praised Me' and when He says 'The Merciful, the Compassionate' God High Exalted says 'My servant has thanked Me' and when he says: 'Master of the Day of Judgment' God Almighty says 'My servant has glorified Me' - and once it was said: 'My servant has submitted to Me - and when he says 'You Alone do we worship, and You Alone do we turn to for help' God Says 'This is between Me and My servant, and to My servant is what he asks for.' And when he says 'guide us to the Righteous Way, the way of those on whom You have endowed Your Grace, not the way of those who earn Your wrath, not of those who go astray.' He says: 'This is to My servant and to My servant is what he asks.'"

٢٨٢- عن أبى هُريرةَ رضَى الله عنه: أنَّ رسولَ الله ﷺ المسجدَ فدخلَ رجلٌ فصلَّى، ثم جاء فسلم على رسول الله ﷺ، فردَّ رسولُ الله ﷺ، فقال: «ارْجعْ فَصَلِّ فإنَّك لم تُصلِّ». فرجعَ الرَّجُلُ فصلَّى كما [كان] صلى، ثم جاء إلى النبى ﷺ فسلَّم عليه، فقالَ رسولُ الله ﷺ: «وعليك السَّلامُ». ثم قال: «ارجعْ فَصَلِّ فإنك لم تُصَلِّ». حتى فعل ذلك ثلاثَ مرَّات، فقال الرَّجُل: والذى بَعَثَكَ بالحقِّ ما أُحْسِنُ غيرَ هذا، علِّمنى. قال: «إذا قُمتَ إلى الصَّلاةِ فكبرِّ، ثم اقْرأ ما تيسَّر معك من القرآن، ثم اركع حتى تطمئنَّ راكعاً، ثم ارفَعْ حتى تعتدل قائماً، ثم اسجُد حتى تطمئنَّ ساجداً، ثم ارفع حتى تطمئنَّ جالساً، ثم افعل ذلك فى صَلاتكَ كُلِّها». [انظر الحديث: ٢٦١].

282. It was related that Abu Huraira said: "The Messenger of God (prayers & peace be upon him) entered the mosque and someone followed him. The man prayed and went to The Prophet (prayers & peace be upon him) and greeted him. The Prophet

(prayers & peace be upon him) returned his greeting and said to him: 'Return and pray, you have not prayed.' The man went back, prayed as he had done before, returned and greeted The Prophet (prayers & peace be upon him) who said: 'Return and pray, you have not prayed.' This happened three times. The man asked: 'By Him Who sent you with the Truth, I cannot offer the prayer in a better way than this, teach me how to pray.' The Prophet (prayers & peace be upon him) said: 'When you stand for prayer say 'God is Great" and then recite from the Qur'an and then bow until you feel at ease. Then raise your head and stand up straight, then prostrate until you feel at ease during your prostration, then sit calmly until you feel at ease and always do this in your prayers'."

٢٨٣ - عن عِمرانَ بنِ حُصَيْن رضَى الله عنهمَا قـال: صلى بنا رسولُ الله ﷺ صلاةَ الظُّهرِ أو العصرِ، فـقال: «أيُّكُم قرأ خلفى بـ ﴿سَبِّحِ اسْمَ رَبِّكَ الأَعْلَى﴾». فقال رجلٌ: أنا، ولم أردْ بها إلا الخيْرَ، قال: «قَدْ عَلِمْتُ أنَّ بَعْضَكُم خاجَنيها».

283. It was related that Imran ibn Husain said: "The Messenger of God (prayers & peace be upon him) led the midday or afternoon for us and then said: 'Who recited 'Praise the Name of your Lord High Exalted' behind me?' A man said: 'I did but I only intended good.' The Prophet said: 'It was as if one of you was disputing with me in it.' "

٢٨٤ - عن أبى هُريرَةَ رضَى الله عـنه: أن رسـولَ الله ﷺ قـال: «إذا أمَّنَ الإمـام فأمِّنوا، فإنه مَنْ وافق تأمينُه تأمينَ الملائكة غُفِرَ له مـا تقدَّم من ذنبه». قال ابنُ شِهابٍ: وكان رسول الله ﷺ يقولُ: «آمين».

284. It was related that Abu Huraira said that The Prophet (prayers & peace be upon him) said: "Say, 'Amin' when the Imam pronounces it and if the 'Amin' of any one of you is

spoken simultaneously with that of the angels then all his past sins will be forgiven."

٢٨٥ - عن سِماكِ بنِ حَرْبٍ قال: سألتُ جابرَ بنَ سَمُرَةَ رضى الله عنه عن صلاة النبيِّ ﷺ، فقال: كان يخفِّفُ الصَّلاةَ، ولا يصلِّى صلاةَ هؤلاء. قال: وأنبأنى أنَّ رسولَ لله ﷺ كان يقرأ فى الفجر بـ ﴿قٓ وَالْقُرْآنِ الْمَجِيدِ﴾ ونحوها.

285. It was related that Simak asked Jabir ibn Samura about the prayer of the Messenger of God (prayers and peace be upon him) He said: "He shortened the prayer and did not pray like these people, and he told me that The Messenger of God (prayers & peace be upon him) used to recite: 'Qaf, by the Glorious Qur'an', and another recitation of the same length."

٢٨٦ - عن أبى قَتَادَةَ رضَى الله عنه قال: كانَ رسولُ الله ﷺ يصلِّى بنا، فيقرأ فى الظُّهرِ والعصرِ: فى الرَّكعتين الأولَيَيْن بفاتحة الكتاب وسورةٍ، ويُسمِعُنا الآية أحياناً، ويقرأ فى الرَّكعتين الأُخرَيَينِ بفاتحة الكتابِ.

286. It was related that Abu Huraira said: "Without doubt, my prayer is like the prayer of The Prophet (Prayers & peace be upon him) ." Abu Huraira used to recite an invocation after saying 'God hears those who praise Him' in the last Rak'at of the noon, evening and dawn prayers. He used to seek God's forgiveness for the true believers and he used to curse the unbelievers."

٢٨٧ - عن أبى سعيد الخُدْرِىِّ رضَى الله عنه: أنَّ النبىَّ ﷺ كان يقرأ فى صلاة الظُّهر: فى الرَّكعتينِ الأولَيْينِ فى كلِّ ركعةٍ قَدْرَ ثلاثينَ آيةً، وفى الأخرَيَيْنِ قَدْرَ خَمْسَ عَشْرة آيةً، أو قال: نصفَ ذلك. وفى العصر: فى الرَّكعتينِ الأوليين: فى كل ركعةٍ قَدْرَ قراءةِ خمس عَشْرَةَ آيةً، وفى الأُخْرَيَيْنِ قَدْرَ نصف ذلك.

287. It was related that Abu Said al Khudri said: "The Messenger

of God (prayers and peace be upon him) used to recite about thirty verses during each bow of the first two bows of the mid-day prayer and about fifteen verses in the last two or half that, and fifteen verses in each of the first two bows of the after-noon prayer and half of that in the last two bows."

٢٨٨ - عن ابنِ عبَّاسٍ رضَىَ الله عنهمَا قال: إنَّ أُمَّ الفضل بنتَ الحارثِ سمعتْه وهو يقرأ ﴿وَالْمُرْسَلاتِ عُرْفًا﴾ فقالت: يا بُنَىَّ، لقد ذكَّرْتَنى بقراءَتكَ هذه السُّورةَ، إنها لآخرُ ما سمعتُ رسولَ الله ﷺ يقرأُ بها فى المغرب.

288. It was related that Zaid ibn Thabit said to me: " I heard The Messenger of God (prayers & peace be upon him) reciting from the two longer chapters at the sunset prayer."

٢٨٩ - عن جابرِ رضَىَ الله عنه قال: كان مُعاذٌ يُصلِّى مع النبىِّ ﷺ ، ثم يأتى فيؤُمُّ قومَه، فصلى ليلةً مع النبىِّ ﷺ العشاءَ، ثم أتى قومه فأمَّهم، فافتتح بسورة البَقَرَة، فانحرف رجُلٌ فسلم، ثم صلى وحدَه وانصرف. فقالوا له: نافقتَ يا فُلانُ. قال: لا والله، ولآتينَّ رسولَ الله ﷺ فلأُخبرَنَّهُ. فأتى رسولَ الله ﷺ فقال: يا رسولَ الله، إنَّا أصحابُ نواضِحَ، نعمل بالنَّهارِ، وإن معاذاً صلَّى معك العشاءَ، ثم أتى فافتتح بسورة البقرة. فأقبل رسولُ الله ﷺ على مُعاذ، فقال: «يا مُعاذُ أفتَّانٌ أنت؟ اقرأ بكذا [و] اقرأ بكذا». قال سُفيانُ: فقلتُ لعمرو: إنَّ أبا الزُّبيرِ حدَّثنا عن جابر أنَّه قال: «اقرأ: ﴿وَالشَّمْسِ وَضُحَاهَا﴾ ﴿وَالضُّحَىٰ﴾﴿وَاللَّيْلِ إِذَا يَغْشَىٰ﴾ و﴿سَبِّحِ اسْمَ رَبِّكَ الأَعْلَى﴾ [فقال عمرو: نحوَ هذا].

289. It was related that Jabir said: 'Mu'adh ibn Jabal used to pray with The Prophet (prayers & peace be upon him) and then lead his people in prayer. One night he joined The Messenger of God (prayers & peace be upon him) for the evening prayer. Then he went to his people and led them in prayer commenc-ing with Surah 'The Heifer'. A man turned aside pronounced

the salutation and prayed alone and then left. The people said: 'O so and so, have you become a hypocrite?' He said: 'By God I swear I have not. But I shall go to The Messenger of God (prayers & peace be upon him) and tell him about this, so he went to The Messenger of God (prayers & peace be upon him) and said: 'O Messenger of God, we tend the camels used for watering and we work by day. Mu'adh says the evening prayer with you and then he comes to us and begins with Surah 'The Heifer'.' The Messenger of God (prayers & peace be upon him) turned to Mu'adh and said: 'Are you here to make the people suffer? Recite such and such a Surah.' It was also related that Jabir said that Sufian said that The Messenger of God (prayers & peace be upon him) had said "By the sun and its forenoon" (Surah 91) and "By the night as it veils over" (Surah 92) and "Glorify the Name of your Lord, the Most High" (Surah 87) .

٢٩٠ - عن أَنَس رضيَ الله عنه قال: صلى بنا رسولُ الله ﷺ ذاتَ يوم، فلمَّا قضى الصَّلاة أَقْبَلَ علينا [بوجهه] فقال: «أيّها النَّاسُ، إنّي إمامُكم، فلا تسبقوني بالرُّكوع و[لا] بالسُّجودِ ولا بـالقيام ولا بالانصِراف، فـإنِّي أراكم [من] أمامي ومن خَلـفي». ثم قال: «والذي نفسُ محمدٍ بيَدِه لو رأيـتُمْ ما رأيتُ لضحكتم قليلاً ولبكيتم كثـيراً». قالوا: وما رأيتَ يا رسولَ الله؟ قال: «رأيتُ الجنَّةَ والنَّارَ».

290. It was related that Anas said: "One day The Messenger of God (prayers & peace be upon him) led us in prayer and when he had finished the prayer he turned his face towards us and said: "O people, I am your Iman, so do not bow or prostrate ahead of me nor precede me in standing and turning your faces, for I see you before me and behind me.' Then he said: 'By Him in Whose Hand is the soul of Mohammed, if you could see what I see you would have laughed only a little and wept a

great deal.' They asked: 'O Messenger of God, what do you see?' He said: 'Paradise and Hell.' "

٢٩١- عن أبى هُريرةَ رضى الله عنه قال: قــال رسولُ الله ﷺ: «ما يأمنُ الذى يرفعُ رأسَه فى صلاتِهِ قبلَ الإمامِ أن يُحَوِّلَ الله صورته فى صورةِ حِمارٍ».

291. It was related that Abu Huraira said that The Messenger of God (prayers & peace be upon him) said: "As to the man who precedes the Imam in raising his head, does he not fear that God may change his face into the face of a donkey?'

٢٩٢- عن الأسْودِ وعَلْقَمَةَ قالا: أتينا عــبدَ الله بن مســعود رضى الله عنه فى دارِه، فقــال: أصلَّى هؤلاء خَلْفَكُمْ؟ فقلنــا: لا. قال: فقــوموا فــصلُّوا، فلم يأمُرْنا بأذان ولا إقــامة، قــال: وذهبنا لنقومَ خــلفَه، فأخــذ بأيدينا: فجــعل أحــدنا عن يمينه والآخَرَ عن شماله، قال: فلَّما ركع وضعنا أيدَينا على رُكَبِنا، قــال: فضرب أيدَينا، وطبَّق بينَ كفَّيه، ثم أدخلهما بينَ فَخذيه، قال: فلمَّا صلىقال: إنَّه سيكونُ عليكم أُمراءُ يؤخرونَ الصَّلاةَ عن ميقاتها ويخنُقونها إلى شَرَقِ الموتــى، فإذا رأيتمــوهـــم فعلــوا ذلك فصــلُّوا الصَّلاةَ لميقاتهــا، واجــعلــوا صلاتكــم معهم سُبــحةً، وإذا كنتم ثلاثةً فصلُّوا جمــيعًا، وإذا كنتم أكــثرَ من ذلــك فليــؤمَّكــم أحــدُكم، وإذا ركع أحــدكم فَلْيَفْــرِشْ ذِراعَيــه على فَخذَيْه، وَلْيَحْنِ وليُطَبِّق بينَ كفَّيهِ، فَلَكأنِّى أنظرُ إلى اختلافِ أصابع رسول الله ﷺ، فأراهم.

292. It was related that Al Aswad and Alqama said: "We went to the house of Abd Allah ibn Masoud and he said: 'Have these people prayed behind you?' We said: 'No.' He said: 'Then stand up and offer prayer.' And he did not order us to pronounce the call to prayer or the Iqama. We moved to stand behind him but he caught hold of our hands and made one of us stand at his right hand side and the other at his left. When we bowed we put our hands upon our knees, he tapped our hands and put his hands down together palm to palm. Then he put them upon

his thighs. When he had finished the prayer he said: 'There will come a time soon when your Amirs will delay their prayers from their due time and will delay them to the point that it will be almost sunset. So when you see them doing that offer your prayer at its due time and then offer prayer with them, and when you number three, pray together, and when you number more than three, appoint one of you as your Imam. And when any of you bows down let him put his hands upon his thighs and then kneel, and put his palms alongside each other. It is as if I now see the spaces between the fingers of The Messenger of God (prayers & peace be upon him) '."

٢٩٣- عن مُصعب بنِ سعدٍ قال: صلَّيتُ إلى جَنْبِ أبى، قال: وَجَعَلْتُ يَدَىَّ بينَ رُكْبَتَىَّ، فقال لى أبى: اضْرِبْ بكفَّيك على رُكْبَتيكَ، قال: ثم فعلتُ ذلك مرَّةً أخرى فضرب يَدَىَّ، وقال: إنَّا نُهينا عن هذا، وأُمِرْنَا بأن نضربَ بالأكُفِّ على الرُّكَبِ.

293. It was related that Mus'ab ibn Sa'd said: "I offered prayer beside my father and placed both my hands in between my knees. My father told me: 'Place your hands upon your knees.' I did it another time so he struck my hand and said: 'We are forbidden from doing that and have been ordered to place our hands upon our knees."

٢٩٤- عن عائشة رضى الله عنها قالت: كانَ رسولُ الله ﷺ يكثرُ أن يقولَ فى رُكوعِهِ وسُجودِهِ: «سبحانَكَ اللهم ربنا وبحمدك، اللَّهُمَّ اغْفِرْ لى». يتأول القرآن.

294. It was related that Aisha said: " The Messenger of God (prayers & peace be upon him) often used to say when he bowed and prostrated: 'Glory be to You, O God, our Lord, and praise be to You, O God, forgive me.' In accordance with what is prescribed in the Qur'an."

٢٩٥- عن ابنِ عبَّاسٍ رضى الله عنهمـا قال: كَشَفَ رسولُ الله ﷺ السِّتَارَةَ، والنَّاسُ صُفوفٌ خَلْفَ أبى بكر رضى الله عنه، فقال: «أيُّها النَّاسُ إنَّه لم يبقَ من مُبَشِّراتِ النُّبوَّةِ إلا الرؤيا الصـالحةُ، يراها المسلـمُ أو تُرى له، ألا وإنى نُهيتُ أن أقـرأ القرآن راكـعًا أو ساجدًا، فأمَّا الرُّكوعُ فعظِّموا فيه الرَّبَّ تبارك وتعالى، وأمَّا السُّجودُ فاجتهدوا فى الدُّعاء، فقَمِنٌ أن يُستجابَ لكم».

295. It was related that Ibn Abbas said: "The Messenger of God (prayers & peace be upon him) drew back the curtain and saw the people aligned in rows behind Abu Bakr, he said: 'There will be no more Revelation after this except for good visions which a Muslim may see or have shown to him, and I have been forbidden from recitng the Qur'an while bowing or prostrating, so when you bow you should glorify the Lord High Exalted, and when you prostrate do your utmost in sincere supplication, it maybe that your supplication will be accepted."

٢٩٦- عن أبى سعيدٍ الخُدرىّ رضى الله عنه قال: كانَ رسولُ الله ﷺ إذا رفع رأسَه من الرُّكوعِ قـال: «ربَّنا لك الحمدُ ملءَ السمـاواتِ والأرضِ وما بينهما، وملءَ مـا شئتَ من شيءٍ بعـدُ، أهلَ الثَّناء والمجـدِ، أحقُّ ما قـال العـبـدُ -وكلنا لك عـبدُ- لا مـانعَ لما أعطيتَ، ولا مُعْطىَ لما منعتَ، ولا ينفعُ ذا الجَدِّ منك الجَدُّ».

296. It was related that Abu Sa'id al Khudri said: "When the Messenger of God (prayers & peace be upon him) used to raise his head after bowing he said: "Our Lord all praise is due to You, filling the heavens and the earth and what is in between them, and filling whatever You please after that. You are the Worthy of All Praise and Glory, most worthy of what a servant says - we are all Your servants - no one can withhold what You give and no one can give what You withhold, and wealth will in no way avail its possessor, wealth is from You alone."

٢٩٧- عن مَعْدَانَ بن أبى طَلْحَةَ اليَعْمَرِىّ قال: لقيتُ ثَوبانَ مولى رسول الله ﷺ، فقلتُ: أخْبِرنى بعَمَلٍ أعملُه يُدخِلُنى الله به الجنَّةَ، أو قال: قلت: بأحَبِّ الأعمال إلى الله. فسكتَ، ثم سألتُهُ فسكت، ثم سألتُهُ الثالثة فقال: سألتُ عن ذلك رسولَ الله ﷺ فقال: «عليكَ بكَثْرةِ السُّجودِ لله عز وجل، فإنّك لا تسجُدُ لله عز وجل سجدةً إلا رَفَعَكَ الله بها دَرَجَةً، وحَطَّ عنك بها خطيئةً». قالَ مَعْدَانُ: ثم لقيتُ أبا الدَّرداء، فسألتُهُ، فقال لى مثلَ ما قال ثوبانُ.

297. It was related that Ma'dan ibn Abu Talha al Ya'mari said: "I encountered Thauban, the freed slave of The Messenger of God (prayers & peace be upon him) , and asked him to tell me of a deed I could do by which God would admit me to Paradise. - Or he said 'the deeds most liked by God'. - He did not answer. I asked him again and he did not answer. I asked him a third time and he said: 'I asked The Messenger of God (prayers & peace be upon him) about that and he told me: 'Prostrate frequently to God Almighty as when you prostrate to God Almighty one prostration God will raise you up one rank, and will blot out one of your sins. Ma'dan said: 'I met Abu Darda and I asked him the same, and he told me the same thing Thauban had told me."

٢٩٨- عن أبى هُريرةَ رضى الله عنه: أنَّ رسولَ الله ﷺ قال: «أقربُ ما يكونُ العبدُ من ربِّه وهو ساجدٌ، فأكثروا الدُّعاءَ».

298. It was related that Abu Huraira said that The Messenger of God (prayers & peace be upon him) said: "The closest a servant of God comes to his Lord is when he is prostrating, so increase your supplications at that time."

٢٩٩- عن ابنِ عبَّاس رضى الله عنهما: أنَّ رسولَ الله ﷺ قال: «أُمِرْتُ أن أسْجُدَ على سبعةِ أعظمٍ: الجبهةِ -وأشارَ بيده على أنفِه - واليدينِ والرِّجلينِ، وأطرافِ

القدمين، ولا أكْفِتُ الثّياب ولا الشّعْرَ».

299. It was related that Ibn Abbas said: "The Prophet (prayers & peace be upon him) said: 'I have been commanded to prostrate on seven bones, on the forehead, with the tip of the nose, and The Prophet (prayers & peace be upon him) indicated towards his nose, both hands, both knees and the toes of his feet. And not to gather the garments or the hair'."

٣٠٠- عن أنَسٍ رضى الله عنه قال: قال رسولُ الله ﷺ: «اعتدلوا فى السُّجود، ولا يَبْسُط أحدُكُمْ ذِراعيهِ انْبساطَ الكلْبِ».

300. It was related that Anas said: "The Prophet (prayers & peace be upon him) said: 'Straighten up properly in your prostration and never put your forearms on the ground like a dog."

٣٠١- عن عبدِ الله بنِ مالِكِ بنِ بُحَيْنَةَ رضى الله عنهما: أنَّ رسولَ الله ﷺ كان إذا سجد فرَّج يديه عن إبطيه حتى إنى لأرى بياضَ إبطيه.

301. It was related that Abd Allah ibn Malik ibn Buhyena said: "When The Messenger of God (prayers & peace be upon him) used to prostrate he outstretched his hands from the armpits until I could see their whiteness."

٣٠٢- عن عبد الله بن الزُّبير رضى الله عنهما قال: كان رسولُ الله ﷺ إذا قعد فى الصَّلاة جعل قدمَه اليُسرى بين فخذه وساقه، وفَرَشَ قدمَه اليمنى، وَوَضَعَ يدَه اليسرى على رُكبته اليسرى، ووضع يدَه اليمنى على فخذه اليمنى، وأشار بإصبَعه.

302. It was related that Abd Allah ibn Zubair said that his father said: "When The Messenger of God (prayers & peace be upon him) used to sit in prayer, he put his left foot between his thigh and shank and stretched his right foot and placed his left hand upon his left knee and his right hand upon his right thigh and

lifted his finger."

٣٠٣- عن طاوس قال: قلنا لابنِ عبَّاسٍ رضى الله عنهم فى الإقعاء على القدمين؟ فقال: هى السُّنَّةُ، فقلنا [له]: إنَّا لنراه جَفاءً بالرَّجُلِ؟ فقال ابنُ عباسٍ: بلْ هى سُنَّةُ نبيّك ﷺ.

303. It was related that Tawus said: "We asked Ibn Abbas about sitting upon our buttocks. He said: 'It is Sunnah.' We said: 'We deem it a kind of cruelty for the foot.' Ibn Abbas said: 'It is the Sunnah of your Messenger'."

٣٠٤- عن حطَّانَ بنِ عبدِ الله الرَّقاشى قال: صلَّيتُ مع أبى موسى الأشعرى رضى الله عنه صَلاةً، فلمَّا كانَ عندَ القَعْدةِ قال رجل من القوم: أُقِرّت الصَّلاةُ بالبرِّ والزَّكاةِ، قال: فلمَّا قضى أبو موسى الصَّلاةَ وسلَّم انصرف، فقال: أيُّكُمُ القائلُ كلمةَ كذا وكذا؟ قال: فَأَرَمَّ القومُ، ثم قال: أيُّكُمُ القائلُ كلمةَ كذا وكذا؟ فأرمَّ القومُ، فقال: لعلَّك يا حطَّانُ قُلْتَها؟ قال: ما قلتُها، ولقد رَهِبْتُ أنْ تَبْكَعنى بها، فقال رجلٌ من القومِ: أنا قلتُها، ولم أُرِدْ بها إلاَّ الخيرَ، فقال أبو موسى: ما تعلَّمون كيف تقولون فى صلاتكم إنَّ رسولَ الله ﷺ خَطَبَنا، فبيَّن لنا سُنَّتَنا، وعلَّمنا صلاتَنا فقال: «إذا صلَّيتم فأقيموا صفوفكم، ثم ليؤمّكم أحدُكم، فإذا كبَّر فكبِّروا، وإذا قال: ﴿**غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلا الضَّالِّينَ**﴾ فقولوا: آمين، يُجِبْكُمُ الله، فإذا كبَّر فكبِّروا واركعوا، فإن الإمام يركعُ قَبْلَكم ويرفع قبلكم، فقال رسول الله ﷺ: فتلكَ بتلك، وإذا قال: سمعَ الله لمن حمِده، فقولوا: اللَّهُمَّ ربَّنا لك الحمد، يَسْمَعِ الله لكم، فإن الله تبارك وتعالى قال على لسان نبيه ﷺ: سمع اللهُ لمن حَمِدَه، فإذا كبَّر وسجد فكبِّروا واسجدوا، فإن الإمام يسجُدُ قبلكُم، ويرفع قبلكم، فقال رسول الله ﷺ: فتلك بتلك، وإذا كان عند القَعدةِ فليكن من أوَّلِ قولِ أحدِكم: التَّحيَّاتُ الطَّيِّبات الصَّلواتُ لله، السَّلامُ عليكَ أيُّها النبىُّ ورحمةُ الله وبركاتُه، السَّلامُ علينا وعلى عبادِ الله الصَّالحينَ، أشهدُ أنْ لا إله إلاَّ الله وأشهدُ أنَّ

محمداً عبدُه ورسولُه».

304. It was related that Hattan ibn Abd Allah al Raqashi said: "I offered prayer with Abu Musa al Ashari and when he was seated someone said: 'Prayer has been equated with piety and alms.' The narrator said when Abu Musa completed his prayer he asked: 'Which one of you said that?' He said that the people remained silent. Then Abu Musa repeated his question, but the people remained silent. Then he said: 'It may be that you Hattan said it?' He said: 'I did not say it, and I was afraid that you might think it was me.' Then a man said: 'I said it, and I did not intend anything except good." Abu Musa said: 'Do you not know what you should say during your prayer? The Messenger of God (prayers & peace be upon him) addressed us and showed us our ordinance and taught us our prayer and said: 'When you stand in prayer straighten your rows and let one among you lead, so when he says 'God is Great' you repeat 'God is Great' and when he says 'Not the way of those who earn Your wrath, nor of those who go astray' then say 'Amin'. God will respond to you. And when he says 'God is Great' say 'God is Great' and bow, the Imam should bow before you and rise up before you.' The Messenger of God (prayers & peace be upon him) said your actions follow his. And when he says 'God hears those who praise Him' then say 'Our Lord all Praise is due to You.' God will hear you, God High Exalted has said through the tongue of His Prophet 'God hears those who praise Him', so when he says 'God is Great' and then prostrates, then you say 'God is Great' and prostrate. The Imam prostrates and rises before you. The Messenger of God (prayers & peace be upon him) said: 'Your actions follow his actions, and when he sits, the first thing you should say is 'Pure and good salutations and prayers to God, peace be upon you, O Prophet, and

God's Mercy and Blessing be upon him, peace be upon us and upon the righteous servants of God. I bear witness that there is no god but God and I bear witness that Mohammed is His servant and Messenger'."

٣٠٥- [عن ابنِ عبَّاسٍ رضى الله عنهما أنَّه قال: كان رسولُ الله ﷺ يُعلِّمُنا التَّشَهُّدَ كما يُعَلِّمُنا السُّورة من القرآنِ، فكان يقولُ: «التحياتُ المباركاتُ الصلواتُ الطيِّباتُ لله، السَّلامُ عليك أيُّها النبيُّ ورحمةُ الله وبركاته، السَّلامُ علينا وعلى عبادِ الله الصَّالحينَ، أشهدُ أنْ لا إله إلاَّ الله، وأشهدُ أنَّ محمدًا رسولُ الله». وفى روايةِ ابنِ رُمْحٍ: كما يُعَلِّمُنا القرآنَ].

305. It was related that Ibn Abbas said: "The Messenger of God (prayers & peace be upon him) used to teach us testification as he taught us a Surah from the Qur'an, and he used to say: 'All blessed salutations and pure prayers are to God, peace be upon you O Prophet, and the Mercy of God and His Blessing. Peace be upon us and upon the righteous servants of God. I bear witness that there is no god but God and I bear witness that Mohammed is His servant and Messenger'." It was also related that Ibn Rumh said: "As he used to teach us the Qur'an."

٣٠٦- عن عائشةَ رضى الله عنها، زوج النبيِّ ﷺ: أن النبيّ ﷺ كان يدعو فى الصلاة: «اللهم إنى أعوذ بك من عذاب القبر، وأعوذ بك من فتنة المسيح الدجال، وأعوذ بك من فتنة المَحْيَا والممات، اللهُمَّ إنى أعوذُ بك من المأثمِ والمَغْرم». قالت: فقال له قائلٌ: ما أكثرَ ما تستعيذُ من المغرمِ يا رسولَ الله؟ فقال: «إن الرجُلَ إذا غَرِم حدَّثَ فكَذَبَ، ووَعَدَ فأخلف».

306. It was related that Aisha, the wife of The Prophet (Prayers & peace be upon him) , said: "The Prophet used to invoke God in prayer saying: 'O God! I seek refuge in You from the afflictions of the grave and from the trials of the Anti-Christ and from the

afflictions of life and death. O God, I seek refuge in You from sin and from being a debtor.' He was asked: 'O Messenger of God, why do you so frequently seek God's protection from being a debtor?' The Prophet (prayers & peace be upon him) replied: 'A person in debt lies whenever he speaks and breaks his promises whenever he makes them'."

٣٠٧- عن أبى بكر رضى الله عنه: أنه قال لرسول الله ﷺ: علِّمنى دعاءً أدعو به فى صلاتى. فقال: «قل: اللهُمَّ إنى ظلمتُ نفسى ظُلمًا كبيرًا - وقال قتيبة: كثيرًا - ولا يغفرُ الذُّنوبَ إلا أنت، فاغْفِرْ لى مغفرةً من عندك، وارحمنى، إنك أنت الغَفورُ الرحيم».

307. It was related that Abu Bakr Al Siddiq said: "I asked The Messenger of God (prayers & peace be upon him) to teach me a beneficial invocation to say in the prayer. He told me to say: 'O God! I have wronged myself with a great sin, (Qutayba said: 'much sin') no one forgives sins but You, so please forgive me and have mercy upon me, You are the All Forgiving, the Most Merciful'."

٣٠٨- عن أبى الدرداء رضى الله عنه قال: قام رسولُ الله ﷺ فسمعناه يقولُ: «أعوذُ بالله منك». ثم قال: «ألْعَنُكَ بلعنة الله». ثلاثًا، وبسط يده كأنه يتناولُ شيئًا، فلمّا فَرَغَ من الصَّلاة، قلنا: يا رسولَ الله، قد سمعناك تقول فى الصَّلاة شيئًا لم نسمعْك تقولُه قبلَ ذلك؟ ورأيناك بسطتَ يدَك. قال: «إن عدُوَّ الله إبليس جاء بشهاب من نارٍ ليجعله فى وجهى، فقلتُ: أعوذُ بالله منك، ثلاث مرات، ثم قلتُ: ألْعَنُكَ بلَعْنَة الله التّامَّة، فلم يستأخرْ، ثلاثَ مراتٍ، ثم أردتُ أخْذَهُ، والله لولا دعوةُ أخينا سليمانَ لأصبح مُوثَقًا يلعبُ به وِلدانُ أهل المدينة».

308. It was related that Abu Darda' said: "The Messenger of God (prayers & peace be upon him) rose up to pray and we heard

him say: 'I seek refuge in God from you', then he said: 'I curse you with the curse of God.' He repeated this three times and stretched out his hand as if he was grasping at something. When he finished the prayer we asked: "O Messenger of God, we heard you say something in your prayer which we never heard you say before, and we saw you stretching your hand.' He said: 'The enemy of God came with fire pointing it at my face, so I said: 'I seek refuge in God from you,' three times then I said 'I curse you with God's full curse' three times, but he did not withdraw, so I tried to seize him, but, by God, had it not been for the prayer of our brother Solomon, he would have been tied up and made into a plaything for the children of Madinah."

٢٠٩- عن أبى مسعودٍ الأنصاريّ رضى الله عنه قال: أتانا رسولُ الله ﷺ ونحنُ فى مجلسِ سعــد بنِ عُبَادَةَ، فقال له بشيرُ بن سـعدٍ: أمَرَنَا الله عزَّ وجلَّ أن نُصلّىَ عليك يا رسول الله، فكيف نصلّى عليك؟ قال: فسكتَ رسولُ الله ﷺ حتى تَمَنَّيْنَا أنه لم يسأله، ثم قال رسولُ الله ﷺ: «قــولوا: اللَّهُمَّ صلِّ على محمدٍ وعلى آلِ محمــدٍ، كما صلَّيتَ على [آلِ] إبراهيمَ. وبارِكْ على محــمدٍ، وعلى آلِ محمدٍ، كــما باركتَ على آلِ إبراهيمَ فى العالمينَ إنك حميدٌ مجيدٌ. والسَّلامُ كما قد عَلِمتُمْ».

309. It was related that Abd Allah ibn Zaid, who was shown the call to prayer in a dream, said that Masoud Al Ansari said: "We were sitting in the company of Sa'd ibn Ubada when The Messenger of God (prayers & peace be upon him) joined us. Bashir ibn Sa'd said: 'O Messenger of God, God has commanded us to bless you. How should we do that?' He said: 'The Messenger of God (prayers & peace be upon him) remained silent and we wished he had not asked him.' Then The Messenger of God (prayers & peace be upon him) said: 'Say 'O God, bless Mohammed and the household of Mohammed as You blessed

the household of Abraham, grant favour upon Mohammed and the household of Mohammed as You granted favour upon the household of Abraham in the world. You are the Worthy of All Praise and Glory', and the salutation which you know."

٣١٠- عن عامرِ بنِ سعدٍ، عن أبيه رضى الله عنه قال: كنتُ أرى رسولَ الله ﷺ يُسَلِّمُ عن يمينه وعن يساره، حتى أرى بياضَ خَدِّه.

310. It was related that Amir ibn Sa'd said: "I saw The Messenger of God (prayers & peace be upon him) pronounce the salutation to his right and to his left until I could see the whiteness of his cheeks."

٣١١- عن جابرِ بنِ سَمُرَةَ رضى الله عنه قال: كنَّا إذا صلّينا مع رسولِ الله ﷺ قلنا: السَّلامُ عليكُم ورحمةُ الله، السَّلامُ عليكم ورحمةُ الله، وأشار بيده إلى الجانبين، فقال رسولُ الله ﷺ: «علامَ تُومئون بأيديكم كأنها أذنابُ خيلٍ شُمسٍ؟ وإنما يكفى أحدَكم أن يضع يَدَه على فخذه، ثم يُسَلِّمُ على أخيه من على يمينه وشماله».

311. It was related that Jabir ibn Samura said: "When we used to pray with The Messenger of God (prayers & peace be upon him), we said: 'Peace be upon you and God's Mercy, peace be upon you and God's Mercy,' and indicated with each hand at each side. Then The Messenger of God (prayers & peace be upon him) said: 'Why are you indicating with your hands as if they are the tails of frisky horses? It is sufficient for any of you to put his hands upon his thigh and salute his brother to his right side and then to his left side."

٣١٢- عن ورّادٍ مولى المُغيرة بن شُعْبَةَ رضى الله عنه قال: كَتَبَ المُغيرةُ بنُ شُعْبَةَ إلى معاوية رضى الله عنه: أنَّ رسولَ الله ﷺ كان إذا فرغ من الصَّلاة وسلَّم قال: «لا إله إلا الله وحده لا شريكَ له، له المُلكُ وله الحمدُ وهو على كلِّ شيء قديرٌ. اللَّهُمَّ لا مانعَ

لما أعطيت، ولا مُعطى لما منعتَ، ولا ينفعُ ذا الجَدِّ منك الجَدُّ».

312. It was related that Warrad, the servant of Al Mughira ibn Shu'ba, said: "Once Al Mughira ibn Shu'ba wrote a letter to Mu'awiya informing him that The Messenger of God (prayers & peace be upon him) used to say after every obligatory prayer: 'There is no god but God and all worship is due to Him alone, to Him is the Dominion and all praise and He has power over all things. O God! no one can withhold what You give and no one can give what You withhold, and wealth will in no way avail its possessor, wealth is from You alone'."

٣١٣- عن ابنِ عبَّاسٍ رضى الله عنهما قال: كنّا نعـرفُ انقضاءَ صلاةِ رسولِ الله ﷺ بالتَّكبيرِ.

313. It was related that Ibn Abbas said: "We used to know when The Messenger of God (prayers & peace be upon him) had finished his prayer when he pronounced 'God is Great.'"

٣١٤- عن أبى هُريرة رضى الله عنه، عن رسـولِ الله ﷺ قال: «من سـبَّحَ الله فى دُبُرِ كلِّ صـلاةٍ ثلاثًا وثلاثينَ، وحَمِدَ الله ثلاثًا وثلاثينَ، وكـبَّر الله ثلاثًا وثلاثينَ، فـتلك تسـعـةٌ وتسعـونَ، وقـال تمامَ المائةِ: لا إله إلاَّ الله وحـدَه لا شـريك له، له الملكُ، وله الحمدُ، وهو على كل شىء قديرٌ. غُفِرَتْ خطاياه، وإذا كانت مثلَ زَبَدِ البحرِ».

314. It was related that Abu Huraira said that The Messenger of God (prayers & peace be upon him) said: "Whoever praises God at the end of every prayer thirty three times and thanks God thirty three times and pronounces 'God is Great' thirty three times, this would be ninety nine and the completion of one hundred is to say 'There is no god but God, all worship is due to Him Alone, to Him is the Dominion and all praises is to Him and He has power over all things,' his sins will be blotted

out even if they were as much as the foam upon the ocean."

٣١٥- عن عبدِ الله بنِ مسعودٍ رضى الله عنه قال: لا يَجْعَلَنَّ أحدُكم للشيطان من نفسه جزءًا: لا يرى إلا أن حقًّا عليه أن لا ينصرفَ إلا عن يمينه، أكثرُ ما رأيتُ رسولَ الله ﷺ ينصرفُ عن شماله.

315. It was related that Abd Allah ibn Mas'ud said: "You should not give a part of your prayer to Satan by supposing that it is obligatory to exit from the right, I have often seen The Prophet (prayers & peace be upon him) exit from the left side."

٣١٦- عن أبى مسعودٍ الأنصاريِّ رضى الله عنه قال: قال رسولُ الله ﷺ: «يُؤمُّ القومَ أقْرؤُهم لكتابِ الله، فإن كانوا فى القراءة سواءً فأعلمُهم بالسُّنَّة، فإن كانوا فى السُّنَّة سواءً فأقدمهم هجرةً، فإن كانوا فى الهجرةِ سواءً فأقْدَمُهم سِلْمًا. ولا يؤُمَّنَّ الرجلُ الرجلَ فى سلطانِهِ، ولا يقعدْ فى بيتِه على تكرِمَتِهِ إلاَّ بإذنه».

316. It was related that Abu Masoud al Ansari said that The Messenger of God (prayers & peace be upon him) said: "The one who is most learned in the Book of God should be the Imam, but if they are equally learned in reciting it, then the one who is most learned in the Sunnah, and if they are equally learned in the Sunnah, then the one who emigrated first, and if they emigrated at the same time, then the one who was the first to embrace Islam. No one should lead the prayer in a place where another has authority, or sit in his place of honour in his house except by his permission." It was related that Ashajj said "age" in place of "Islam."

٣١٧ عن البَرَاءِ رضى الله عنه: أنهم كانوا يصلّونَ مع رسولِ الله ﷺ، فإذا ركع ركعوا، وإذا رفع رأسه من الرُّكوعِ فقال: «سَمِعَ الله لمن حمِده» لم نَزَلْ قيامًا حتى نراه قد وضع وَجْهَهُ فى الأرضِ ثم نَتَّبِعهُ.

317. It was related that Al Bara' said: "They used to pray with The Messenger of God (prayers & peace be upon him) and when he bowed, they bowed, and when he raised his head from bowing, he said: 'God hears those who praise Him.' And we used to remain standing until we saw him prostrate with his face touching the ground, then we followed him."

٣١٨- عن أبى مسعود الأنصارىِّ رضى الله عنه قال: جاء رجلٌ إلى رسولِ الله ﷺ فقال: إنى لأتأخرُ عن صلاة الصبح من أجلِ فُلانٍ ممَّا يطيلُ بنا. فما رأيتُ النبىَّ ﷺ غَضِبَ فى موعظةٍ قَطُّ أشدَّ ممَّا غضبَ يومئذ، فقال: «يا أيُّها النَّاسُ إنَّ منكم مُنَفِّرين، فأيُّكُم أمَّ النَّاسَ فَلْيُوجِزْ، فإنَّ مِنْ ورائه الكبيرَ والضَّعيفَ وذا الحاجة».

318. It was related that Abu Musa Al Ansari said: "A man went to The Messenger of God (prayers & peace be upon him) and said: 'I avoid the dawn prayer because of so and so, as he detains us too long in it. I have never seen The Messenger of God (prayers & peace be upon him) admonish so angrily as he did upon that day, he said: 'O people! Some of you are hindering the others, so whoever of who leads the people in prayer, he must be brief, for behind him are those who are weak or elderly and others have business to attend to."

٣١٩- عن عُبيدِ الله بنِ عبدِ الله قال: دخلتُ على عائشة رضى الله عنها فقلتُ لها: ألا تحدثينى عن مرضِ رسولِ الله ﷺ؟ قالت: بلى، ثَقُلَ النبىُّ ﷺ فقال: «أصلَّى النَّاسُ». قلنا: لا، هم ينتظرونَك يا رسولَ الله، قال: «ضَعوا لى ماءً فى المِخْضَبِ». ففعلنا، فاغتسل، ثم ذهب لينوءَ فأُغمىَ عليه، ثم أفاقَ، فقال: «أصلَّى النَّاسُ». قلنا: لا، وهم ينتظرونَك يا رسول لله، فقال: «ضعوا لى ماءَ فى المِخْضَبِ». ففعلنا، فاغتسل، ثم ذهب لينوءَ، فأُغمى عليه، ثم أفاقَ، فقال: «أصلى النَّاسُ». قلنا: لا، وهم ينتظرونك يا رسولَ الله، فقال: «ضعوا لى ماءً فى المخضب». ففعلنا فاغتسل، ثم

ذهب لينوءَ، فأُغمىَ عليه، ثم أفـاقَ، فقال: «أصلى النَّاسُ». قلنا: لا، وهم ينتظرونك يا رسـول الله. قالـت: والنَّاسُ عُكُوفٌ فى المسجـدِ، ينتظرون رسـولَ الله ﷺ لصـلاةِ العـشاء الآخـرة، قالت: فـأرسل رسولُ الله ﷺ إلـى أبى بكر رضى الله عنه أن يصلّى بالنَّاسِ، فأتاهُ الرَّسولُ فقـال: إنَّ رسولَ الله ﷺ يأمُرُكَ أن تُصلّىَ بالنَّاسِ، فقال أبو بكرٍ رضى الله عنه وكان رجـلاً رقيقًا: يا عُمَرُ صَلِّ بالنَّاس، فـقال عُمَرُ رضى الله عنه: أنت أحقُّ بذلك. قـالت: فـصلّى بهم أبو بكر رضى الله عنه تلك الأيَّامَ، ثم إنَّ رسـولَ الله ﷺ وجد من نـفسه خِفَّةً، فـخرج بين رُجلين - أحـدهما العـبَّاسُ رضى الله عنهـما - لصلاة الظُّهر، وأبو بكر يصلِّى بالنَّاس، فلمَّا رآه أبو بكر ذهب ليـتأخَّر، فأومأ إليه النبىُّ ﷺ أن لا يتأخَّر، وقال لهما: «أجْلِسـانى إلى جنبه» فأجْلساه إلى جنبِ أبى بكرٍ، وكان أبو بكر رضى الله عنه يـصلى وهو قـائمٌ بصـلاةِ النبىِّ ﷺ والنَّاسُ يصلُّونَ بصـلاةِ أبى بكر، والنبىُّ ﷺ قاعدٌ. قـال عُبيدُ الله: فدخلتُ على عبـدِ الله بن عبّاسٍ فقلت له: ألا أعرضُ عليك ما حَدَّثَتْنى عائشةُ عن مرضِ رسولِ الله ﷺ؟ قال: هاتِ. فَعَرَضتُ حديثها عليه، فما أنكر منه شيئًا، غير أنه قال: أسَمَّتْ لك الرَّجُلَ الذى كان مع العَبَّاسِ؟ قلت: لا، قال: هو علىّ رضى الله عنهم.

319. It was related that Ubaid Allah ibn Abd Allah said: "I went to see Aisha and I asked her: 'Would you please tell me about the illness of The Messenger of God (prayers & peace be upon him) .' She said: 'Yes, when the Prophet (prayers & peace be upon him) became gravely ill and he asked whether the people had prayed, we replied: 'No, O Messenger of God! They are waiting for you.' He said: 'Fill a trough of water for me.' Aisha said:' We did so and he bathed in it and tried to get up but fainted. When he was revived he again asked whether the people had prayed, we said: 'No, they are waiting for you O Messenger of God.' He again said: 'Fill a trough of water for me.' He sat down and bathed in it again and tried to get up but

fainted once again. Then he was again revived and said: 'Have the people prayed?' We replied: 'No, they are waiting for you O Messenger of God.' He said: 'Fill a trough of water for me.' Then he sat down and bathed in it and tried to get up but he fainted. When he revived, he asked: 'Have the people prayed?' We said: 'No, they are waiting for you, O Messenger of God.!' The people were in the mosque waiting for The Prophet (prayers & peace be upon him) to lead the evening prayer. The Prophet (prayers & peace be upon him) sent for Abu Bakr to lead the prayer. The messenger went to Abu Bakr and said: 'The Messenger of God (prayers & peace be upon him) orders you to lead the prayer.' Abu Bakr was a most softhearted man, so he asked Umar to lead the prayer, but Umar replied: 'You have more right.' So Abu Bakr led the prayer that time. When The Prophet (prayers & peace be upon him) had recovered a little, he came out for the noon prayer aided by two people one of whom was Al Abbas. Abu Bakr was leading the prayer and when he saw The Prophet (prayers & peace be upon him) he moved to step down but The Prophet (prayers & peace be upon him) signaled for him to remain and asked them to seat him beside Abu Bakr and they did so. Abu Bakr was following The Prophet (prayers & peace be upon him) and the people were following Abu Bakr as The Prophet (prayers & peace be upon him) prayed sitting down.' Ubaid Allah said: 'I went to see Abd Allah ibn Abbas and I told him: 'I am going to relate to you what Aisha has told me about the illness of The Messenger of God (prayers & peace be upon him) , and he said: 'Tell me.' So I told him what she had said. He did not deny any of it except that he asked: 'Did she name the man who was with Al Abbas?' I said: 'No.' He said: 'He was Ali (may God be pleased with them) .'"

٣٢٠- عن المُغيرةِ بن شُعبَةَ رضى الله عنه: أنه غزا مع رسول الله ﷺ تَبوكَ، قال المُغيرةُ: فتبرَّزَ رسولُ الله ﷺ قبَلَ الغائط، فحملتُ معه إداوةً، قبْلَ صلاةِ الفجرِ فلمَّا رجَعَ رسولُ الله ﷺ إلىَّ أخذْتُ أُهْرِيقُ على يديه من الإداوة، وغسَل يديه ثلاثَ مرَّاتٍ، ثم غسل وجهه، ثم ذهب يُخرجُ جُبَّتَه عن ذراعيه، فضاق كُمَّا جُبَّته، فأدخل يديه فى الجُبَّة، حتى أخرج ذراعيه من أسفل الجُبَّة، وغسل ذراعيه إلى المِرْفَقَين، ثم تَوَضَّأ على خُفَّيه، ثم أقبل، قال المُغيرةُ: فأقْبَلْتُ معه حتى نَجد النَّاسَ قد قدَّموا عبدَ الرَّحمنِ بن عَوْف رضى الله عنه فصلَّى لهم، فأدرَك رسولُ الله ﷺ إحدى الرَّكعتين، فصلى مع النَّاسِ الرَّكعةَ الآخرةَ، فلمَّا سلَّم عبدُ الرَّحمنِ بن عوف رضى الله عنه قام رسولُ الله ﷺ يُتمُّ صلاتَه، فَأَفْزَعَ ذلكَ المسلمينَ، فأكثروا التَّسبيحَ، فلمَّا قضىِ النبىُّ ﷺ صلاتَه أقْبَلَ عليهم، ثم قال: «أحسنتم» أو قال: «قد أصبتم» يَغْبِطُهُم أن صلَّوا الصَّلاةَ لوقتها.

320. It was related that Al Mughira ibn Shu'ba said: "The Messenger of God (prayers & peace be upon him) had tarried behind while we were travelling, so I waited with him. After he had answered the call of nature he asked me: 'Do you have any water?' So I brought him water and he washed his hands and face, then he tried to remove his arms from the sleeves of his cloak but was unable, as it was too narrow. So he brought his hands from beneath his cloak and gathered it over his knees and washed his arms and wiped over his forehead and over his turban and over his socks. Then his mounted and I mounted until we caught up with the people. We found them in prayer led by Abd Al Rahman ibn Auf, and they had already performed the first Raka'at. When Abd Al Rahman perceived the Prophet joining the prayer he tried to withdraw himself but the Prophet indicated for him to continue, he did so, and when he finished the Prophet and I continued praying to complete the Raka'at we had missed. That astonished the Muslims so they praised God exceedingly, and when the Prophet finished his

prayer he turned his face to them and said: 'You have done the best and right thing by offering prayer at its due time.'"

٣٢١- عن أبى هُريرةَ رضى الله عنه قال: أتى النبىَّ ﷺ رجلٌ أعمى فقال: يا رسولَ الله، إنه ليس لى قائدٌ يقودُنى إلى المسجد، فسأل رسولَ الله ﷺ أن يُرَخِّص له فيُصلّى فى بيتِه، فَرخَّص له، فلمَّ ولّى دعاه فقال: «هل تسمعُ النداء بالصَّلاة». فقال: نعم. قال: «فأجِبْ».

321. It was related that Abu Huraira said: "A blind man came to the Prophet and said: 'O Messenger of God, I have no one to guide me to the mosque.' The Messenger of God (prayers & peace be upon him) gave him permission to pray in his house. So as he was leaving he called him back and asked him: 'Do you hear the call to prayer?' He said: 'Yes.' Then he said: 'You must respond to it.'"

٣٢٢- عن أبى هُريرةَ رضى الله عنه: أن رسول الله ﷺ قال: «صلاةُ الجماعة أفضلُ من صلاةِ أحدكم وحدَه بخمسةٍ وعشرينَ جُزءًا.

322. It was related that The Messenger of God (prayers & peace be upon him) said: "The congregational prayer is better than the prayer offered alone by twenty five times."

٣٢٣- عن عبدِ الله بن مسعودٍ رضى الله عنه قال: لقد رأيتُنا وما يتخلَّفُ عن الصَّلاة إلا منافقٌ قد عُلِم نفاقُه أو مريضٌ، إنْ كان المريض لَيَمْشى بينَ رَجُلين حتى يأتىَ الصَّلاة. وقال: إنَّ رسولَ الله ﷺ علَّمنا سُنَنَ الهدى، وإنَّ من سنن الهدى الصَّلاةَ فى المسجدِ الذى يؤذَّنُ فيه.

323. It was related that Abd Allah ibn Masoud said: "I saw the time when no one abandoned prayer except the hypocrite who was known for his hypocrisy, or a sick man who was helped by two people to go to offer prayer in the mosque.

While The Messenger of God (prayers & peace be upon him) has taught us the ordinance of guidance, of which is prayer in the mosque from where the call to prayer is pronounced."

٣٢٣م- عن أبى هريرة رضى الله عنه قال: قــال رسولُ الله ﷺ: «صلاةُ الرَّجُلِ فى جمــاعةٍ تزيدُ على صلاته فى بــيته وصلاته فى سُوقــه بضعًا وعشــرينَ درجةً، وذلك أنَّ أحدَهم إذا تــوضَّأ فأحسَنَ الوُضــوءَ، ثم أتى المسجــدَ - لا يَنْهَزُهُ إلاَّ الصَّلاةُ، لا يريدُ إلاَّ الصَّلاةَ - فلم يَخْطُ خطوةً إلا رُفع له بهــا درجةٌ، وحُطَّ عــنه بها خطيــئةٌ، حــتى يدخلَ المسجدَ، فإذا دخل المسجدَ، كان فى صلاةٍ ما كانت الصَّلاةُ هى تحبِسُه، والملائكةُ يصلُّونَ على أحدكم ما دام فى مجلسه الذى صلى فيه، يقولون: اللَّهُمَّ ارحَمهُ، اللَّهُم اغفِرْ له، اللَّهُمَّ تُبْ عليه، ما لم يؤذِ فيه، ما لم يُحدِثْ فيه».

323. (R) It was related that Abu Huraira said that The Messenger of God (prayers & peace be upon him) said: "The reward of the prayer of a man in congregation is twenty five times more than that of the prayer offered alone in one's house. This is because if you perform ablution and do it perfectly and then set off for the mosque with the sole intention of praying, for every step you take towards the mosque, you are upgraded one degree of reward and one sins is blotted out from your record until you enter the mosque. When you enter the mosque and you offer the prayer the angels continue to seek God's Blessings and forgiveness for you as long as you stay in the place of prayer. They say: 'O God! Bestow Your Blessings upon him! Be Merciful and kind to him.' And one is considered in prayer for as long as you are waiting for the prayer."

٣٢٤- عن عبــدِ الرَّحمنِ بنِ أبى عَمْرَةَ قال: دخل عُثمــانُ [بنُ عفَّان] رضى الله عنه المسجــدَ بعدَ صلاةِ المغــربِ، فقعد وحــدَه، فقعَدتُ إليــه. فقال: يا ابن أخى، ســمعتُ رسولَ الله ﷺ يقولُ: «من صلى العشاء فى جماعةٍ فكأنَّما قام نصف اللَّيلِ، ومن صلَّى

الصُّبحَ فى جماعةٍ فكأنما صلَّى اللَّيلَ كلَّه».

324. It was related that Abd Al Rahman ibn Abi Amra said: "Uthman ibn Affan (may God be pleased with him) entered the mosque after the sunset prayer and sat alone. I sat beside him and he said: 'O son of my brother, I have heard The Messenger of God (prayers & peace be upon him) say: 'Whoever offers the evening prayer in congregation it will be counted for him as if he had stood half the night in prayer, and whoever offers the dawn prayer in congregation it will be counted for him as if he had stood the whole night in prayer'."

٣٢٥- عن أبى هُريرةَ رضى الله عنه قال: قال رسول الله ﷺ: «إنَّ أثقلَ صلاةٍ على المنافقينَ صلاةُ العشاءِ وصلاةُ الفجرِ، ولو يعلمونَ ما فيهما لأتوهما ولو حَبْوًا، ولقد هممتُ أن آمُرَ بالصَّلاةِ فتُقامَ، ثم آمُرَ رجُلاً فيصلِّى بالنَّاسِ، ثم أنطلق معى برجال - معهم حُزَمٌ من حطب - إلى قوم لا يَشهدونَ الصَّلاةَ فأحَرِّقَ عليهم بيوتَهم بالنَّار». [زاد فى رواية: «ولو علِم أحدهم أنه يجدُ عظمًا سمينًا لشهدها»].

325. It was related that Abu Huraira said that The Messenger of God (prayers & peace be upon him) said: "The most difficult prayers for the hypocrites are the night and dawn prayers. Had they known what is their reward, they would have attended them even if they had to crawl. And I was almost going to order the prayer to begin and order a man to lead the people in prayer, while I was going to go with a group of people carrying kindling to those who were not attending the prayer and set their houses on fire." It was also related that he said: "Had any of them thought that he would find a meaty bone there, he would have attended the evening prayer."

٣٢٦- عن عبدِ الله بن مسعود رضى الله عنه: أنَّ النبى ﷺ قال لقومٍ يتخلَّفون عن

الجُمعة: «لقـد هممتُ أن آمُرَ رجُلاً يصلى بالنَّاسِ، ثم أحَرِّق على رجالٍ يتـخلَّفونَ عن الجُمعةِ بيوتهم».

326. It was related that Abd Allah ibn Masoud said that the Prophet told people who did not attend the Friday prayer: "I was almost going to order a man to lead the people in prayer and then go and burn the houses of those who were absent from the Friday prayer."

٣٢٧- عن أبى هُريرةَ رضى الله عنـه قـال: صلى رسـولُ الله ﷺ يومًا ثم انصـرف فقال: «يا فلانُ ألا تحسنُ صـلاتَك؟ ألا يَنْظُرُ المصلَّى إذا صلَّى كيف يصلّى؟ فإنّما يصلّى لنفسه، إنى والله لأبْصِرُ مَنْ ورائى كما أُبصرُ منْ بين يَدَىّ».

327. It was related that Abu Huraira said: "One day The Messenger of God (prayers & peace be upon him) offered prayer, then said: 'O so and so, why do you not offer your prayer properly? The one who prays should see how he is praying, he is only praying for his own benefit. By God, I am aware of how I am praying from behind and before myself.'"

٣٢٨- عن البَرَاءِ بن عـازبٍ رضى الله عنهـما قـال: رَمَقْتُ الصَّلاةَ مع مـحمـد ﷺ فـوجدتُ قيـامَه، فـركعتـه، فاعْتدالَهُ بَعْدَ ركُوعه، فَسَجْدَتَهُ، فـجلسـتَه بينَ السَّجْدَتَين، فَسَجْدَتَهُ، فَجَلْسَتَهُ ما بينَ التَّسليمِ والانصراف، قريبًا من السَّواء.

328. It was related that Al bara' ibn Azib said: "I watched the prayer of Mohammed (prayers & peace be upon him) and saw his standing, his bowing his straightening after bowing and his prostration and his sitting between the two prostrations, and his prostration, then his sitting for salutation until his completion of the prayer, and they were almost perfectly identical."

٣٢٩- عن أنس رضى الله عنه قال: إنى لا آلو أن أصلىَ بكم كـما رأيتُ رسولَ الله

ﷺ يصلّى بنا. قال: فكان أنسٌ يـصنعُ شيئًا لا أراكم تصنعـونَه، كان إذا رفع رأسَه من الرُّكوعِ انتصب قائمًا حتى يقولَ القـائلُ قد نسيَ، وإذا رفع رأسه من السَّجدة مكثَ حتى يقولَ القائلُ قد نسيَ.

329. It was related that Anas said: "I lead you in prayer in the same way that I saw The Messenger of God (prayers & peace be upon him) lead the prayer, and I do not curtail anything." He said: "Anas used to do something which I do not see you doing, that is when he raised his head from bowing he straightened himself upright for such a long time that anyone might think he had forgotten, and when he raised his head up from prostration he remained for such a long time that anyone might think he had forgotten."

٣٣٠- عن جابر رضى الله عنه قال: سُئِل رسـولُ الله ﷺ أىُّ الصَّلاة أفضلُ؟ قال: «طولُ القنوت».

330. It was related that Jabir said: "The Messenger of God (prayers & peace be upon him) was asked: 'Which prayer is the best?' He said: 'The one you extend in humble submission.'"

٣٣١- عن جابرِ بنِ سَمُرَةَ رضى الله عنه قال: خرج علينا رسولُ الله ﷺ فقال: «ما لى أراكم رافعى أيديكم كأنَّها أذنـابُ خيلٍ شُمُس؟ اسكُنُوا فى الصَّلاة». قال: ثم خرج علينا فرآنا حلقًا فـقال: «ما لى أراكم عِزِينَ». قال: ثم خرج عـلينا فقال: «ألا تَصُفُّونَ كمـا تَصُفُّ الملائكةُ عندَ ربِّها». فـقلنا: يا رسولَ الله، وكيف تَصُفُّ المـلائكةُ عند ربِّها؟ قال: «يتمونَ الصُّفوفَ الأُوَلَ، ويتراصُّون فى الصَّفِّ».

331. It was related that Jabir ibn Samura said the Messenger of God (prayers & peace be upon him) came to us and said: 'Why are you indicating with your hands as if they are the tails of frisky horses? Be calm in your prayer.' He said that he came out

and saw us seated in circles, and he said: 'Why are you sitting in separate groups?' he said: 'He came out to us again and said: 'You should align yourselves in rows as the angels align themselves in rows before their Lord.' Then we said: 'O Messenger of God, how do the angels align themselves before their Lord?' He said: 'They fill the first row and so on keeping closely aligned'."

٣٣٢- عن جابرٍ رضى الله عنه أنه قال: إنَّ رسولَ الله ﷺ بعثنى لحاجة، ثم أدركتُه وهو يسيرُ - قال قُتَيْبَةُ: يُصلّى - فسلَّمتُ عليه فأشار إلىَّ، فلمّا فرغ دعانى، فقال: «إنك سَلَّمتَ آنفًا وأنا أُصلِّى». وهو مُوجِّهٌ حينئذٍ قِبَلَ المشرقِ.

332. It was related that Jabir said: "The Messenger of God (prayers & peace be upon him) sent me on a mission and I passed him as he was walking (Qutaiba said: 'He was praying.') I greeted him but he indicated to me, so when he finished he called me and said: 'You just greeted me while I was praying'." (At that time he was facing the east.)

٣٣٣- عن معاوية بن الحكَمِ السُّلَمّى رضى الله عنه قال: بينا أنا أُصلِّى مع رسولِ الله ﷺ إذ عَطَسَ رجُلٌ من القومِ. فقُلتُ: يرحمُكَ الله، فرمانى القومُ بأبصارِهم، فقلت: واثُكْلَ أُمِّياهْ، ما شأنُكم تَنظرونَ إلىَّ؟ فجعلوا يضربون بأيديهم على أفخاذِهم، فلمَّا رأيتُهم يُصَمِّتُونَنى، لكنى سكتُّ، فلمَّا صلى رسولُ الله ﷺ - فبأبى هو وأُمّى، ما رأيتُ معلِّمًا قبْلَهُ ولا بَعْدَه أحسَنَ تعليمًا منه - فوالله ما كَهَرنى، ولا ضربنى، ولا شتمنى، ثم قال: «إنَّ هذه الصَّلاةَ لا يصلُحُ فيها شىءٌ من كلام النَّاسِ، إنَّما هو التَّسبيحُ والتَّكبيرُ وقراءةُ القرآن». أو كما قال رسولُ الله ﷺ، قلتُ: يا رسولَ الله إنِّى حديثُ عهدٍ بجاهليَّة، وقد جاء الله بالإسلامِ، وإنَّ منَّا رجالاً يأتونَ الكُهانَ. قال: «فلا تأتِهم». قال: قلت: ومنا رجالٌ يتطَيَّرون. قال: «ذاك شىءٌ يجدونه فى صُدورهم فلا يصدَّنَّهُم» قال ابنُ الصَّبَّاحِ: «فلا يصُدَّنَّكم». قال: قلتُ: ومنّا رجالٌ يخُطُّونَ. قال: «كان نبىٌ من

الأنبياء يخطُّ، فمن وافق خطَّه فـذاك». قال: وكانت لى جاريةٌ ترعى غنمًا لى قِبَلَ أُحُد والجَوَّانيَّة، فـاطَّلَعْتُ ذاتَ يوم، فـإذا الذئب قـد ذهب بشـاة من غَنَمهـا، وأنا رجلٌ آدمَ آسَفُ كما يأسَفون، لكنى صككتُها صكَّةً فأتيتُ رسول الله ﷺ فعَظَّمَ ذلك علىَّ، قلت: يا رسولَ الله أفلا أُعْتِقُها؟ قال: «ائتنى بها». فأتيتُهُ بها فقال لها: «أين الله». قالت: فى السَّماء، قال: «من أنا». قالت: أنتَ رسولُ الله. قال: «أَعْتِقْها فإنها مؤمنةٌ».

333. It was related that Mu'awiya ibn Al Hakam al Sulaimy said: "While I was praying with the Messenger of God (prayers & peace be upon him) a man sneezed. I said: 'May God have mercy upon you.' The people looked at me so I said: 'Woe is me, why are you looking at me like that?' They started to slap their hands upon their thighs, and indicated for me to be quiet so I remained quiet. When The Messenger of God (prayers & peace be upon him), whom I redeem by my father and mother, and I have never seen before him or after him a teacher who teaches better than him, finished his prayer, he did not blame me nor hit me, but he said: 'This is prayer, so it is not fitting for people to speak during it, but it is for praising and glorifying God and for reciting Qur'an.' I said: 'O Messenger of God, I am newly in Islam and God Almighty has revealed Islam to us, and among us are soothsayers.' He said: 'Do not go to them.' I said: 'And there are among us those who believe in omens.' He said: 'This is something they find in their hearts which does not hinder them.' Ibn Al Sabbah said: ' This should not hinder you.' I said: 'There is among us those who practise fortune telling by drawing lines in sand.' He said: 'One of the prophets used to do likewise, so if it happens that what he told you corresponds with what happens, he will fall in it.' He said: 'I had a slave woman who used to tend the flocks for me at Uhud and Jawwaniya. (North of Madinah) I passed by one day a found that a wolf had snatched one of the flock, so being a ill-tempered

man like the rest of humanity, I was angry and I hit her across her face. Then I felt I had committed a grievous thing and I went to The Messenger of God (prayers & peace be upon him) and said: 'O Messenger of God, should I free her?' He said: 'Bring her to me.' When I brought her to him he asked her: 'Where is God?' She said: 'In Heaven.' He asked: 'Who am I?' She said: 'You are The Messenger of God .' He said: 'She is a believer, so free her.' "

٣٣٤- عن زيدِ بنِ أرْقَمَ رضى الله عنه قال: كنَّا نتكلَّمُ فى الصَّلاة، يكلِّمُ الرجل صاحبَه وهو إلى جَنْبِه فى الصَّلاة، حتى نزلتْ: ﴿وَقُومُوا لله قَانتينَ﴾ [البقرة: ٢٣٨] فأُمِرْنا بالسُّكوتِ، ونُهينا عنِ الكلامِ.

334. It was related that Zaid ibn Arqam said: "We used to speak during the prayer, a man spoke to his friend while he stood next to him in prayer until the verse was revealed: '...And stand in a devout manner before God.' (Surah 2 verse 238) Then we were commanded to be silent and were forbidden from speaking during the prayer."

٣٣٥- عن أبى هُريرةَ رضى الله عنه قال: قال رسول الله ﷺ: «التَّسبيحُ للرِّجالِ، والتَّصفيقُ للنِّساء». وفى رواية: «فى الصَّلاة».

335. It was related that Abu Huraira said that The Messenger of God (prayers & peace be upon him) said: "Men should praise God and women should clap their hands." (if they wish to draw attention to anything while they are praying) It was also related that this is during the prayer.

٣٣٦- عن أبى هُريرةَ رضى الله عنه: أنَّ رسولَ الله ﷺ قال: «لَيَنْتَهِيَنَّ أقْوامٌ عن رفْعِ أبصارهم عند الدُّعاء فى الصَّلاةِ إلى السَّماء، أو لَتُخْطَفَنَّ أبصارُهم».

336. It was related that Abu Huraira said: "The Messenger of God

(prayers & peace be upon him) said: 'Those people should desist from gazing at the sky during the prayer, otherwise their sight will be taken from them'."

٣٣٧- عن بُسْرِ بنِ سعيدٍ: أنَّ زيدَ بنَ خالدٍ الجُهَنيَّ رضى الله عنه أرسلهُ إلى أبى جُهَيْمٍ يسألُه: ماذا سمع من رسولِ الله ﷺ فى المار بين يَدَى المصلّى؟ قال أبو جُهَيْمٍ رضى الله عنه: قال رسول الله ﷺ: «لو يعلمُ المارُّ بينَ يَدَى المصلّى ماذا عليه لكان: أن يقفَ أربعين خيرًا له من أن يمرَّ بينَ يديه». قال أبو النَّضْرِ: لا أدرى قال: أربعين يومًا، أو شهرًا، أو سنةً.

337. It was related that Busr ibn Sa'id said that Zaid ibn Khalid Al Juhani sent him to Abu Juhaim to ask him what he had heard from The Messenger of God (prayers & peace be upon him) about a person who passes in front of another during his prayer. Abu Juhaim replied: "The Messenger of God (prayers & peace be upon him) said: 'If the person who passes in front of another person in prayer knew the magnitude of his sin, he would prefer to wait for forty rather than to pass in front of him." Abu An Nadr said: "I do not remember whether he said forty days, months or years."

٣٣٨- عن أبى صالح السَّمان قال: بينما أنا مع أبى سعيد [الخُدرىّ] رضى الله عنه يصلِّى يومَ الجُمعةِ إلى شىءٍ يستُره من النَّاسِ، إذ جاء رجُلٌ شاب من بنى أبى مُعَيطٍ، أراد أن يَجتَازَ بينَ يديه، فَدَفَعَ فى نَحْرِه، فنظر فلم يجدْ مَساغًا إلا بين يَدَى أبى سعيد، فعاد، فَدَفَعَ فى نَحرِه أشدَّ من الدَّفْعَةِ الأولى، فَمَثَلَ قائمًا، فنال من أبى سعيد، ثم زاحمَ النَّاسَ فخرَجَ، فدخل على مَروانَ، فشكا إليه ما لقى، قال: ودخل أبو سعيدٍ على مَروانَ، فقال له مروان: مالك ولابن أخيكَ جاء يشكوك؟ فقال أبو سعيد: سمعتُ رسولَ الله ﷺ يقولُ: «إذا صلَّى أحدُكم إلى شىءٍ يَسْتُرُهُ من النَّاسِ، فأراد أحدٌ أن يجتازَ بين يديه فليدفع فى نَحرِه، فإن أبى فليقاتلْه، فإنَّما هو شيطانٌ».

338. It was related that Abu Salih Al Summan said: " I was with Abu Sa'id Al Khudri on a Friday while he was praying behind something which acted as a marker, when a young man from Bani Abi Mu'ait tried to pass in front of him, but he pushed him aside from his chest. There being no other way he tried again to pass in front of Abu Sa'id but he pushed him yet more forcefully. The young man stood still and insulted him and forced his way out and went to Marwan and complained to him about what happened. Then Abu Sa'id followed him to Marwan and he asked him: 'O Abu Sa'id! What has happened between you and your brother's son, he has complained from you?' Abu Sa'id replied: 'I heard The Messenger of God (prayers & peace be upon him) say: 'If any of you are praying behind something as a marker and someone tries to pass in front of you, then you should repulse him from his chest and if he refuses you should use force against him for he is a satan'."

٣٣٩- عن طلحةَ بنِ عبيد الله رضى الله عنه قال: كنَّا نصلِّى والدَّوابُّ تمرُّ بينَ أيدينا، فذكرنا ذلك لرسولِ الله ﷺ فقال: «مِثلُ مُؤخِرَةِ الرَّحْلِ، تكونُ بينَ يَدَىْ أحدِكم، ثم لا يَضُرُّه ما مرَّ بينَ يديه».

339. It was related that Talha ibn Ubaid Allah said: "We used to pray and animals used to pass in front of us, so we mentioned that to The Messenger of God (prayers & peace be upon him) and he said: 'You should put something such as the back of a saddle, in front of yourself, then the one who passes in front of you will not harm you'."

٣٤٠- عن ابنِ عُمَرَ رضى الله عنهما: أنَّ رسولَ الله ﷺ كان إذا خرجَ يومَ العيدِ أمر بالحربة فتوضعُ بينَ يديه، فيصلى إليها والنَّاسُ وراءه، وكان يفعلُ ذلك فى السَّفَرِ فمن ثَمَّ اتخذها الأمراءُ.

340. It was related that Ibn Umar said: "On the day of Feast when The Messenger of God (prayers & peace be upon him) went out to pray he used order a spear to be placed in front of him, then he would face it, and the people prayed behind him. He also used to do that upon his journeys and so the Rulers continued to do the same after him."

٣٤١- عن ابنِ عُمَرَ رضى الله عنهما: أنَّ النبيَّ كان يَعرِضُ راحلته، وهو يصلِّى إليها.

341. It was related that Ibn Umar said: "The Prophet used to place his she-camel in front of himself, and then pray facing it."

٣٤٢- عن عونِ بنِ أبى جُحَيْفَةَ: أنَّ أباه رضى الله عنه رأى رسولَ الله ﷺ فى قُبَّةٍ حمراءَ من أَدَمٍ، ورأيتُ بلالاً أخرج وَضوءًا، فرأيتُ النَّاسَ يبتَدِرونَ ذلك الوَضوءَ، فمن أصاب منه شيئًا تمسَّح به، ومن لم يُصِبْ منه أخذ من بَلَلِ يدِ صاحبِه، ثم رأيتُ بلالاً أخرج عَنَزَةً فركَزَها، وخرج رسولُ الله ﷺ فى حُلَّةٍ حمراءَ مُشَمِّرًا، فصلى إلى العنَزَةِ بالنَّاسِ ركعتين، ورأيتُ النَّاسَ والدَّوابَّ يمرُّونَ بين يَدَى العنَزَةِ.

342. It was related that Auwn ibn Abu Juhaifa said that his father saw The Messenger of God (prayers & peace be upon him) in a red leather tent, and saw Bilal bringing water for ablution. Then he saw the people vying with each other to take the water which the Prophet had used for his ablution. Whoever took some wiped it over himself and the one who could not get any would wipe his hands upon the hands of those who had. Then he saw Bilal bring out a staff and drive it into the ground. Then The Messenger of God (prayers & peace be upon him) came out hurriedly wearing a red garment and led the people in prayer facing the staff and prayed two Raka'at, and I saw the people and animals passing in front of the staff."

٣٤٣- عن أبي هُريرةَ رضي الله عنه عن النبيِّ ﷺ: أنه نهى أن يُصلِّيَ الرجل مختصراً.

343. It was related Abu Huraira said: "The Prophet forbade a man to pray with his hands on his waist.'

٣٤٤- عن أبي هُريرةَ رضي الله عنه: أنَّ رسولَ الله ﷺ رأى نُخامَةً في قِبْلَةِ المسجد، فأقْبَلَ على النَّاسِ فقال: «ما بالُ أحدكم يقومُ مُستقبِلَ ربِّه، فيتنَخَّع أمامه؟ أيُحبُّ أحدُكم أن يُستَقْبَلَ فيُتَنَخَّعَ في وجهِهِ؟ فإذا تَنَخَّعَ أحدُكم فليتنخَّعْ عن يسارِهِ تحت قدمِهِ، فإنْ لم يجد فَلْيَقُلْ هكذا». ووصف القاسمُ: فَتَفَلَ في ثوبِهِ، ثم مسح بعضه على بعضٍ.

344. It was related that Abu Huraira said that the Messenger of God (prayers & peace be upon him) saw some phlegm in the Qibla so he turned to the people and said: 'How do any of you rise up to pray facing your Lord, then spit before Him? Would any of you like someone to spit in their face? So if any of you need to spit you may spit to the left or beneath your feet. But if you do not find a place then you should do like this.' The Prophet (prayers & peace be upon him) then took the corner of his garment and spat in it and rubbed it."

٣٤٥- عن أبي سعيد الخُدْريّ رضي الله عنه قال: قال رسول الله ﷺ: «إذا تثاءب أحدُكم في الصَّلاةِ فَلْيَكْظِم ما استطاع، فإنَّ الشيطانَ يَدخلُ». [وفي رواية: «فليمسك بيده على فيه، فإنَّ الشَّيطانَ يَدخُلُ»].

345. It was related that Abu Sa'id al Khudri said that The Messenger of God (prayers & peace be upon him) said: "If any one of you yawns during his prayer let him stifle it as much as he can, as Satan enters." It was also related: "Let him cover his mouth with his hand to prevent Satan from entering."

٣٤٦- عن أبى قَتَادَةَ الأنصــــارىِّ رضى الله عنه قـــال: رأيتُ النــبىَّ ﷺ يؤمُّ النَّاسَ وأُمامــةُ بنت أبى العاص - وهى ابنةُ زَيْنَبَ بنتِ رسولِ الله ﷺ -على عــاتقه، فإذا ركع وضَعَها، وإذا رَفَعَ من السُّجودِ أعادَها.

346. It was related that Abu Qatada al Ansari said: "I saw the Prophet leading the prayer while Umama. the daughter of Abu al As and Zeinab the daughter of The Messenger of God (prayers & peace be upon him) , was sitting upon his shoulders, when he bowed he put her down and when he rose up from prostration he lifted her up."

٣٤٧- عن مُعَيْقِيبٍ رضى الله عنــه قــال: ذُكِرَ للنبىِّ ﷺ المسحُ فى المســـجـدِ، يعنى الحَصى. قال: «إن كنتَ لابُدَّ فاعلاً فواحدة».

347. It was related that Mu'ayaqib mentioned to the Prophet about leveling the gravel in the mosque. He said: "If you have to do it, then do it only once."

٣٤٨- عن عـبــدِ الله بن الشِّخِّيــر رضى الله عنه قــال: صَلَّيْتُ مع رســولِ الله ﷺ فرأيتُه تنَخَّع، فَدَلَكَها بنعله.

348. It was related that Abd Allah ibn Alshekhyar said: "I prayed with The Messenger of God (prayers & peace be upon him) and I saw him spit and rub it under his shoes."

٣٤٩- عن عبدِ الله بنِ عـبَّاسٍ رضى الله عنهما: أنه رأى عبــدَ الله بنَ الحارثِ يصلِّى ورأسُه معْقوصٌ من ورائه، فقام فجـعل يَحُلُّه، فلمَّا انصرف أقبل إلى ابن عبَّاسٍ فقال: مــالَكَ ورأسى؟ فقــال: إنى سمــعتُ رسولَ الله ﷺ يقــول: «إنَّما مَثَلُ هذا مــثَلُ الذى يصلِّى وهو مكتوفٌ».

349. It was related that Abd Allah ibn Abbas said: "I saw Abd Allah ibn al Harith praying with his hair plaited behind him. So

I got up and undid it for him. When he finished his prayer he went to Ibn Abbas and asked him: 'What is wrong with my hair?' He replied: 'I have heard the Messenger of God say: "The one who prays with plaited hair is like the one who prays while he is tied with a rope."

٣٥٠- عن أنَس بن مالك رضى الله عنه: أنَّ رسولَ الله ﷺ قال: «إذا قُرِّبَ العَشاءُ وحَضَرَتِ الصَّلاةُ فابدؤوا به قبلَ أن تُصلُّوا صلاةَ المغرب، ولا تَعْجلوا عن عَشائكم».

350. It was related that Anas ibn Malik said that The Messenger of God (prayers & peace be upon him) said: "If dinner is served when the prayer is due then eat before you pray the sunset prayer. And do not hasten your meal."

٣٥١- عن أبى سعيد الخُدرىِّ رضى الله عنه قال: قال رسولُ الله ﷺ: «إذا شَكَّ أحدكم فى صلاته، فلم يَدْرِكم صلّى ثلاثًا أم أربعًا، فليطرح الشَّكَّ وليبنِ على ما استَيْقَنَ، ثم يَسْجُدُ سَجدتين قبلَ أن يُسلِّمَ، فإن كان صلى خمسًا شَفَعْنَ له صلاته، وإن كان صلَّى إتمامًا لأربعٍ كانتا ترغيمًا للشَّيطان».

351. It was related that Abu Sa'id Al Khudri said that The Messenger of God (prayers & peace be upon him) said: "If any of you doubts concerning his prayer, and he does not remember if he prayed three or four. he should cast away his doubt by completing his prayer. Then offer two prostrations before giving the salutation of ending the prayer, if he has prayed five it will intercede for him. and if he has completed the four, it would a humiliation to Satan."

٣٥٢- عن أبى هريرة رضى الله عنه قال: صلَّى بنا رسولُ الله ﷺ إحدى صلاتَى العشىِّ: إمَّا الظُّهرَ وإمَّا العَصْرَ، فسلم فى ركعتين، ثم أتى جذْعًا فى قبلة المسجد فاستند إليها مُغضبًا. وفى القوم أبو بكر وعُمَرُ رضى الله عنهم، فهابا أن يتكلَّما، وخرج

سَرَعانُ النَّاسِ: قُصِرَتِ الصَّلاةُ، فقام ذو اليــدينِ فقال: يا رسولَ الله أقَصُرَتِ الصَّلاةُ أم نسيتَ؟ فنظر النبيُّ ﷺ يمينًا وشــمالاً فــقال: «مــا يقولُ ذو اليديــنِ». قالوا: صَدَقَ، لَمْ تُصَلِّ إلاَّ رَكــعتينِ، فــصلَّى رَكــعــتين وسلَّم، ثم كَبَّرَ ثم سَجَدَ، ثم كــبَّرَ فرفع، ثم كــبَّر وسجَد، ثم كبَّر ورفع. قال: وأُخبرتُ عن عِمرانَ بنِ حُصَينٍ أنه قال: وسَلَّم.

352. It was related that Abu Huraira said: "The Messenger of God (prayers & peace be upon him) led us in prayer at sunset and midday but stopped the afternoon prayer after two knees, then brought a tree trunk into the Qibla of the Mosque to rest his back upon while he was saddened. Abu Bakr and Umar were among the people there, so they were afraid to speak. The people rushed outside saying: 'the prayer has been shortened' so the one of the hands (a nickname of someone who had long arms) stood up and said: 'O Messenger of God, has the prayer been shortened or have you forgotten?' The Prophet looked about and said: 'What is the one of the hands saying?' They said: 'What he said is true, because you only prayed two Raka'at.' So he prayed another two Raka'at and gave the salutation, then pronounced 'God is Great, then prostrated, then pronounced 'God is Great' and rose up and then prostrated, then he pronounced 'God is Great' and rose up. And I was told by Imran ibn Husain that the Prophet gave salutation."

٣٥٣- عن ابنِ عُمَرَ رضى الله عنهمــا: أنَّ النبيَّ ﷺ كان يقرأُ القرآن، فــيقرأ ســورةً فيهــا ســجدةٌ فيســجُدُ ونســجُدُ معــه، حتى ما يجــدُ بعضــنا موضــعًا لمكانِ جَبْهَتِه.

353. It was related that Ibn Umar said: "When The Prophet (prayers & peace be upon him) used to recite the Qur'an he recited a Surah which contained a prostration and he would prostrate and we all used to do likewise to the point that some of us were unable to find a place to perform it."

٣٥٤- عن أبى رافع قال: صلَّيتُ مع أبى هُريرةَ رضى الله عنـه صلاةً العتمـة فقرأ: ﴿إذَا السَّمَاءُ انشَقَّتْ﴾ فسجد فيها، فـقلتُ له: ما هذه السَّجدةُ؟ قال: سجدتُ بها خلفَ أبى القاسم ﷺ فلا أزالُ أسجُدُ بها حتى ألقاهُ.

354. It was related that Abi Rafa said: "I prayed the evening prayer with Abu Huraira and he recited 'When the sky is rent asunder' and he prostrated during its recitation. I asked Abu Huraira: 'Why did you prostrate?' He said: 'I prostrated in it behind Abu al Qasim (the Prophet) and ever since I shall continue to prostrate in it until I meet him.'"

٣٥٥- عن أبى هُريرةَ رضى الله عنه قـال: كان رسولُ الله ﷺ يقـول حينَ يفْرُغُ من صلاةِ الفجر من القراءة ويكبِّرُ، ويـرفعُ رأسه: «سمع الله لمن حَمده ربَّنا ولك الحمدُ». ثم يقـولُ وهو قـائمٌ: «اللهُمَّ أنْجِ الولـيـدَ بن الوليـد وسَلَمَةَ بنَ هشـامٍ وعَيَّاشَ بنَ أبى ربيعةَ، والمستضعفينَ من المؤمنين، اللَّهُمَّ اشدُدْ وطأتكَ على مُضَر، واجْعَلْها عليهم كسنى يوسف، اللهُمَّ العَنْ لِحْيَانَ ورِعْلاً وذَكْوَانَ وعُصَيَّةَ، عَصَتِ الله ورسـولَه». ثم بلغَنَا أنه ترك ذلك لَمَّا أُنْزلت: ﴿لَيْسَ لَكَ مِنَ الأَمْرِ شَيْءٌ أَوْ يَتُوبَ عَلَيْهِمْ أَوْ يُعَذِّبَهُمْ فَإِنَّهُمْ ظَالِمُونَ﴾ [آل عمران: ١٢٨].

355. It was related that Abu Huraira said: "When The Messenger of God (prayers & peace be upon him) finished reciting during the dawn prayer and pronounced 'God is Great' and bowed he raised his head from bowing and he used to say 'God hears those who praise Him, all praise is due to You our Lord.' He used to invoke God for some people by naming them: 'O God! Save Al Walid ibn Al-Walid and Salama ibn Hisham and Aiyash ibn Abi Rabi'a and the weak and the helpless people of the believers. O God! Be severe with the tribe of Mudar and let them suffer famine for years as the years of Joseph. O God curse Lehyan and Rea'la and Thakwan and

Usiyah, they disobeyed God and His Messenger.' Then we were informed that he abandoned that when the verse was revealed: 'The matter is not in your hands, whether God turns to them or chastises them, for surely they are evildoers.' (Surah 3 verse 128) ."

٣٥٦- عن أبى هُريرةَ رضى الله عنه قال: والله لأُقَرِّبَنَّ بكم صـلاةَ رسولِ الله ﷺ. فكان أبو هُريرة يَقْنُتُ فى الظُّهـرِ والعـشاءِ الآخـرةِ وصلاةِ الصُّبـحِ، ويدعو للمـؤمنينَ، ويلعنُ الكُفَّارَ.

356. It was related that Abu Huraira said: "By God, my prayer is most like the prayer of The Prophet (Prayers & peace be upon him) ." Abu Huraira used to make an invocation in the midday, night and dawn. He used to seek God's forgiveness for the true believers and he used to curse the unbelievers.

٣٥٧- عن البَراءِ بنِ عـازِبٍ رضى الله عنهـمـا: أنَّ رسـولَ الله ﷺ كـان يَقْنُتُ فى الصُّبحِ والمغرب.

357. It was related that Al Bara' ibn Azib said: "The Messenger of God (prayers & peace be upon him) used to make invocation at the dawn and sunset prayers."

٣٥٨- عن حـفصـة رضى الله عنها قـالت: كان رسـولُ الله ﷺ إذا طَلَعَ الفجـرُ لا يصلِّى إلاَّ رَكعتينِ خَفيفتينِ.

358. It was related that Hafsa said: "The Messenger of God (prayers & peace be upon him) used to offer two brief Raka'at when call to prayer for the dawn prayer was pronounced."

٣٥٩- عن عائشة رضـى الله عنها عن النبيِّ ﷺ قال: «رَكعـتا الفجرِ خيـرٌ من الدُّنيا وما فيها».

359. It was related that Aisha said that the Prophet said: "The two Raka'at of the dawn prayer are better than this life and all that it in it."

٣٦٠- عن أبى هُريرة رضى الله عنه: أنَّ رســولَ الله ﷺ قــرأ فى ركــعتَى الفَجــرِ: ﴿قُلْ يَا أَيُّهَا الْكَافِرُونَ﴾ و ﴿قُلْ هُوَ اللَّهُ أَحَدٌ﴾.

360. It was related that Abu Huraira said: "The Messenger of God (prayers & peace be upon him) once recited 'Say, O you unbelievers,' and 'Say, He is God the One and Only,' during the two Raka'at of the dawn prayer."

٣٦١- عن عائشةَ رضى الله عنها قالت: كان النبىُّ ﷺ إذا صلَّى ركعتَى الفجر: فإن كنتُ مُسْتَيْقظَةً حدَّثنى، وإلا اضطجع.

361. It was related that Aisha said: "Upon completion of the two Raka'at of the dawn prayer the Prophet used to talk to me if I was awake or he would lie down."

٣٦٢- عن سِماكِ بن حرْبٍ قال: قلتُ لجابرِ بن سَمُرَةَ رضى الله عنه: أكنتَ تُجالسُ رسولَ الله ﷺ؟ قال: نَعَمْ، كثيرًا. كان لا يقومُ من مصلاَّهُ الذى يصلى فيه الصبحَ -أو الغَدَاةَ- حتى تطلُعَ الشَّمْسُ، فإذا طَلَعتِ الشَّمْسُ قام، وكانوا يتـحدثونَ، فيأخذون فى أمر الجاهليَّة، فيضحكون ويَتَبَسَّمُ.

362. It was related that Simak ibn Harb said: "I asked Jabir ibn Samura: 'Did you use to sit with the Messenger of God?' He said: 'Yes, many times. as he used never to leave the place where he prayed the dawn prayer until the sun had risen, so when the sun rose he left, and they used to converse together and sometimes speak of a matter before Islam then they smiled and laughed.'"

٣٦٣- عن عـائشـةَ رضي الله عنهـا قالت: مـا رأيتُ رسـولَ الله ﷺ يصلّي سُبْحَةَ الضُّحى قَطُّ وإني لأسْتَحِبُّهـا، وإن كانَ رسولُ الله لَيَدَعُ العَمَلَ وهو يحبُّ أن يـعملَ به، خشيةَ أن يعملَ به النَّاسُ فَيُفْرَضَ عليهم.

363. It was related that Aisha said: "The Messenger of God (prayers & peace be upon him) never prayed the forenoon prayer, but I do. He used to refrain from doing a good deed even though he wished to do it, out of fear that people might act upon it and then it would be made obligatory for them."

٣٦٤- عن أبي ذر رضي الله عنه عن الـنبيِّ ﷺ أنه قـال: «يُصْبِحُ على كلِّ سُلامى من أحدِكم صدقةٌ، فكلُّ تَسبيحةٍ صدقةٌ، وكلُّ تحميدةٍ صدقةٌ، وكلُّ تهليلةٍ صدقةٌ، وكلُّ تكبيرةٍ صدقةٌ، وأمرٌ بالمعروفِ صدقةٌ، ونهيٌ عن المنكرِ صدقةٌ، ويجزىء من ذلك ركعتان يركعهما من الضحى».

364. It was related that Abu Zarr said that the Prophet said: "Each one of you has to do an act of charity every morning, every magnification of God Almighty is charity, and every praise of God Almighty is charity, and every pronunciation of there is no god but God is charity, and every pronunciation of God is Great is charity, and every enjoining to good is charity, and every forbidding of evil is charity, and the highest reward of these are the two Raka'at of the fore-noon prayer.

٣٦٥- عن عائشـة رضي الله عنها قالت: كـان رسول الله ﷺ يصلِّي الضُّحى أربعًا، ويزيد ما شاءَ الله.

365. It was related that Aisha said: "The Messenger of God (prayers & peace be upon him) used to pray the fore-noon prayer four Raka'at and more as God pleases."

٣٦٦- عن عبـد الله بن الحارثِ بن نوفل قال: سألت وحَرَصْتُ على أن أجـدَ أحدًا

من النَّاسِ يخبرني: أنَّ رسولَ الله ﷺ سبَّح سُبحةَ الضُّحى، فلم أجد أحدًا يحدثُني عن ذلك، غيرَ أنَّ أُمَّ هانىء بنتَ أبي طالب أخبرتْني: أنَّ رسولَ الله ﷺ أتى بعد ما ارتفعَ النَّهارُ يومَ الفتح، فأُتِيَ بثوب فَسُتِرَ عليه، فاغتسل، ثم قام، فركع ثماني ركعاتٍ. لا أدري: أقيامُه فيها أطولُ أم ركوعُه أم سجودُه، كلٌّ ذلك منه متقاربٌ، قال: فلم أرَه سبَّحها قَبلُ ولا بَعدُ.

366. It was related Abd Allah ibn al Harith ibn Nufal said: "I was eagerly seeking for someone to tell me that The Messenger of God (prayers & peace be upon him) offered the fore-noon prayer, but I did not find anyone to tell me that except Umm Hani bint Abi Talib who told me: 'At midday on the day of the conquest of Makkah the Messenger had a screen brought to him while he bathed, then he got up and prayed eight Raka'at. I do not know if his standing was longer or his bowing or his prostration as they all seemed equal.' She said: 'I have never seen him praying it before that or after.'

٣٦٧- عن أبي هُريرة رضي الله عنه قال: أوصاني خليلي ﷺ بثلاثٍ: بصيامِ ثلاثة أيامٍ من كلِّ شهرٍ، وركعتَي الضُّحى، وأن أوتَر قبَلَ أن أرْقُدَ.

367. It was related that Abu Huraira said: "My friend (the Prophet) advised me to do three things; to fast for three days every month, to offer the fore-noon prayer and to pray Witr before going to sleep."

٣٦٨- عن القاسم الشَّيْباني: أنَّ زيدَ بنَ أرقَمَ رضيَ الله عنه رأى قومًا يصلُّونَ من الضُّحى، فقال: أما لقد علموا أنَّ الصَّلاةَ في غير هذه الساعة أفضلُ، إنَّ رسولَ الله ﷺ قال: «صلاة الأوَّابينَ حينَ تَرمَضُ الفصالُ».

368. It was related that Qasim al Shibani said that Zaid ibn Arqam saw people praying the fore-noon prayer, then he said: "Do

they not know that it is better for them to offer prayer in an hour other than this?" The Messenger of God (prayers & peace be upon him) said: "The prayer of the devotees is when the sun is fully risen."

٣٦٩- عن أبى هُريرةَ رضى الله عنه قال: قال رسول الله ﷺ: «إذا قرأ ابنُ آدمَ السَّجدةَ فسجَدَ اعْتَزَلَ الشَّيطانُ يبكى، يقولُ: يا ويلَهُ - وفى رواية أبى كُرَيْبٍ: يا ويلى - أُمِرَ ابنُ آدمَ بالسُّجودِ فسجَدَ فلهُ الجنَّةُ، وأُمِرْتُ بالسُّجودِ فأبَيْتُ فلىَ النَّارُ».

369. It was related that Abu Huraira said that The Messenger of God (prayers & peace be upon him) said: "When the son of Adam recites 'The Prostration' and then he prostrates, Satan runs away weeping saying: 'O woe to me, the son of Adam was commanded to prostrate and so he prostrated, and he will be rewarded with Paradise, while I was commanded to prostrate but I refused and I shall be condemned to the Fire."

٣٧٠- عن أمِّ حبيبةَ رضى الله عنها [زوج النبى ﷺ]: أنها سمعتْ رسولَ الله ﷺ يقولُ: «ما مِنْ عبدٍ مسلمٍ، يصلِّى لله كلَّ يومٍ ثنتى عَشْرَةَ رَكْعةً تطوُّعًا غير الفريضة، إلا بنى الله له بيتًا فى الجنَّة. أو: إلا بُنى له بيتٌ فى الجنة». قالت أم حبيبةَ: فما بَرِحْتُ أصَلِّيهنَّ بعدُ. وقال عمرٌو -يعنى ابنَ أوسٍ ما بَرِحْتُ أُصَلِّيهنَّ بعدُ، وقال النُّعمانُ - يعنى ابن سالمٍ- مثلَ ذلك. وفى رواية: «فى يومٍ وليلةٍ».

370. It was related that Umm Habiba the wife of the Prophet, said that she heard The Messenger of God (prayers & peace be upon him) say: "Every Muslim who prays to God twelve Raka'at every day other than the obligatory prayer, God will build for him a house in Paradise." Or "A house will be built for him in Paradise." Umm Habiba said: "So I have never stopped praying them since." Amr - he means Ibn Aws - said: "She said: 'I have never stopped praying them since.' And al Noman - he

meant Ibn Salim said the same. And it was also related: "In a day and night."

٣٧١- عن عبـدِ الله بنِ مُغَفَّلٍ المُزَنِيِّ رضى الله عنه قال: قـال رسول الله ﷺ: «بينَ كلِّ أذانين صلاةٌ» قالها ثلاثًا، قال فى الثالثة: «لمن شاءَ».

371. It was related that Abd Allah ibn Mughaffal Al Muzni said: "The Messenger of God (prayers & peace be upon him) said: 'There is a prayer between the call to prayer and the Iqama, there is a prayer between the two calls to prayer." Then as he repeated it a third time he added: "For the one who wishes to pray."

٣٧٢- عن ابن عـمر رضى الله عنهـما قال: صليـتُ معَ رسول الله ﷺ قبلَ الـظهرِ سجْدتينِ، وبعدها سجدتين، وبعد المَغربِ سجْدتين، وبعدَ العشاءِ سجدَتين، وبعد الجمعة سجدتين، فأما المغرب والعشاء والجمعة، فصليت مع النبى ﷺ فى بيته.

372. It was related that Ibn Umar said: "I prayed with The Messenger of God (prayers & peace be upon him) two Raka'at before the midday prayer and two after it. And two Raka'at after the sunset prayer and two after the evening prayer. And two after the Friday prayer. But the two Raka'at after sunset, night and Friday prayers, I prayed with the Prophet in his house."

٣٧٣- عن عبد الله بن شـقيق رضى الله عنه قال: سألتُ عـائشةَ رضى الله عنها عن صلاةِ رسـول الله ﷺ عن تَطَوُّعِهِ، فـقالت: كـان يُصلى فى بيتـه قبلَ الظهـرِ أربعًا ثم يخرج، فيصلى بالناس ثم يدخل فيـصلى ركعتين، وكان يصلى بالناس المغرب ثم يدخل فيصلى ركعـتين، ويصلى بالناس العشاء ويدخل بيتى فيصلـى ركعتين، وكان يصلى من الليل تسع ركعات فـيهن الوتر، وكان يصلى ليلاً طويلاً قائمًا وليلاً طـويلاً قاعدًا، وكان إذا قرأ وهو قائم ركع وسجـد وهو قائم، وإذا قرأ قاعدًا ركع وسجـد وهو قاعد، وكان

إذا طلع الفجر صلى ركعتين.

373. It was related that Abd Allah ibn Shaqiq said: "I asked Aisha about the prayer of The Messenger of God (prayers & peace be upon him) and she said: 'He used to offer four Raka'at in my house before the midday prayer, then he would go out and lead the congregation, then he returned and prayed two Raka'at. Then he used to lead the congregation in the sunset prayer and then return and offer two Raka'at. Then he led the congregation in the evening prayer and enter my house and offer two Raka'at. He used to perform nine Raka'at at night one of which was the Witr. And he used to pray at night for a long time standing and sitting, he used to recite the Qur'an standing, then bow, then prostrate, and then stand again, and if he recited when he was sitting, he bowed and prostrated while he was seated. When the dawn prayer was due he used to offer two brief Raka'at before going to the mosque."

٣٧٤- عن زيد بن ثابت رضى الله عنه قال: احْتَجَرَ رسولُ الله ﷺ حُجَيْرَةً بِخَصَفَةٍ أو حصيرٍ، فخرج رسول الله ﷺ يصلى فيها، قال: فتتبع إليه رجالٌ، وجاؤوا يصلون، قال: ثم جاؤوا ليلة، فحضروا فأبطأ رسولُ الله ﷺ عنهم، قال: فلم يخرج إليهم، فعرفوا أصواتَهم، وحَصَبُوا البابَ، فخرج إليهم رسول الله ﷺ مُغْضَبًا، فقال لهم رسول الله ﷺ: «ما زال بكم صنيعُكم حتى ظننت أنه سيكتبُ عليكم، فعليكم بالصلاة فى بيوتكم، فإن خيْرَ صلاة المرء فى بيته إلا الصلاة المكتوبة». وفى رواية: أن النبى ﷺ اتخذ حُجرة فى المسجد فى حصير.

374. It was related that Zaid ibn Thabit said: "The Messenger of God (prayers & peace be upon him) screened off an area for himself in the Mosque with date palm leaves or mats. The Messenger of God (prayers & peace be upon him) went to pray in it and the people followed him to pray with him. The next

night they waited for him but The Messenger of God (prayers & peace be upon him) did not come out so they called out to him and threw small stones at the door. The Messenger of God (prayers & peace be upon him) came out angrily and said: 'Because you have been doing this constantly I thought that it might be taken to be obligatory, so offer your prayer in your houses, for the prayer offered in the house is better, except for the prescribed prayers'."

٣٧٥- عن جابر [بن عبد الله] رضى الله عنهما قال: قال رسول الله ﷺ: «إذا قضى أحدكم الصلاةَ فى مسجده، فَلْيَجْعَلْ لبيتـه نصيبًا من صلاته، فإن الله جاعلٌ فى بيته من صلاته خيرًا».

375. It was related that Jabir said that The Messenger of God (prayers & peace be upon him) said: "Establish your prayer in the mosque but offer some of your prayers at home, as God Almighty blesses the house in which prayer is offered."

٣٧٦- عن أنس رضى الله عنه قال: دخل رسول الله ﷺ المسجدَ، وحبلٌ ممدودٌ بين ساريتـين، فقال: «مـا هذا». قالوا: لزينب تُصلـى، فإذا كَسِلت أو فترت أمسكت به. فقال: «حُلُّوه، لِيُصَلِّ أحدُكم نشاطَه، فإذا كَسِلَ أو فَتَرَ قَعَدَ».

376. It was related that Anas ibn Malik said: "The Messenger of God (prayers & peace be upon him) entered the mosque and saw a rope hanging between its two pillars. He asked: 'What is this rope?' The people said: 'It is for Zainab to hold when she feels tired in the prayer.' The Prophet (prayers & peace be upon him) replied: 'Do not use it and remove the rope. You should pray for as long as you feel able and when you feel tired you should be seated'."

٣٧٧- عن علقمة قال: سألت أم المؤمنين عـائشة رضى الله عنها، قال: قلت: يا أم

المؤمنين، كيف كان عمل رسـول الله ﷺ، هل كان يَخُصّ شيئًا من الأيام؟ قالت: لا، كان عمله ديمَةً، وأيكم يستطيع ما كان رسول الله ﷺ يستطيع؟

377. It was related that Alqama said: "I asked Aisha, the mother of the believers: "O mother of the believers, how did The Messenger of God (prayers & peace be upon him) perform his deeds? Did he perform a particular deed upon a certain day." She said, No there was continuity in his deeds, and there is no one of you who can do what The Messenger of God (prayers & peace be upon him) used to do."

٣٧٨- عن عائشة رضى الله عنهـا زوج النبى ﷺ: أن الحَوْلاءَ بنت تُوَيْت ابن حبيب بن أسـد بن عبـد العُزّى مرت بهـا وعندها رسـول الله ﷺ، فقلت: هذه الحـولاء بنت تُوَيْت، وزعـموا أنهـا لا تنام الليل. فـقال رسـول الله ﷺ: «لا تنام الليل؟ خـذوا من العملِ ما تطيقون، فوالله لا يسأمُ الله حتى تَسْأموا».

378. It was related that Aisha, the wife of the Prophet said: "Al Hawla' bint Tuwait ibn Habib ibn Asad ibn Abd al Uzza passed her by while The Messenger of God (prayers & peace be upon him) was with her. I said: 'This is Hawla' bint Tuwait, they assert that she does not sleep at night.' The Messenger of God (prayers & peace be upon him) said: 'She does not sleep at night? Perform deeds that you are able to do regularly, God does not stop rewarding you until you cease.' "

٣٧٩- عن ابن عبَّاسٍ رضى الله عنهما قال: بتُّ ليـلةً عند خالتى ميمونة، فقام النبى ﷺ من الليل فأتى حاجتَهُ، ثم غـسل وجهه ويديه، ثم نام، ثم قام، فأتى القِرْبَةَ فأطْلَقَ شِنَاقَها، ثم توضـأوضوءًا بين الوضوءين ولم يكثـر، وقد أبلغ، ثم قام فـصلَّى، فقُمتُ فَتَمَطَّيْتُ، كراهية أن يرى أنى كنت أَنْتَبِهُ له، فتوضأت، فقام فصلى، فقمتُ عن يساره، فأخـذ بيدى فـأدارنى عن يمينه، فتـتامَّتْ صـلاةُ رسولِ الله ﷺ من الليل ثلاثَ عـشرة

ركعة، ثم اضـطجع فنام حتى نفخ ﷺ، وكان إذا نام نفخ، فأتاه بلال فـآذنَهُ بالصلاة، فقـام فصلى ولم يَتَوضـأ، وكان فى دعـائه: «اللهم اجعل فى قلبى نورًا، وفـى بصرى نورًا، وفى سـمـعى نورًا، وعن يمينى نورًا، وعن يسـارى نورًا، وفـوقى نورًا، وتحـتى نورًا، وأمامى نورًا، وخلفى نـورًا، وعظّم لى نورًا». قال كُريبٌ: وسبـعًا فى التابوت. فَلَقيتُ بعض ولدِ العباس، فحدَّثنى بهن فذكر: «عَصَبى ولحمى ودمى وشعرى وبَشَرى» وذكر خَصْلَتَيْنِ.

379. It was related that Ibn Abbas said: "I slept one night in the house of my aunt Maimuna. The Prophet (prayers & peace be upon him) woke up and answered the call of nature, washed his hands and face and then slept. He got up, went to the waterskin, opened the mouth of it and performed ablution without using a lot of water, but he washed properly and then offered the prayer. I got up and straightened my back so that the Prophet (prayers & peace be upon him) might not perceive that I was watching him, and then I performed ablution, and when he got up to offer the prayer I stood to his left. He caught hold of my ear and moved me around to his right side. He offered thirteen Rak'at and then lay down and slept until I heard him blowing his breath out as he would do when he slept. Then Bilal told the Prophet (prayers & peace be upon him) of the approach of the dawn prayer, and the Prophet (prayers & peace be upon him) offered the dawn prayer without renewing his ablution. He used to say in his invocation: 'O God! Let my heart have light, and my sight have light, and my hearing have light, and let me have light on my right and light on my left, and have light above me, and have light beneath me, and have light before me and light behind me, and let me have light.' Kuraib said: " Ibn Abbas mentioned seven words in the prayer, but he had forgotten what there were.' I met with

one of the sons of Al Abbas and I spoke with him about it and he said: 'My nerve, my flesh, my blood, my hair, my skin and two other things.' "

٣٨٠- عن عائشة رضى الله عنها قالت: كان رسول الله ﷺ إذا قام من الليل ليصلى، افتتح صلاته بركعتين خفيفتين.

380. It was related that Aisha said: "When The Messenger of God (prayers & peace be upon him) used to stand in the night prayer, he would begin his prayer with two brief Raka'at."

٣٨١- عن ابن عباس رضى الله عنهما: أن رسول الله ﷺ كان يقول إذا قام إلى الصلاة فى جوف الليل: «اللهم لك الحمد أنت نورُ السماوات والأرض، ولك الحمد أنت قيامُ السماوات والأرض، ولك الحمد أنت ربُّ السماوات والأرض ومن فيهن. أنت الحقُّ، ووعدُك الحق، وقولُك الحق، ولقاؤك حق، والجنة حق، والنار حق، والساعة حق، اللهم لك أسلمتُ، وبك آمنتُ، وعليك توكلتُ، وإليك أَنَبْتُ، وبك خاصمت، وإليك حاكمتُ. فاغفر لى ما قدَّمتُ وأخَّرتُ، و[ما] أسررتُ وأعْلَنْتُ، أنت إلهى، لا إله إلا أنت».

381. It was related that Ibn Abbas said: "When The Messenger of God (prayers & peace be upon him) arose at night to offer the night prayer, he used say: 'O God! All praise is due to You, You are the Light of the heavens and the earth. All praise is due to You. You are the Master of the heavens and the earth. All praise is due to You. You are the Lord of the heavens and the earth and all that is in them. All praise is due to You. You are the Truth and Your promise is true, and Your word is the Truth and the encounter with You is true. And Paradise is true, and Hell is true. And the Hour is true. O God! I submit to You, I believe in You and depend upon You. And repent to You, and with Your help I confront those who reject. And I take You as

the Judge. Forgive me my past and future sins. And whatever I have concealed or revealed. You are my God, there is no god but You."

٣٨٢- عن عائشة رضى الله عنها قالت: كان رسول الله ﷺ يصلى من الليل ثلاثَ عشرة ركعة، يوتر من ذلك بخمس، لا يجلس فى شىء إلا فى آخرها.

382. It was related that Aisha said: "The Messenger of God (prayers & peace be upon him) used to offer thirteen Rak'at in night prayer, five of them in Witr, where he did not sit except at the end."

٣٨٣- عن ابن عمر رضى الله عنهما: أن رجلاً سأل رسول الله ﷺ عن صلاة الليل؟ فقال رسول الله ﷺ: «صلاة الليل مثنى مثنى، فإذا خَشِىَ أحدُكم الصبحَ صلَّى ركعة واحدة تُوتِر له ما قد صلى».

383. It was related that Ibn Umar said: "A man asked The Messenger of God (prayers & peace be upon him) about the night prayer so The Messenger of God (prayers & peace be upon him) said: 'The night prayer is in sets of two Raka'at, so if any of you fears the approach of the dawn prayer, he should end with one Raka'at Witr. (to make the number of his Raka'at odd.) ."

٣٨٤- عن عائشة رضى الله عنها قالت: ما رأيتُ رسول الله ﷺ يقرأ فى شىء من صلاة الليل جالسًا، حتى إذا كبِرَ قرأ جالسًا، حتى إذا بقى عليه من السورة ثلاثون أو أربعون آية قام فقرأهن، ثم ركع.

384. It was related that Aisha said: "I never saw The Messenger of God (prayers & peace be upon him) reciting in the night prayer sitting except when he was in his old age and then he used to recite while sitting, and whenever he wanted to bow

he would get up and recite thirty or forty verses and then bow down."

٣٨٥- عن عبد الله بن مسعود رضى الله عنه قال: ذُكر عند رسول الله ﷺ رجلٌ نام ليلة حتى أصبحَ، قال: «ذاك رجلٌ بال الشيطان فى أذنيه» أو قال: «فى أُذُنه».

385. It was related that Abd Allah ibn Masoud said: "The Prophet (prayers & peace be upon him) was told that someone had remained asleep until the morning and had not risen to pray. The Prophet (prayers & peace be upon him) said: 'Satan urinated in his ears'."

٣٨٦- عن عائشة رضى الله عنها: أن النبى ﷺ قال: «إذا نَعَسَ أحدكم فى الصلاة فليرقُدْ حتى يذهب عنه النوم، فإن أحدكم إذا صلى وهو ناعس، لعله يذهب يَسْتَغْفِرُ فَيَسُبَّ نَفْسَه».

386. It was related that Aisha said that the Prophet said: "If any of you feels sleepy during the prayer, he should sleep until he feels refreshed. Because if any of you prays while he is sleepy he might mistakenly insult himself instead of seeking forgiveness."

٣٨٧- عن أبى هريرة رضى الله عنه - يبلغ به النبى ﷺ - قال: «يعقدُ الشيطانُ على قافية رأسِ أحدِكُم ثلاثَ عُقَدٍ إذا نامَ، بكلِّ عقدة يَضْرِبُ: عليكَ ليلاً طويلاً، فإذا استيقظ فَكَرَ الله [عز وجل] انحلت عُقْدَةٌ وإذا توضَّأ انحلتْ عنه عُقْدتان، فإذا صلى انحلت العُقَدُ، فأصبحَ نشيطًا طيِّبَ النفس، وإلا أصبحَ خبيث النفس كسلان».

387. It was related that Abu Huraira said: "The Prophet said: 'Satan ties three knots at the back of the head of the one who sleeps. Upon each knot he reads and blows the words: 'The night is long so remain sleeping.' When one wakes up and remembers God, one knot is untied, and when one performs ablution the

second knot is untied, and when one prays the third knot is untied, and then one rises up with energy and in good spirit, failing this one gets up lethargic and in a bad mood."

٣٨٨- عن جابر رضى الله عنه قال: سمعت النبى ﷺ يقول: «إن فى الليل ساعةً، لا يوافقُها رجلٌ مسلم يسأل الله خيرًا من أمر الدنيا والآخرة إلا أعطاه إياه، وذلك كل ليلة».

388. It was related that Jabir said: "I heard the Prophet say there is an hour in the night in which if any Muslim asks God for something good from this life or the Hereafter, God will grant it to him. And it is in every night."

٣٨٩- عن أبى هريرة رضى الله عنه: أن رسول الله ﷺ قال: «ينزل الله تبارك وتعالى إلى السماء الدنيا كلَّ ليلة، حين يمضى ثُلُثُ الليل الأولُ، فيقول: أنا الملكُ أنا الملكُ. من ذا الذى يدعونى فأستجيب له؟ من ذا الذى يسألنى فأعطِيَه؟ من ذا الذى يستغفرنى فأغفرَ لَه، فلا يزال كذلك حتى يضىءَ الفجرُ».

389. It was related that Abu Huraira said: "The Messenger of God (prayers & peace be upon him) said: 'God Almighty, glory be to Him, descends to us every night to the nearest heaven while the last third of the night still remains and says: 'I am The King, I am The King, is there anyone to invoke Me so that I may respond to his invocation? Is there anyone to ask Me so that I may grant him his request? Is there anyone who seeks My forgiveness so that I may forgive him?' And He continues to say this until the light of the dawn appears."

٣٩٠- عن زُرارة: أنَّ سعد بن هشام بن عامر أراد أن يغزو فى سبيل الله عز وجل، فقدم المدينة، فأراد أن يبيعَ عقارًا [له] بهـا، فيجعله فى السلاح والكُراع، ويجاهدَ الرومَ حتى يموتَ، فلما قدمَ المدينة لَقِيَ أناسًا مـن أهل المدينة، فنهوه عن ذلك، وأخبروهُ: أن

رهطًا ستَّةً أرادوا ذلك فى حياة نبىِّ الله ﷺ، فنهاهم نبىُّ الله ﷺ وقال: «أليْسَ لكم فىَّ أُسْوَةٌ». فلما حدَّثُوهُ بذلك راجع امرأتَهُ وقد كان طَلَّقها، وأشهَدَ على رَجْعَتها، فأتى ابنَ عباسٍ فسأله عن وِتْرِ رسول الله ﷺ؟ فقال ابن عباس: ألا أدلك على أعلم أهل الأرض بوترِ رسول الله ﷺ؟ قال: من؟ قال: عائشة رضى الله عنها، فأْتِهَا فسَلْها، ثم ائتنى فأخبرنى بردِّها عليك. فانطلقتُ إليها، فأتيت على حَكيمِ بن أفْلَح، فاستلحقتُه إليها، فقال: ما أنا بقاربها، لأنى نهيتها أن تقول فى هاتين الشِّيعَتَين شيئًا، فأبَتْ فيهما إلا مُضيًّا. قال: فأقْسَمْتُ عليه فجاء، فانطلقنا إلى عائشة رضى الله عنها فاستأذنا عليها، فأذنتْ لنا، فدخلنا عليها، فقالت: أحكيم ؟ فعرفته، فقال: نعم. فقالت: من معك؟ قال: سعد بن هشام، قالت: من هشام؟ قال: ابن عامر، فترحمت عليه، وقالتْ خيرًا - قال قتادة: وكان أصيب يوم أحد - فقلت: يا أم المؤمنين أنبئينى عن خُلُقِ رسول الله ﷺ. قالت: ألَسْتَ تقرأ القرآن؟ قلت: بلى، قالت: فإن خُلُقُ نبى الله ﷺ كان القرآن، قال: فهممتُ أن أقوم ولا أسأل أحدًا عن شىء حتى أموت، ثم بدا لى فقلت: أنبئينى عن قيام رسول الله ﷺ. فقالت: ألست تقرأ: ﴿يَا أَيُّهَا الْمُزَّمِّلُ﴾؟ قلت: بلى، قالت: فإن الله عز وجل افترض قيام الليل فى أول هذه السورة، فقام نبى الله ﷺ وأصحابه حولاً، وأمسك الله خاتمتها اثنى عشر شهرًا فى السماء حتى أنزل الله عز وجل فى آخر هذه السورة التخفيف، فصار قيام الليل تطوعًا بعد فريضة. قال: قلت: يا أم المؤمنين أنبئينى عن وتر رسول الله ﷺ. فقالت: كنا نُعِدُّ له سواكه وطَهوره، فيبعثُهُ الله ما شاء أن يبعثَه من الليل، فيتسوَّك ويتوضأ ويصلى تسعَ ركعات، لا يجلس فيها إلا فى الثامنة، فيذكر الله ويحمده ويدعوه، ثم ينهض ولا يسلِّم، ثم يقوم فيصلى التاسعة، ثم يقعد فيذكر الله ويحمده ويدعوه، ثم يسلم تسليمًا يسمعنا، ثم يصلى ركعتين بعد ما يسلم وهو قاعد، فتلك إحدى عشرة ركعة يا بنى، فلما أسَنَّ نبى الله ﷺ وأخذ اللحم أوتر بسبع، وصنَعَ فى الركعتين مثل صَنيعهِ الأول، فتلك تسع يا بنى، وكان نبى الله ﷺ إذا صلى صلاة أحب أن يداوم عليها، وكان إذا غلبه نو م أو وجع عن قيام الليل

صلى من النهار ثنتي عشرة ركعة، ولا أعلم نبي الله ﷺ قرأ القرآن كله في ليلة، ولا صلى ليلة إلى الصبح، ولا صيام شهرًا كاملاً غير رمضان. قال: فانطَلَقْتُ إلى ابن عباس فحدَّثته بحديثها، فقال: صَدَقَتْ، ولو كُنْتَ أَقْرَبُها أو أدخل عليها لأتيتها حتى تشافهني به. قال: قلت: لو علمتُ أنك لا تدخل عليها ما حدثتك حديثها.

390. It was related that Zurara said that Sa'd ibn Hisham ibn Amer wished to fight in the cause of God Almighty, so he went to Madinah to sell his property there to buy arms and mounts and to go to fight the Romans until he died. When he arrived in Madinah he met some people of the city and they discouraged him from doing that, telling him that there were six people during the life of the Prophet of God, who wished to do likewise, but the Prophet of God forbade them and said: 'Why do you not take me as your example?' When they informed him of that, he returned his wife back in marriage, as he had divorced her, and took witnesses for her return. Then he went to Ibn Abbas and asked him about the Witr of The Messenger of God (prayers & peace be upon him) . Ibn Abbas told him: 'Shall I tell you who is the most knowledgeable one of the Witr of The Messenger of God (prayers & peace be upon him) ?' He said: 'Who?' He said: 'Aisha, go and ask her, then return to me with her reply.' So I set off on my way to her, and I passed by Hakim ibn Aflah and asked him to take me to her. He said: 'I will not go near her because I asked her not to side with either of the two fighting factions. But she refused and insisted to go, and she went.' He said: 'I swore to him that he must come, and so we went to Aisha, and we sought permission to see her, and she granted us permission.' She said: 'Is that Hakim, as she knew him, and he said: 'Yes.' She said: 'Who is with you?' He said: 'Sa'd ibn Hisham.' She said: 'Which Hisham?' He said: 'Ibn

Amer.' So she sought God's mercy upon him, (Qatada said he died a martyr on the Day of Uhud) and she said: 'What is it?' I said: 'O mother of the believers, tell me about the nature of The Messenger of God (prayers & peace be upon him) .' She said: 'Do you not read the Qur'an?' I said: 'Yes.' She said: 'The nature of the Prophet of God was the Qur'an.' He said: 'I intended to go and never ask anyone about anything until I died, but found myself saying: 'Tell me about the night prayer of The Messenger of God (prayers & peace be upon him) .' Do you not read 'O you enwrapped!' I said: 'Yes.' She said: 'God Almighty obligated the night prayer at the beginning of this Surah. Then the Prophet of God stood in prayer for it while his Companions stood with him. Then God Almighty held back the last verse of this Surah in Heaven for twelve months until He revealed the verse which lifted the obligation. And thus the night prayer became voluntary.' He said: 'I said: 'O mother of the believers, tell me about the Witr of The Messenger of God (prayers & peace be upon him) .' She said: 'We used to prepare for him his tooth stick and his water for washing. Then God would wake him at night as He pleased. Then he used his tooth stick and performed ablution and offered nine Raka'at, and he sat only on the eighth one. Then he would glorify God and praise Him and invoke Him. Then he would get up without pronouncing the salutation and then offer the ninth Raka'at, then he would sit and glorify God and praise Him and invoke Him, and then he would pronounce the salutation in a way so that we all heard it. Then he prayed two Raka'at after pronouncing the salutation as he was sitting. So, O my son, that was eleven Raka'at. But when the Prophet of God became older and heavier, he used to offer Witr at the seventh Raka'at, and offer the last two Raka'at as he used to do before. And so, my son, that was nine Raka'at. And when the Prophet of God

offered prayer, he liked to continue in it. And if he was prevented from the night prayer by sleep or pain he used to pray twelve Raka'at during the day. I do not know if the Prophet of God recited the entire Qur'an in one night or if he prayed all night until the morning or if he fasted an entire month other than Ramadan.' He said: 'I went to Ibn Abbas and told him what she had said, and he said: 'She has told you the truth, if I had gone to see her I would have heard it from her.' He said 'If I had known that you do not go to her, I would not have told you this Hadith which she told you'."

٣٩١- عن عائشة رضى الله عنها قـالت: من كل الليل قد أوتر رسول الله ﷺ، من أول الليل، وأوسطه، وآخره، فانتهى وتره إلى السحر.

391. It was related that Aisha said: "The Messenger of God (prayers & peace be upon him) used to offer the Witr prayer at different times of night, from the beginning of the night, in the middle of the night and up to the last hour of the night. He used to end his Witr at Al Sahar (the pre-dawn) ."

٣٩٢- عن أنس بن سيرين رضى الله عنه قـال: سألت ابن عمر، قلت: أرأيت الركعتين قبل صلاة الغداة أأطيل فيهما القراءة؟ قال: كـان رسول الله ﷺ يصلى من الليل مثنى مثنى ويوتر بركعة. قال: قلت: إنى لست عن هذا أسألك. قـال: إنك لضخم، ألا تدعنى استقرىء لك الحديث: كان رسول الله ﷺ يصلى من الليل مثنى مثنى، ويوتر بركعة، ويصلى ركعتين قبل الغداة كأن الأذان بأذنيه.

392. It was related that Anas ibn Sireen said: I asked Ibn Umar: 'Should I recite for a long time in the two Raka'at of the predawn prayer?' He said: 'The Messenger of God (prayers & peace be upon him) used to pray the night prayer in sets of two Raka'at then he used to offer one Raka'at Witr.' I said: 'I am not asking you about that.' He replied: 'You are too obtuse.

You did not let me complete the Hadith for you. The Messenger of God (prayers & peace be upon him) used to pray the night prayer in sets of two Raka'at and then offer one Raka'at Witr, then he used to offer two Raka'at before the dawn prayer as soon as the call to prayer had been pronounced.'"

٣٩٣- عن جابر رضى الله عنه قال: قال رسول الله ﷺ: «من خاف أن لا يقوم من آخر الليل فليوتر أوله، ومن طمع أن يقوم آخره فليوتر آخر الليل، فإن صلاة آخر الليل مشهودة، وذلك أفضل».

393. It was related that Jabir said that The Messenger of God (prayers & peace be upon him) said: "The one who fears he may miss the end of the night should offer his Witr prayer at the beginning of the night, and the one who hopes to offer Witr prayer at the end of the night, let him do so, as the prayer of the pre-dawn is witnessed, and that is better for you.'"

٣٩٤- عن أبى سعيد الخدرى رضى الله عنه: أن النبىّ ﷺ قال: «أوتروا قبل أن تصبحوا».

394. It was related that Abu Sa'id al Khudri said that the Prophet said: "Offer Witr prayer before the dawn."

٣٩٥- عن أبى هريرة رضى الله عنه قال: قال رسول الله ﷺ: «أيحبُّ أحدكم إذا رجع إلى أهله أن يجد فيه ثلاث خَلِفاتٍ عِظامٍ سِمانٍ». قلنا: نعم. قال: «فثلاث آيات يقرأ بهن أحدكم فى صلاته خير له من ثلاث خَلِفاتٍ عظامٍ سمانٍ».

395. It was related that Abu Huraira said that The Messenger of God (prayers & peace be upon him) said: "Would any of you like to return to his family and find there three well fed pregnant she camels?" We said: "Yes." He said: "If any of you recites three verses of the Qur'an during his prayer it is better for

him than three well fed pregnant she camels."

٣٩٦- عن أبى وائل رضى الله عنه قال: غـدونا على عبد الله بن مسـعود رضى الله عنه يومًا بعدما صلينا الغـداة، فسلمنا بالباب فأذن لنا، قال: فـمكثنا بالباب هُنَيَّة. قال: فخرجت الجارية فـقالت: ألا تدخلون؟ فدخلنا فإذا هو جالس يسبِّح، فـقال: ما منعكم أن تدخلوا وقد أذن لكم؟ فقلنا: لا، إلا أنا ظننا أن بعض أهل البيت نائم. قال: أظننتم بآل ابن أم عبد غَفْلَةً؟ قـال: ثم أقبل يسبح حتى ظنَّ أن الشمس قـد طلعت، فقال: يا جاريةُ انظرى هل طَلَعَتْ؟ قال: فَنَظَرَتْ فإذا هى لم تطلع، فأقبل يسبح، حتى [إذا] ظن أن الشمس قد طلعت، فقال، يا جاريةُ انظرى هل طلعت؟ فنظَرَتْ فإذا هى قد طَلَعتْ. فقـال: الحمد لله رب العالمين الذى أقـالنا يومنا هذا. فقال مـهدى: وأحسبـه قال: ولم يهلكنا بذنوبنا. قال: فقال رجل من القوم: قرأت المفصـل البارحة كله. قال: فقال عبد الله: هَذًا كهذّ الشعر، أمـا لقد سمعنا القرائن، وإنى لأحفظ القـرائن التى كان يقرؤهن رسول الله ﷺ: ثمانى عشرة من المفصل، وسورتين من آل ﴿حم﴾.

396. It was related that Abu Wa'el said: "We visited Abd Allah ibn Masoud one day after we had offered the dawn prayer, we gave salutations at the door, and we were invited in, but we waited for a little while by the door, so the young girl came and asked us: 'Are you not coming in?' So we entered and found him sitting offering his morning praise. He said: 'What prevented you from coming in when you were invited?' We said: 'Nothing but we thought the people of the house were still asleep.' So he said: 'You thought that the family of the son of Umm Abd were heedless?' Then he continued in his praise until he thought that the sun had risen. He asked the girl to see if it had risen and she looked and said: 'It has not risen.' So he continued in his praise until he thought the sun had risen. He asked the girl to see if it had risen and she looked and said: It has just risen.' He said: 'All praise be to God the Lord of the

Worlds Who has pardonned us and accepted from us and Who has not brought us to account for our shortcomings on this day.' Mahdi said: 'I thought he said: 'And has not punished us for our sins.' Then a man from among the people said: 'Yesterday I recited all the short Surahs from the end of the Qur'an.' Abd Allah said: 'Reciting so quickly without reflection, is the way you would recite poetry. We have heard The Messenger of God (prayers & peace be upon him) reciting the Surahs which commence with 'Ha Mim' and there are eighteen, and I have put them to memory from listening to him when he recited them.'"

٣٩٧- عن عائشة رضى الله عنها: أن رسول الله ﷺ خرج من جوف الليل، فصلى فى المسجد، فصلى رجالٌ بصلاته، فأصبح النـاسُ يتحدثون بذلك، فاجتمع أكثرُ منهم، فخـرج رسول الله ﷺ فى الليلة الثانية فـصلوا بصلاته، فأصـبح الناس يذكرون ذلك، فكثر أهلُ المسجد من الليلة الثالثة، فخرج فصلوا بصلاته، فلما كانت الليلة الرابعة عجز المسـجـد عن أهله، فلم يخـرج إليـهم رسـول الله ﷺ، فطفق رجـال منهم يقـولون: الصلاة، فَلَمْ يخـرج إليهم رسول الله ﷺ حتى خرج لـصلاة الفجر، فلمـا قضى صلاةَ الفجر أقـبل على الناس ثم تشهَّد، فقال: «أما بعد، فـإنه لم يخف علىَّ شأنكم الليلةَ، ولكنى خشـيتُ أن تُفرض عليكم صلاةُ الـليل فتعـجِزوا عنها». وفى رواية: وذلك فى رمضان.

397. It was related that Aisha said: "The Messenger of God (prayers & peace be upon him) went out after the middle of the night and offered prayer in the mosque and the people at the mosque prayed the same. In the morning the people talked about it and many more gathered there the following night and when The Messenger of God (prayers & peace be upon him) came out and prayed they prayed the same. The next morning talked about it. So on the third night the mosque was filled

with people, The Messenger of God (prayers & peace be upon him) came out and prayed and they also prayed the same. On the fourth night the mosque could not contain the number of people who came, so The Messenger of God (prayers & peace be upon him) did not come out. Some people called out to him 'The Prayer' but The Messenger of God (prayers & peace be upon him) did not go out to them until the dawn prayer was due. When he had finished the dawn prayer, he turned to the people and pronounced the testification (Shehada) then said: 'I know what you wished to do last night but I feared that the night prayer may become obligatory upon you then you would be unable to offer it." It was also related that he said: "And in Ramadan."

٣٩٨- عن أبى هريرة رضى الله عنه قال: كان رسول الله ﷺ يُرَغِّب فى قيام رمضان مِنْ غير أن يأمرهم فيه بعزيمةٍ، فيقول: «من قـام رمضان إيمانًا واحتسابًا، غفر له ما تقدم من ذنبه». فتوفى رسول الله ﷺ والأمـر على ذلك، ثم كان الأمر على ذلك فى خلافة أبى بكر، وصدرًا من خلافة عمر رضى الله عنهما على ذلك.

398. It was related that Abu Huraira said that The Messenger of God (prayers & peace be upon him) used to urge the people to offer the night prayer in Ramadan, and he used to say to them: "Whoever stands to offer the night prayer in Ramadan, seeking God's pleasure, all his former and later sins will be forgiven." After The Messenger of God (prayers & peace be upon him) passed away the practice continued after him and during the Caliphate of Abu Bakr until the beginning of the Caliphate of Umar.

٣٩٩- عن أبى هريرة رضى الله عنه قال: قال رسول الله ﷺ: «نحن الآخرون الأولون يوم القيامة، ونحن أول من يدخل الجنة، بيد أنهم أوتوا الكتاب مِنْ قَبْلِنا، وأُوتيناه من بعدهم، فاختلفوا، فهدانا الله لما اختلفوا فيه من الحق، فهذا يومهم الذى اختلفوا فيه هدانا الله له - قال: يوم الجمعة - فاليومَ لنا، وغداً لليهود، وبعد غدٍ للنصارى».

399. It was related that Abu Huraira said that The Messenger of God (prayers & peace be upon him) said: "We are the last but we will be the first on the Day of Judgment and we will be the first to enter Paradise although the former nations were given the Scripture before us and we were given it after them. But they differed, so God guided us with the Truth about which they disputed. They were commanded to celebrate this day but they differed among themselves about it. So God guided us to it. He said: "Friday, is for us and tomorrow is for the Jews and after tomorrrow is for the Christians."

٤٠٠- عن أبى هريرة رضى الله عنه: أن النبى ﷺ قال: «خيرُ يومٍ طلعت عليه الشمس يومُ الجمعة، فيه خُلِقَ آدم، وفيه أُدخل الجنة، وفيه أُخرج منها، ولا تقوم الساعة إلاَّ فى يوم الجمعة».

400. It was related that Abu Huraira said that the Prophet said: "The best day upon which the sun rises is Friday, on that day Adam was created, and on it Adam was admitted to Paradise, and on it he was expelled from there, and the Hour will be on a Friday."

٤٠١- عن أبى هريرة رضى الله عنه قال: قال أبو القاسم ﷺ: «إن فى الجمعة لساعةً، لا يوافقها مسلم قائم يصلى، يسأل الله خيرًا إلا أعطاه إياه». وقال بيده يقللها: يُزَهِّدُها.

401. It was related that Abu Huraira said: "Abu al Qasim (The Messenger of God) said: 'There is an hour on Friday during which if a Muslim prays and asks God for anything then God will grant him what he is asks.' And he indicated the brevity of that time with his hands."

٤٠٢- عن أبى بردة بن أبى موسى الأشعرى قال: قال لى عبد الله بن عمر رضى الله عنهم: أسمعت أباك يحدث عن رسول الله ﷺ فى شأن ساعة الجمعة؟ قال: قلت: نعم، سمعته يقول: سمعت رسول الله ﷺ يقول: «هى ما بين أن يجلس الإمام إلى أن تُقضى الصلاة».

402. It was related that Abu Barda the son of Abu Musa al Ashari said that Abd Allah ibn Umar asked me : "Have you heard your father say what The Messenger of God (prayers & peace be upon him) said about the hour on Friday?" I said: "Yes, I heard The Messenger of God (prayers & peace be upon him) say: 'It is during the time between when the Iman sits until the completion of the prayer.' "

٤٠٣- عن ابن عباس رضى الله عنهما: أن النبى ﷺ كان يقرأ فى صلاة الفجر يوم الجمعة: ﴿الٓمٓ ① تنزيل..﴾ السجدة، و ﴿هل أتى على الإنسان حينٌ من الدهر﴾ وأن النبى ﷺ كان يقرأ فى صلاة الجمعة سورة الجمعة والمنافقين.

403. It was related that Ibn Abbas said: "The Prophet (prayers & peace be upon him) used to recite the following at the dawn prayer on Fridays, 'Alif-Lam-Mim * The revealing of the Book.....' (Surah 32 The Prostration) and 'Was there not a peri-

od of time when mankind was a thing unmentioned?' (Surah 76) And that the Prophet used to recite during the Friday prayer the Surah 'The Friday' and the Surah 'The Hypocrites.'"

٤٠٤- عن أبي هريرة رضي الله عنه قال: بينما عمرُ بن الخطاب رضي الله عنه يخطب الناسَ يومَ الجمعة، إذ دخل عثمان بن عفان فَعَرَّض به عمر رضي الله عنهما فقال: ما بال رجال يتأخرون بعد النداء؟ فقال عثمان: يا أمير المؤمنين، ما زدت حين سمعت النداء أن توضأت ثم أقْبَلْتُ. فقال عمر: والوضوء أيضًا؟ ألم تسمعوا رسول الله ﷺ يقول: «إذا جاء أحدكم إلى الجمعة فليغتسل».

404. It was related that Abu Huraira said: "While Umar ibn Al Khattab was addressing the congregation on Friday, Uthman ibn Affan entered and Umar made indirect reference to him saying: 'How is it that some have joined after the call to prayer?' Uthman said: 'O Amir of the believers, as soon as I heard the call to prayer I performed ablution and hurried here.' Umar said: 'You say ablution as well? Did you not hear The Messenger of God (prayers & peace be upon him) say: 'If any of you attend the Friday prayers he must bathe beforehand.' '

٤٠٥- عن أبي سعيد الخُدري رضي الله عنه: أن رسول الله ﷺ قال: «غُسْل يوم الجمعة على كل محتلم، وسواكٌ، ويَمَسُّ من الطيب ما قَدَرَ عليه».

405. It was related that Abu Sa'id Al-Khudari said that The Messenger of God (prayers & peace be upon him) said: "It is obligatory for every male Muslim who has reached the age of puberty to bathe on Friday and to cleanse the teeth with Siwak, and to use perfume if he is able."

٤٠٦- عن أبي هريرة رضي الله عنه قال: قال رسول الله ﷺ: «إذا كان يومُ الجمعة كان على كل باب من أبواب المسجد ملائكة يكتبون الأوَّلَ فالأوَّلَ، فإذا جَلَسَ الإمام

طَوَوا الصحف، وجـاؤوا يَستمعـون الذكر. وَمَثَلُ المُهَجِّر كمـثَلِ الذى يهدى البَدَنَةَ، ثم كالـذى يهدى بَقَرَة، ثم كـالذى يهدى الكبش، ثم كـالذى يهدى الدَّجـاجةَ، ثم كـالذى يهدى البَيْضَةَ».

406. It was related that Abu Huraira said that The Messenger of God (prayers & peace be upon him) said: "On Friday the angels sit at the gates of the mosque recording those who arrive first, and so on, until when the Imam sits, they close their book of record and they sit to listen to the prayer, and the similitude of the one who arrives first is like the one who sacrificed a camel, the one who arrives next is as the one who sacrificed a cow, and then the one who comes after that is as the one who sacrificed a ram, and the one who comes after that is as the one who sacrificed a hen, and the one who comes thereafter is as the one who sacrificed an egg."

٤٠٧- عن سَلَمَةَ بن الأكـوع رضى الله عنه قال: كنا نُجَمِّعُ مع رسـول الله ﷺ إذا زالت الشمس، ثم نرجع نَتَتَبَّع الفىء.

407. It was related that Salama ibn Al Akwa' said: "We used to gather to pray on Friday with The Messenger of God (prayers & peace be upon him) when the sun was at its height and cast no shadow. Then we would return seeking the shade."

٤٠٨- عن أبى حازم: أن نفـرًا جاؤوا إلى سهلِ بن سعـدٍ رضى الله عنهم قد تماروا فى المنبر من أى عـود هو؟ فقال: أما والله، إنى لأعـرفُ من أى عود هو؟ ومَنْ عَملَه؟ ورأيت رسول الله ﷺ أولَ يوم جَلَسَ عليه، قال: فقلت له: يا أبا عباس فَحَدِّثنا، قال: أرسل رسول الله ﷺ إلى امرأة - قال أبو حازمٍ: إنه ليسميها يومئذ -: «انْظُرِى غلامَك النجـار يعملْ لى أعْوَادًا أُكلم الناسَ عليـها». فـعمل هذه الثـلاثَ دَرَجات، ثم أمـر بها رسول الله ﷺ فوضعت هذا الموضع، فهى من طَرْفاء الغابة، ولقد رأيت رسول الله ﷺ

قام عليه فكَبَّرَ وكـبَّر الناس وراءه، وهو على المنبر، ثم رجع فنزل القهقرى حـتى سجد فى أصل المنبر، ثم عاد حـتى فرغ من آخر صلاته، ثم أقْبَلَ على الناسِ فـقال: «يا أيها الناسُ، [إنِّى] إنما صنَعْتُ هذا لِتأتَمُّوا بى، ولِتَعلَّمُوا صلاتى».

408. It was related that Abu Hazem said that a group of people came to Sahl ibn Sa'd Al-Sa'idi differing regarding the kind of wood from which the pulpit was made, so he said: "By God! I know what wood it was made of and who constructed it and I saw it when The Messenger of God (prayers & peace be upon him) first took his place upon it. The Messenger of God (prayers & peace be upon him) sent for one Ansari woman and told her: 'Order your servant carpenter to construct a pulpit for me to use while I address the people.' So he made the three steps and then The Messenger of God (prayers & peace be upon him) ordered it to be placed here, it was made of the wood of the tamarisk tree of the forest. Then I saw The Messenger of God (prayers & peace be upon him) standing upon it and pronouncing 'God is Great' and the people repeated the same after him while he stood upon the pulpit. Then he stepped back, descended and prostrated on the ground close to the foot of the pulpit and then again ascended it. After completing the prayer he turned to the people and said: 'O people! I have done this so that you may follow me and learn the way I pray'."

٤٠٩- عن ابن عباس رضى الله عنهمـا: أن ضِماداً قدم مكة، وكان من أزد شَنُوءَة، وكان يَرقى من هذه الريح، فـسمع سفهـاءَ من أهل مكة يقولون: إن محمـداً مجنون، فـقال: لو أنى رأيت هذا الرجل، لعـلّ الله يشفـيه على يَدَىّ. قـال: فَلَقِيَهُ، فقـال: يا محـمد إنى أرْقى من هذه الـريح، وإن الله يَشفى على يدى من شـاء، فهل لك؟ فـقال رسول الله ﷺ: «إن الحـمدَ لله، نَحـمدُه ونَستَعـينه، من يهده الله فـلا مُضِلَّ له، ومن

يُضْلِلْ فلا هادى له، وأشـهد أن لا إله إلا الله وحـده لا شريك له، وأن محـمدًا عـبده ورسوله، أمـا بعد». قال: فقـال: أعِدْ عليّ كلماتكَ هؤلاء. فأعادهُنّ عليـه رسولُ الله ﷺ ثلاث مرات، قال: فقال: لقد سمعت قول الكَهَنَة، وقولَ السَّحرَة، وقول الشعراء، فمـا سمعتُ مـثلَ كلماتك هؤلاء، ولقـد بَلَغْنَ قاعوس البـحر. قال: فـقال: هات يدَك أبايعْك على الإسلام، قال: فَبَايَعَهُ، فقال رسول الله ﷺ: «وعلى قومك». قال: وعلى قومى، قال: فبـعث رسول الله ﷺ سَرِيةً فمرُّوا بقومه، فقـال صاحب السرية للجيش: هل أصبتم من هؤلاء شـيئًا؟ فقال رجل من القوم: أصـبت منهم مِطْهَرَة، فقال: ردوها فإن هؤلاء قومُ ضِماد.

409. It was related that Ibn Abbas said: "A healer from the tribe of Azd Shaunu'a came to Makkah, he used to make incantations for the people who had been possessed by Jinn, so he heard from the fools among the people of Makkah that Mohammed had been possessed. He said: 'If I see this man, may God heal him through my hands.' Then he met him and said: 'O Mohammed, I can heal those possessed, and God cures whoever He pleases through my hands, so do you want me to heal you?' The Messenger of God (prayers & peace be upon him) said: 'All praise be to God, we praise Him and we beseech Him, and whoever God guides no one can mislead, and whoever is left astray no one can guide, and I bear witness that there is no god but God, He has no partner, and Him alone we worship, and I bear witness that Mohammed is His servant and Messenger.' The healer said: 'Can you repeat your words to me?' So The Messenger of God (prayers & peace be upon him) repeated his words three times. He said: 'I have heard the words of seers of magicians and poets, but I have never heard such elequent words as yours before. Stretch out your hand to me that I may pledge my allegiance to you in Islam, so The Messenger of God (prayers & peace be upon him) stretched out his hand

and said: 'Your allegiance includes the allegiance of your people?' He said: 'Yes, and the allegiance of my people.' Then The Messenger of God (prayers & peace be upon him) sent a company of men on an expedition and they passed by his people, the commander of the company asked his men: 'Did you take anything from them?' A man from the company said: 'Yes, we took this container of water.' So the commander said: 'Return it to them they are the people of the healer'."

٤١٠- عن جابر بن عبد الله رضي الله عنهما قال: كان رسول الله ﷺ إذا خطب احْمَرَّتْ عيناه وعلا صوته، واشْتَدَّ غَضَبهُ، حتى كأنه منذر جيش، يقول: صبَّحكم ومسَّاكم، ويقول: «بُعثتُ أنا والساعة كهاتين». ويقرنُ بين إصبعيه: السبابة والوسطى، ويقول: «أما بعد، فإن خيرَ الحديث كتاب الله، وخيرُ الهُدى هُدَى محمد ﷺ، وشر الأمورِ محدثاتها، وكلُّ بدعة ضلالة». ثم يقول: «أنا أولى بكل مؤمن من نفسه، من ترك مالاً فلأهله، ومن ترك دَينًا أو ضَيَاعًا فإليَّ وعليَّ».

410. It was related that Jabir ibn Abd Allah said: "When The Messenger of God (prayers & peace be upon him) used to deliver the speech his eyes reddened and he raised his voice and he became more vehement as if he was warning of an imminent attack, saying that they will surprise you in the morning or in the evening, and he used to say: "I was sent. and between me and the Hour is as close as these two." And he raised his index and middle fingers. He used to say: "After that the best of Hadith is the Book of God, and the best guidance is the guidance of Mohammed, and the worst of matters is the invention of it, and every invention a going astray." Then he used to say: "I am more deserving to every believer than himself, and whoever leaves wealth for his family, and whoever leaves debt or children, I am responsible for that."

٤١١- عن أبي وائلٍ رضى الله عنه قال: خطبنا عمار رضى الله عنه فأوجز وأبلغ، فلما نزل قلنا: يا أبا اليقظان، لقد أبلغت وأوجزت، فلو كنت تنفست. فقال: إني سمعت رسول الله ﷺ يقول: «إن طُول صلاة الرجلِ وقصر خُطْبَته مئنةٌ من فقهه، فأطيلوا الصلاة واقْصروا الخطبة، وإن من البيان سحرًا».

411. It was related that Abu Wa'el said: "Ammar delivered the speech and was concise and elequent, so when he came down we asked: 'O Abu al Yaqzan, you have been so elequent and concise, why do you not lengthen your speech?' He said: 'I heard The Messenger of God (prayers & peace be upon him) say: 'The length of a man's prayer and the brevity of his speech is a sign of knowledge, so lengthen your prayer and shorten your speech, for concise speech influences the heart.'"

٤١٢- عن عدى بن حاتم رضى الله عنه: أن رجلاً خطب عند النبى ﷺ فقال: من يطع الله ورسوله فقد رَشَدَ، ومن يعصهما فقدْ غوى. فقال رسول الله ﷺ: «بئس الخطيب أنت، قل: ومن يعص الله ورسوله». قال ابن نُمَير: فقد غَوَى.

412. It was related that Udai ibn Hatim said that a man delivered a speech in the presence of the Prophet and said: "Whoever obeys God and His Messenger has acted righteously, and whoever disobeys both of them has gone astray." Then The Messenger of God (prayers & peace be upon him) said: "What an evil speaker you are, say: 'And whoever disobeys God and His Messenger.'" It was related that Ibn Numer added: "has gone astray."

٤١٣- عن أم هشام بنت حارثة بن النعمان رضى الله عنها قالت: لقد كان تَنُّورُنا وتَنُّورُ رسول الله ﷺ واحدًا سَنَتَيْن أو سنة وبعض سنة. ما أخذتُ ﴿ قٓ وَالْقُرْآنِ الْمَجِيدِ﴾ إلا عن لسانِ رسولِ الله ﷺ، يقرؤها كل جمعة على المنبر إذا خَطَبَ الناسَ.

413. It was related that Umm Hisham bint Haritha ibn Numan said: "We shared an oven with The Messenger of God (prayers & peace be upon him) for two years, or for one year and little more, and I memorised Surah 'Qaf, by the glorious Qur'an' from none other than The Messenger of God (prayers & peace be upon him), when he used to recite it during his speech to the people from the pulpit every Friday."

٤١٤- عن حُصين، عن عُمارة بن رُؤيبة رضى الله عنه قال: رأى بِشرَ بن مروان على المنبر رافعًا يديه، فقال: قبَّح الله هاتين اليدين، لقد رأيت رسول الله ﷺ ما يزيد على أنْ يقول بيده هكذا وأشار بإصبعه المسبِّحة.

414. It was related that Husain said that Umara ibn Ruwaiba said that he saw Bishr ibn Marwan on the pulpit raising his hands and he said: "O God! Disfigure these two hands, I never saw The Messenger of God (prayers & peace be upon him) gesturing with his hands like that." And he indicated that he only raised his finger during the prayer."

٤١٥- عن جابر بن عبد الله رضى الله عنهما: أن النبى ﷺ كان يخطب قائمًا يوم الجمعة، فجاءت عيرٌ من الشام، فانفتل الناس إليها، حتى لم يبقَ إلا اثنا عشرَ رجلاً، فأنْزِلَتْ هذه الآية التى فى الجمعة: ﴿وَإِذَا رَأَوْا تِجَارَةً أَوْ لَهْوًا انفَضُّوا إِلَيْهَا وَتَرَكُوكَ قَائِمًا﴾ الآية.

415. It was related that Jabir ibn Abd Allah said: "While The Prophet (prayers & peace be upon him) was delivering the Friday speech, some camels (loaded with provisions) arrived from al Sham. The people were distracted by the camels and only twelve people stayed in the mosque with The Prophet (Prayers & peace be upon him), then the verse was revealed: 'But when they see merchandise or diversion, they run after it and leave you standing. Say: 'That which is with God is better than di-

version and merchandise, and God is the Best of Providers.'"

٤١٦- عن النعمان بن بَشير رضى الله عنهما قال: كان رسول الله ﷺ يقرأ فى العيدين وفى الجمعة ﴿سَبِّحِ اسْمَ رَبِّكَ الأَعْلَى﴾ و ﴿هَلْ أَتَاكَ حَدِيثُ الْغَاشِيَةِ﴾. قال: وإذا اجتمع العيد والجمعة فى يوم واحد يقرأ بهما أيضًا فى الصلاتين.

416. It was related that al Numan ibn Bashir said: "The Messenger of God (prayers & peace be upon him) used to recite in the prayer on the two Feast Days and on the Friday prayer: "Glorify the Name of your Lord, the Most High." (Surah 87) and "Have you heard the tidings of the Overwhelming Event?" (Surah 88) He said: "If the Feast Day fell on a Friday he would recite both Surahs in the two prayers."

٤١٧- عن أبى رفاعة رضى الله عنه قال: انتهيت إلى النبى ﷺ وهو يخطب، قال: فقلت: يا رسول الله، رجلٌ غريب جاء يسأل عن دينه، لا يدرى ما دينه؟ قال: فأقبل عَلَىَّ رسول الله ﷺ وترك خُطبته حتى انتهى إلىّ، فأتى بكرسى حَسِبت قوائمه حديدًا، قال: فقعد عليه رسول الله ﷺ وجعَلَ يعلمنى مما علمه الله، ثم أتى خُطبته فأتم آخرها.

417. It was related that Abu Rifa'a said: "I went to the Prophet when he was delivering the speech and said: 'O Messenger of God, a stranger has come to learn about his religion as he does not know anything about it.' He said: 'The Messenger of God (prayers & peace be upon him) turned to me and left his speech until he finished with me, a chair was brought for him which I thought had iron legs. The Messenger of God (prayers & peace be upon him) sat upon it and carried on teaching me what God had taught him. Then he attended to his speech and completed it."

٤١٨- عن جابر بن سمرة رضى الله عنه: أن رسول الله ﷺ كان يخطب قائمًا ثم

يجلس، ثم يقوم فيخطب قائمًا. فمن نبأك أنه كـان يخطب جالسًا فقد كذب، فقد والله صليتُ معه أكثرَ من ألفى صلاة.

418. It was related that Jabir ibn Samura said: "The Messenger of God (prayers & peace be upon him) used to deliver his speech standing, then he would sit down. then he would stand and deliver his speech. Whoever tells you that he used to deliver his speech sitting has lied, by God, I have prayed with him in more than two thousand prayers."

٤١٩- عن جابر بن سَمُرَة رضى الله عنـهما قـال: كنت أصلى مع رسول الله ﷺ، فكانت صلاته قَصدًا وخطبته قَصْدًا.

419. It was related that Jabir ibn Samura said: "I used to pray with The Messenger of God (prayers & peace be upon him) and his prayer and his speech were always of moderate length."

٤٢٠- عن جابر بن عبد الله رضى الله عنهمـا قال: جاء سُلَيْكٌ الغطفَانى يوم الجمعة ورسولُ الله ﷺ قـاعدٌ علـى المنبر، فـقعَد سليك قـبل أن يصلى، فقـال له النبى ﷺ: «أركعت ركعتين». قال: لا، قال: «قم فارْكَعْهُما».

420. It was related that Jabir ibn Abd Allah said: "Sulaik Ghatafani came on a Friday while The Messenger of God (prayers & peace be upon him) was seated upon his pulpit, he sat down before praying. Then the Prophet said to him: 'Have you offered two Raka'at?' He said: 'No.' He said: 'Get up and offer them!'"

٤٢١- عن أبى هريرة رضى الله عنه: أن رسـول الله ﷺ قال: «إذا قلت لصـاحبك أنْصِت يومَ الجُمعة، والإمام يخطب، فقد لَغَوت».

421. It was related that Abu Huraira said: "The Messenger of God (prayers & peace be upon him) said: 'When the Imam is deliv-

ering the speech, if you ask your companion to be quiet and listen you will have lost your reward'."

٤٢٢- عن أبي هريرة رضي الله عنه عن النبي ﷺ قال: «من اغتسل ثم أتى الجمعة، فصلى ما قُدِّرَ له، ثم أنصتَ حتى يَفْرُغَ من خطبته. ثم يصلى معه، غُفِرَ له ما بينه وبين الجمعة الأخرى، وفَضْلُ ثلاثة أيام».

422. It was related that Abu Huraira said that the Prophet said: "Whoever bathes and then attends the Friday prayer and prays as he is destined to, then listens to the speech until its end. Then prays with the Imam, his sins between that Friday and the previous Friday will be expiated, and for three days after."

٤٢٣- عن أبي هريرة رضي الله عنه قال: قال رسول الله ﷺ: «إذا صليتم بعد الجمعة فصلوا أربعًا». وفي رواية: قال سهيل: «فإن عَجِل بك شيء فصلِّ ركعتين في المسجد، وركعتين إذا رجعت».

423. It was related Abu Huraira said that The Messenger of God (prayers & peace be upon him) said: "When you complete the Friday prayer, then offer four." It was also related that Suhail said: "If you are in a hurry to return home then offer two Raka'at in the mosque and two Raka'at when you return."

٤٢٤- عن عبد الله بن عمر رضي الله عنهما: أنه كان إذا صلى الجمعة انصرف فسجد سجدتين في بيته، ثم قال: كان رسول الله ﷺ يصنع ذلك.

424. It was related that Abd Allah ibn Umar said that he used to offer the Friday prayer and then return to offer two Raka'at in his home." Then he said: "Thus did The Messenger of God (prayers & peace be upon him) ."

٤٢٥- عن عمر بن عطاء: أن نافع بن جُبير أرسله إلى السائب ابن أخت نَمِر، يسأله

عن شيء رآه منه معاوية رضى الله عنهم فــى الصلاة، فقال: نعم، صليت معه الجــمعة فى المَقْصُورَة، فلما سلم الإمام قُمتُ فى مقامى فصليت، فلما دخل أرسل إلىَّ، فقال: لا تَعُدْ لما فَعَلْتَ. إذا صليت الجمعة فلا تَصِلْهـا بصلاة حتى تَكَلَّمَ أو تخرج، فإن رسول الله ﷺ قد أمر بذلك: أن لا نوصل صلاة بصلاة حتى نتكلم أو نخرج.

425. It was related that Umar ibn Ata' said that Nafi ibn Jubair sent him to Al Sa'ib, the son of the sister of Namer, to ask him about something he had seen Mu'awiya do in the prayer. He said: "Yes, I prayed with him on a Friday in the stall and when the Imam pronounced the salutation I stood up and prayed. He entered and sent for me and said: 'Do not do what you have done again. When you finsih the Friday prayer, do not join it to another prayer before speaking or going out, The Messenger of God (prayers & peace be upon him) ordered: 'Do not join prayer with another prayer before speaking or going out.'"

٤٢٦- عن الحكم بن ميناء: أن عبـد الله بن عُمر وأبا هريرة رضى الله عنهم حدثاه: أنهما سمعا رسـول الله ﷺ يقول على أعواد منبره: «لَيَنْتَهِيَنَّ أقوامٌ عن وَدْعِهِمُ الجُمُعَاتِ أو لَيَخْتِمَنَّ الله عز وجل على قُلُوبِهم، ثم ليكُونُنَّ من الغافلين».

426. It was related that Al Hakim ibn Mina' said that Abd Allah ibn Umar and Abu Huraira told him that they both heard The Messenger of God (prayers & peace be upon him) say while he was upon his pulpit: "The people must cease their neglect of the Friday prayer or God Almighty will seal their hearts, and then they will be heedless."

٤٢٧- عن جابر بن سَمُرَة رضى الله عنه قال: صليتُ مع رسول الله ﷺ العيدين غَيْرَ مرةٍ ولا مرتين، بغير أذان ولا إقامة.

427. It was related that Jabir ibn Sumara said: "I have prayed the two Feasts with The Messenger of God (prayers & peace be upon him) once or twice without the call to prayer or the Iqama."

٤٢٨- عن ابن عباس رضى الله عنهما قال: شهدتُ صلاةَ الفطرِ مع نبى الله ﷺ وأبى بكر وعمر وعثمان رضى الله عنهم، فكلهم يصليها قبل الخطبة ثم يخطب، قال: فَنَزَلَ نَبىُّ الله ﷺ كأنى أنظر إليه حين يُجَلِّسُ الرجالَ بيده، ثم أقبلَ يَشُقُّهُمْ حين جاء النساءَ ومعه بلال، فقال: ﴿يا أيها النبىُّ إذا جاءَكَ المؤمناتُ يبايعنَكَ على أن لا يُشْرِكْنَ بالله شيئاً﴾ [الممتحنة: ١٢] فتلا هذه الآية حتى فرغ منها، ثم قال حين فرغ منها: «آنْتُنَّ على ذلك». فقالت امرأة واحدة لم يُجبهُ غيرُها منهن: نَعم يا نبى الله، لا يُدرَى حينئذ من هى. قال: «فَتَصَدَّقْنَ». فبسط بلال ثوبه، ثم قال: «هَلُمَّ فدًى لكُنَّ أبى وأمى». فجعلن يُلْقينَ الفَتَخَ والخواتم فى ثوب بلال.

428. It was related that Ibn Abbas said: "I offered the Feast (Eid) prayer with The Messenger of God (prayers & peace be upon him), Abu Bakr, Umar and Uthman, and they all offered the prayer before delivering the speech. Then they delivered the speech. The Prophet of God descended down, it is as if I am looking at him as the people are sitting, and he walked between them until he reached the women, Bilal was with him and he said: 'O Prophet, when believing women come to you,

taking oaths of allegiance to you, that they will not associate anything with God.' And he recited the verse until the end, then he said: 'Are you in accord with that?' Then only one woman replied: 'Yes, O Prophet of God.' At that time he did not know who she was. He said: 'Pay charity.' So Bilal spread out his cloak and said: 'Come and give your charity here, I redeem you by my father and mother.' And the women all threw their jewelled rings and ornaments into Bilal's cloak."

٤٢٩- عن عبيد الله بن عبد الله: أن عمرَ بن الخطاب رضى الله عنه سأل أبا واقدٍ الليثى: ما كان يقرأ به رسول الله ﷺ فى الأضحى والفطر؟ فقال: كان يقرأ فيهما بـ﴿قٓ وَالْقُرْآنِ الْمَجِيدِ﴾ و﴿اقْتَرَبَتِ السَّاعَةُ وَانشَقَّ الْقَمَرُ﴾.

429. It was related that Abd Allah ibn Ubaid Allah said that Umar ibn Al Khattab asked Abu Waqed al Laithy: "What did The Messenger of God (prayers & peace be upon him) used to recite on the Feasts of Al Adha and Al Fitr?" He said: "He used to recite the two Surahs : 'Qaf, by the Glorious Qur'an' and 'The Hour has drawn near, and the moon is split asunder.'"

٤٣٠- عن ابن عباس رضى الله عنهما: أن رسول الله ﷺ خرج يوم أضحى أو فطر، فصلى ركعتين، لم يصل قبلها ولا بعدها. ثم أتى النساء ومعه بلال، فأمرهن بالصدقة، فجعلت المرأة تُلقى خُرصَها وتُلقى سخابها.

430. It was related that Ibn Abbas said: "Once The Messenger of God (prayers & peace be upon him) went out to the place of prayer to offer the prayer of Eid al Adha or Al Fitr. He offered two Raka'at, he did not pray before them nor after them. Then he took Bilal and went to see the women and he commanded them to give charity. The women vied with each other to give their earings and necklaces."

٤٣١- عن أم عطية رضى الله عنها قالت: أمرنا رسول الله ﷺ أن نُخرِجَهُنَّ فى الفطر والأضحى: العواتق والحُيَّضَ وذوات الخدور، فأما الحُيَّضُ فيعتزلن الصلاة، ويشهدن الخير ودعوة المسلمين، قُلْتُ: يا رسول الله: إحدانا لا يكون لها جلباب؟ قال: «لِتُلْبِسها أختُها من جِلبابها».

431. It was related that Umm Atiya said: "The Messenger of God (prayers & peace be upon him) commanded us: 'Let the women go out on the Feasts of Al Fitr and Al Adha: the young unmarried virgins and the menstruating women and those who often stay screened, but the menstruating women should not approach the place of prayer, take part in doing good deeds as well as to witness the religious gathering of the Muslims." I said: 'O Messenger of God, one of us may not have a garment?' He said: 'Let her sister give her one of her garments to wear.'

٤٣٢- عن عائشة رضى الله عنها قالت: دخل رسول الله ﷺ وعندى جاريتان تغنيان بغناء بُعاثَ، فاضطجع على الفراش وحَوَّلَ وجهه، فدخل أبو بكر رضى الله عنه فانتهرنى وقال: مزمارُ الشيطان عند رسول الله ﷺ؟ فأقبل عليه رسول الله ﷺ فقال: «دعهما». فلما غَفَلَ غمزتهما فخرجتا. وكان يومَ عيد، يلعب السودان بالدَّرَقِ والحِراب، فإما سألتُ رسولَ الله ﷺ وإما قال: «تشتهين تنظرين». فقلت: نعم، فأقامنى وراءه، خدى على خده، وهو يقول: «دونكم يا بنى أرْفِدَة». حتى إذا مللت قال. «حَسْبُكِ». قلت: نعم، قال: «فاذهبى».

432. It was related that Aisha said: "The Messenger of God (prayers & peace be upon him) came to my house while two girls were singing the songs of Bu'ath. The Prophet (prayers & peace be upon him) lay down and turned his face the other way. Then Abu Bakr came and spoke to me severely saying: 'Musical instruments of Satan at the house of the Messenger of God (Prayers & peace be upon him) ?' The Messenger of God

(prayers & peace be upon him) turned his face towards him and said: 'Leave them be.' When Abu Bakr was not paying attention, I signaled to the girls to leave. It was a Feast day and the Ethiopians played with spears and arrows, so I asked The Messenger of God (prayers & peace be upon him) , or he offered: 'Would you like to watch them?' I said: 'Yes.' So he stood me behind him and I put my head over his shoulder so that my cheek was touching his cheek as he said: 'Carry on playing O people of Arfadah (a tribe of Ethiopia) ,' until I felt tired of watching them, he said: 'Have you had enough?' I said: 'Yes.' So he said: 'Then return home.'"

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٤٣٣- عن يعلى بن أمية رضى الله عنه قال: قُلْتُ لعمر بن الخطاب رضى الله عنه: ﴿فَلَيْسَ عَلَيْكُمْ جُنَاحٌ أَن تَقْصُرُوا مِنَ الصَّلَاةِ إِنْ خِفْتُمْ أَن يَفْتِنَكُمُ الَّذِينَ كَفَرُوا﴾ [النساء: ١٠١] فقد أمن الناس؟ فقال: عجبتُ مما عَجِبْتَ منه، فسألت رسول الله ﷺ عن ذلك، فقال: «صدقةٌ تَصَدَّقَ الله بها عليكم، فاقبلوا صَدَقَتَهُ».

8. The Book of the Prayer for Travel

433. It was related Ya'ili ibn Umayyah said: "I told Umar ibn Al Khattab that God Almighty had said in the Qur'an: 'And whenever you travel through the earth there is no blame on you if you shorten your prayers, if you fear that the unbelievers may attack you, surely the unbelievers are to you an evident enemy.' (Surah 4 verse 101) but now the people are in security." He said: "I had reflected upon this as you do, so I asked The Messenger of God (prayers & peace be upon him) about it and he said: 'It is a charity from God Almighty to you, so accept His charity.' "

٤٣٤- عن ابن عباس رضى الله عنهما قال: فرض الله الصلاة على لسان نبيكم ﷺ فى الحضر أربعا وفى السفر ركعتين، وفى الخوف رَكْعَة.

434. It was related that Ibn Abbas said: "God has made prayer obligatory for you, as your Prophet said: 'When you are not travelling four Raka'at, when you travel two Raka'at and if you fear attack then one Raka'at.'"

٤٣٥- عن أنس بن مالك رضى الله عنه قال: صليتُ مع رسول الله ﷺ الظهرَ بالمدينة أربعا، وصَلَّيتُ معه العصرَ فى ذى الحليفة ركعتين.

435. It was related that Anas ibn Malik said: "I prayed four Raka'at in the midday prayer with The Messenger of God (prayers & peace be upon him) at Madinah. Then I prayed two Raka'at in the afternoon prayer with him at Dhul Hulaifa."

٤٣٦- عن أنس بن مالك رضى الله عنه قال: خرجنا مع رسول الله ﷺ من المدينة إلى مكة، فصلى ركعتين ركعتين حتى رجع. قلت: كم أقام بمكة؟ قال: عشرا. وفى رواية: خرجنا من المدينة إلى الحج.

436. It was related that Anas ibn Malik said: "We traveled with The Messenger of God (prayers & peace be upon him) from Madinah to Makkah and we offered two Rak'at at each prayer until we returned to Madinah." It was asked: "Did you stay for some time in Makkah?" He replied: "We stayed in Makkah for ten days." It was also related that: "We travelled from Madinah to Al Haj."

٤٣٧- عن ابن عمر رضى الله عنهما قال: صلى النبى ﷺ بمنى صلاة المسافر وأبو بكر وعمر وعثمان رضى الله عنهم ثمانى سنين، أو قال: ست سنين، قال حفص - يعنى ابن عاصم -: وكان ابن عمر يصلى بمنى ركعتين ثم يأتى فراشه، فقلت: أىْ عَمِّ لو صليت بعدها ركعتين؟ قالْ: لو فعلت لأتْمَمْتُ الصلاة.

437. It was related that Ibn Umar said: "The Prophet offered the prayer for travel at Mina. After him Abu Bakr and Umar did the same and Uthman did it for eight or six years. Hafs said: 'Ibn Umar used to offer two Raka'at at Mina and then retire to sleep. I said: 'O Uncle can you offer two Raka'at

٤٣٨- عن أنس بن مالك رضى الله عنه عن النبى ﷺ : إذا عَجِلَ عليه السير يؤخرُ الظهرَ إلى أوّل وقتِ العصر فيجمع بينهما، ويؤخرُ المغرب حتى يجمع بينها وبين العشاء، حين يغيب الشَّفَقُ.

438. It was related that Anas ibn Malik said: "When The Messenger of God (prayers & peace be upon him) was in a hurry to travel, he would delay the midday prayer until the start of the afternoon prayer and then offer the two together, and he would delay the sunset prayer until the twilight had gone and then he offered it together with the evening prayer."

٤٣٩- عن ابن عباس رضى الله عنهما قال: جمع رسول الله ﷺ بين الظهر والعصر والمغرب والعشاء، بالمدينة فى غير خوف ولا مطر. فى حديث وكيع قال: قلت لابن عباس: لِمَ فَعَلَ ذلك؟ قال: كيلا يُحْرِجَ أمته. وفى حديث أبى معاوية: قيل لابن عباسٍ: ما أراد إلى ذلك قال: أراد أن لا يحرج أمته.

439. It was related that Ibn Abbas said: "The Messenger of God (prayers & peace be upon him) used to combine the midday and afternoon prayers together, and the sunset and evening prayers together when he was not in fear of attack or rain while he was in Madinah." And it was also related that Waki'a said: "I said to Ibn Abbas: 'Why did he do that?' He said: 'So that he would not burden his nation.'" It was also related that Abu Mu'awiya said: "It was said to Ibn Abbas: 'What was his intention in that?' He said: 'He meant not to burden his nation.'"

٤٤٠- عن ابن عمر رضى الله عنهما: أنه نادى بالصلاة فى ليلة ذات بَرْدٍ وريحٍ ومطر، فقال فى آخر ندائه: ألا صلوا فى رحالكم، ألا صلوا فى الرحال. ثم قال: إن رسول الله ﷺ كان يأمر المؤذن إذا كانت ليلة باردة أو ذاتُ مطرٍ فى السفر أن يقول: «ألا صلوا فى رحالكم».

440. It was related that Ibn Umar said that he called the people to prayer one cold, windy and rainy night, and said at the end of the call to prayer: 'Pray in your houses.' Then he said:

"Whenever it was cold and rainy The Messenger of God (prayers & peace be upon him) used to order the Caller to say: 'Pray in your houses.'"

٤٤١- عن حفص بن عاصم قال: صَحِبْتُ ابن عمر رضى الله عنهما فى طريق مكة، قال: فصلى لنا الظهرَ ركعتين، ثم أقْبَلَ وأقْبَلنا معه حتى جاء رَحْله، وجلس وجلسنا معه، فحانت منه التفاتة نَحوَ حيثُ صلى، فرأى ناساً قياماً، فقال: ما يصنع هؤلاء؟ قلت: يسبحون، قال: لو كنت مُسبّحاً لأتْمَمْتُ صلاتى، يا ابن أخى إنى صحبت رسول الله ﷺ فى السفر فلم يزد على ركعتين حتى قبضه الله، وصحبت أبا بكر رضى الله عنه فلم يزد على ركعتين حتى قبضه الله، وصحبت عمر رضى الله عنه فلم يزد على ركعتين حتى قبضه الله عز وجل، ثم صحبت عثمان فلم يزد على ركعتين حتى قبضه الله عز وجل، وقد قال الله تعالى: ﴿لَقَدْ كَانَ لَكُمْ فِى رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ﴾ [الأحزاب: ٢١].

441. It was related that Hafs ibn Assem said: "I traveled with Ibn Umar and while we were on the road to Makkah he led us in two Raka'at for the midday prayer. Then we continued with him until we reached a place where he dismounted, he sat there and we sat with him, he turned to the direction he had prayed and saw people standing, he asked: 'What are they doing?' I said: 'They are offering their after prayer praises.' He said: 'Had I had the time to offer praise after the prayer I would have done better in completing my prayer.' He said: 'O son of my brother! I travelled with The Messenger of God (prayers & peace be upon him) and he never offered more than the two Raka'at until God returned him to Him, and I travelled with Abu Bakr (may God be pleased with him) and he never offered more than the two Raka'at until God returned him to Him, and I also travelled with Umar and he never offered more than the two Raka'at until God returned him to Him. And then I

travelled with Uthman and he never offered more than the two Raka'at until God returned him to Him, and God Almighty has said: 'Surely there is for you the best example in The Messenger of God (prayers & peace be upon him) , for whoever seeks the pleasure of God and the Last Day, and remembers God often.' (Surah 33 verse 21) "

٤٤٢- عن ابن عمر رضى الله عنهما قال: كان رسول الله ﷺ يسبح على الراحلة قِبَلَ أى وَجْهٍ تَوَجَّهَ، ويوتر عليها، غَيْرَ أنه لا يصلى عليها المكتوبةَ.

442. It was related that Ibn Umar said: "The Messenger of God (prayers & peace be upon him) used to offer his praise to God when he was mounted regardless of the direction and he used to offer the Witr prayer when he was mounted, but he never offered the obligatory prayer upon his mount."

٤٤٣- عن جابر بن عبد الله رضى الله عنهما قال: خرجت مع رسول الله ﷺ فى غزاةٍ، فأبطأ بى جملى وأعيى، ثم قدم رسول الله ﷺ قبلى وقدمت بالغداة، فجئت المسجد، فوجدته على باب المسجد، قال: «الآن حين قدمت». قلت: نعم. قال: «فدع جَمَلَكَ، وادْخُل فَصَلِّ ركعتين». قال: فدخلت فصليت ثم رجعت.

443. It was related that Jabir ibn Abd Allah said: "I travelled with The Messenger of God (prayers & peace be upon him) on a foray and my camel was tired and lagged behind. The Messenger of God (prayers & peace be upon him) arrived before me and I arrived the next day and went to the mosque where I found him standing beside the door, he asked: 'Have you just arrived?' I said: 'Yes.' He said: 'Leave your camel and enter and offer two Raka'at.' He said: 'I entered and prayed and then returned.'"

٤٤٤- عن جابر بن عبد الله رضى الله عنهما قال: غزونا مع رسول الله ﷺ قوما

من جهينة فقاتلونا قتالاً شديداً، فلما صلينا الظهرَ قال المشركون: لو مِلنْا عليهم ميْلَةً لاقْتَطَعْنَاهم. فأخبرَ جبريل عليه السلام رسول الله ﷺ ذلك، فذكر ذلك لنا رسول الله ﷺ، قال: وقالوا إنه ستأتيهم صلاة هى أحب إليهم من الأولاد. فلما حضرت العصر، صَفَّنا صَفَّين، والمشركون بيننا وبين القبلَة. قال: فكبَّرَ رسول الله ﷺ وكبَّرنا، وركع وركعنا، ثم سجد وسجد معه الصفُّ الأول. فلما قاموا سجد الصف الثانى، ثم تأخر الصف الأول وتقدم الصف الثانى فقاموا مقام الأول، فكبّر رسول الله ﷺ فكبّرنا، وركع فركَعْنا، ثم سجد وسجد معه الصف الأول وقام الثانى، فلما سجد الصف الثاني ثم جلسوا جميعاً سلَّم عليهم رسول الله ﷺ . قال أبو الزبير: ثم خص جابر أن قال: كما يصلى أمراؤكم هؤلاء.

444. It was related that Jabir ibn Abd Allah said: "We accompanied The Messenger of God (prayers & peace be upon him) in fighting some people from Juhaina, and they fought us furiously. When we offered the midday prayer the unbelievers said: 'If we had attacked them suddenly we would have wiped them out.' Gabriel (peace upon him) informed The Messenger of God (prayers & peace be upon him) of that, so The Messenger of God (prayers & peace be upon him) told us of that, and said: 'They are saying we will attack them during a prayer which is more dear to them than their own sons.' Then when the afternoon prayer was due, he aligned us in two rows, and the unbelievers were between us and the Qibla. The Messenger of God (prayers & peace be upon him) pronounced 'God is Great' then we pronounced 'God is Great' then he bowed and we bowed, then he prostrated and the first row prostrated with him, when they rose up the second row prostrated and the first row moved to stand behind, then the second row rose up in the place of the first. Then when the second row had prostrated they all sat down and The Messenger of God

(prayers & peace be upon him) offered salutation to them all.' Abu al Zubair said that Jabir mentioned that he said: 'Thus your commanders should offer prayer.'"

٤٤٥- عن عائشة رضى الله عنها قالت: خسفت الشمس فى عهد رسول الله ﷺ، فقام رسول الله ﷺ يصلى، فأطال القيام جدا، ثم ركع فأطال الركوع جدا، ثم رفع رأسه فأطال القيام جدا وهو دون القيام الأول، ثم ركع فأطال الركوع جداً وهو دون الركوع الأول، ثم سجد، ثم قام فأطال القيام وهو دون القيام الأول، ثم ركع فأطال الركوع وهو دون الركوع الأول، ثم رفع رأسه فقام، فأطال القيام وهو دون القيام الأول، ثم ركع فأطال الركوع وهو دون الركوع الأول، ثم سجد، ثم انصرف رسول الله ﷺ وقد تجلت الشمس، فخطب الناس، فحمد الله وأثنى عليه، ثم قال: «إن الشمس والقمر من آيات الله، وإنهما لا يَنْخسفان لموت أحد ولا لحياته، فإذا رأيتموها فكبروا، وادعوا الله وصلُّوا وتصدَّقوا. يا أمّة محمد، إنْ مِنْ أحدٍ أغير من الله أن يزنى عبده أو تزنى أمتُهُ. يا أُمَّةَ محمد، والله لو تعلمون ما أعلم لبَكَيْتُمْ كثيراً ولضحكتم قليلاً، ألا هل بَلَّغْتُ».

445. It was related that Aisha said: "During the Prophet's lifetime the sun eclipsed, so he led the people in prayer and stood up for a long time in prayer, then bowed for a long time. He stood up again for a long time in prayer but this time he stood less time than before. He bowed again for a long time but for less time than the first one, then he prostrated and stayed a long time in prostration. He did the same in the second Rak'a and then completed the prayer, by that time the sun had returned to normal. He gave a speech and after praising and glorifying God he said: "The sun and the moon are two signs of the signs of God, they do not eclipse upon the death or birth of anyone. So if you witness an eclipse, remember God and say: 'God is Great', pray and give charity." The Prophet (prayers & peace

be upon him) then said: "O followers of Mohammed! By God! There is no one who is worthy of respect more than God, He has prohibited adultery among His servants. O followers of Mohammed! By God! If you knew what I know, you would laugh little and cry much."

٤٤٦- عن ابن عباس رضى الله عنهما قال: صلى رسول الله ﷺ حين كسفت الشمس ثمانى ركعات فى أربع سجدات.

446. It was related that Ibn Abbas said: "The Messenger of God (prayers & peace be upon him) prayed eight Raka'at in four prostrations when the sun eclipsed."

٤٤٧- عن عبد الله بن زيد الأنصارى رضى الله عنه: أن رسول الله ﷺ خرج إلى المصلى يستسقى، وأنه لما أراد أن يدعو استقبل القِبلَةَ وحَوَّلَ رداءه. وفى رواية: فجعل إلى الناس ظهره يدعو الله، واستقبل القبلة، وحَوَّلَ رداءه ثم صلى ركعتين.

447. It was related that Abd Allah ibn Zaid al Ansari said: "The Messenger of God (prayers & peace be upon him) went out to pray for rain. When he intended to beseech God Almighty he turned towards the Qibla and wrapped his garment around himself. It was also related that he turned his back to the people and faced the Qibla and asked God for rain. Then he turned his cloak inside out and led us in two Raka'at of prayer."

٤٤٨- عن أنس رضى الله عنه قال: أصابنا ونحن مع رسول الله ﷺ مطر. قال: فَحَسَرَ رسول الله ﷺ ثوبَه حتى أصابه من المطر، فقلنا: يا رسول الله لِمَ صَنَعْتَ هذا؟ قال: «لأنه حديثُ عَهدٍ بربهّ».

448. It was related that Anas said: "We were once with the Messenger of God when it was raining heavily, so The Messenger of God (prayers & peace be upon him) drew aside his garment until the rain soaked his skin, then we said: 'O Messenger of

God, why did you do that?' He said: 'Because it is sent by my Lord and I wish to be blessed by it.'"

٤٤٩- عن عائشة رضى الله عنها أنها قالت: كان النبى ﷺ إذا عَصَفَت الريحُ قال: «اللهم إنى أسألك خيرها وخيرَ ما فيها، وخيرَ ما أرسلَتْ به وأعوذ بك من شرّها وشرِّ ما فيها، وشر ما أرسلَتْ به». قالت: وإذا تَخَيَّلَت السماء تَغَيَّرَ لونُه، وخرج ودخل، وأقبلَ وأدبر، فـإذا مطَرَتْ سُرِّيَ عنه فعَرَفْتُ ذلك فى وَجْهِه، قـالت عائشـة رضى الله عنهـا: فسألته، فقال: «لعله يا عائشة كما قال قوم عاد: ﴿ **فَلَمَّا رَأَوْهُ عَارِضًا مُسْتَقْبِلَ أَوْدِيَتِهِمْ قَالُوا هَذَا عَارِضٌ مُمْطِرُنَا** ﴾ [الأحقاف: ٢٤]».

449. It was related that Aisha said: "When the Prophet (prayers & peace be upon him) saw a strong wind he used to say: 'O God I ask you for the best of it and the good it contains and the good for which it was sent. And I seek refuge in You from the evil it contains and the evil for which it was sent.' And when he used to see a thunderstorm in the sky he would to walk to and fro, and go in and out, and his face used to change, and then if it rained he used to feel relaxed. Aisha asked him about that and the Prophet (prayers & peace be upon him) said: 'And how would I know, it maybe as the people of Ad said: "Then, when they saw it as a dense cloud coming towards their valleys they said: 'This is a cloud that shall give us rain.' But it is that which you did seek to hasten, a wind wherein is a painful torment." (Surah 46 verse 24)

٤٥٠- عن ابن عبـاس رضى الله عنهـمـا عن الـنبى ﷺ أنه قـال: «نُصِرْتُ بالصَّبـا، وأهلكَتْ عادٌ بالدَّبُور».

450. It was related that Ibn Abbas said that the Prophet said: "I was granted victory with the easterly wind and Ad were destroyed by the westerly wind."

٩- كتاب الجنائز

٤٥١- عن عبد الله بن عمر رضى الله عنهما أنه قال: كنا جلوسا مع رسول الله ﷺ إذ جاءه رجل من الأنصار، فسلَّم عليه، ثم أدبر الأنصارى، فقال رسول الله ﷺ : «يا أخا الأنصار، كيف أخى سعدُ بن عبادة». فقال: صالح. فقال رسول الله ﷺ : «من يعوده منكم». فقام وقمنا معه، ونحن بضعةَ عشر ما علينا نعالٌ ولا خفافٌ ولا قلانس ولا قُمُص، نَمْشى فى تلك السِّباخِ حتى جِئناه، فاستأخَرَ قومهُ من حوله، حتى دنا رسول الله ﷺ وأصحابه الذين معه.

9. The Book of Funerals

451. It was related that Abd Allah ibn Umar said: "We were sitting in the company of The Messenger of God (prayers & peace be upon him) when a man from the Helpers (Al Ansar) came and greeted him, and went away. So The Messenger of God (prayers & peace be upon him) said: 'O brother of the Helpers (Al Ansar) , how is my brother Sa'd ibn Ubadah?' He replied: 'He is a righteous man.' The Messenger of God (prayers & peace be upon him) said: 'Who among you will go to visit him?' Then he stood up and we got up with him and there were more than ten of us, we had no shoes or socks, headress or shirts and we walked over the arid land until we reached him. His people, who stood around him, withdrew until The Messenger of God (prayers & peace be upon him) and his Companions neared him."

٤٥٢- عن أم سلمة رضى الله عنها قالت: قال رسول الله ﷺ : «إذا حَضَرتُم المريض أو الميتَ فقولوا خيراً، فإن الملائكة يؤمِّنُون على ما تقولون». قالت: فلما مات أبو سلمة أتيت النبى ﷺ فقلت: يا رسول الله، إن أبا سلمة قد مات. قال: « قولى:

اللهم اغفر لى وله، وأعقبنى منه عقبى حَسَنَةً». قالت: فقلت، فأعقبنى الله مَنْ هو خير لى منه محمداً ﷺ.

452. It was related that Umm Salama said that The Messenger of God (prayers & peace be upon him) said: "If you are present before a sick or dying person, then only say good words because the angels say: 'Amin' to whatever you say." And she said: "So when Abu Salama died, I went to the Prophet and said: 'O Messenger of God, Abu Salama has just died.' He said: 'Say: 'O God, forgive me and him and replace him for me with one better.' She said that she repeated those words, so God replaced him for her with one who is better than him, Mohammed."

٤٥٣- عن أبى سعيد الخدرى رضى الله عنه قال: قال رسول الله ﷺ: «لقّنوا مَوتاكم لا إله إلا الله».

453. It was related that Abu Sa'id al Khudri said that The Messenger of God (prayers & peace be upon him) said: "Prompt your dead to say: 'There is no god but God'.

٤٥٤- عن عائشة رضى الله عنها قالت: قال رسول الله ﷺ: «من أحب لقاء الله أحب الله لقاءه، ومن كره لقاء الله كره الله لقاءَه». فقلت: يا نبى الله، أكراهية الموت؟ فكلنا يكره الموت. قال: «ليس كذلك، ولكن المؤمن إذا بُشِّرَ برَحمةِ الله ورِضوانِهِ وجنَّته أحب لقاء الله، فأحبَّ الله لقاءه. وإن الكافر إذا بُشِّر بعذاب الله وسخطه، كره لقاء الله وكره الله لقاءه».

[وفى رواية عن شريح بن هانئ، عن أبى هريرة رضى الله عنه قال: قال رسول الله ﷺ: «من أحبَّ لقاء الله أحبَّ الله لقاءه، ومن كره لقاء الله، كره الله لقاءه». قال: فأتيت عائشة فقلت: يا أم المؤمنين، سمعت أبا هريرة يذكر عن رسول الله ﷺ حديثاً،

إن كان كذلك فقد هلكنا. فقالت: إن الهالك من هلك بقول رسول الله ﷺ ، وما ذاك؟ قال: قال رسول الله ﷺ: «من أحبَّ لقاء الله أحبَّ الله لقاءه، ومن كره لقاء الله كره الله لقاءه» وليس منا أحد إلا وهو يكره الموت؟ فقلت: قد قاله رسول الله ﷺ ، وليس بالذى تذهب إليه، ولكن إذا شخص البصرُ، وحَشْرَجَ الصدرُ، واقشعَرَّ الجلدُ، وتشنجت الأصابعُ، فعند ذلك من أحبَّ لقاء الله أحب الله لقاءه، ومن كره لقاء الله كره الله لقاءه].

454. It was related that Aisha said that the Messenger of God (prayers & peace be upon him) said: "Whoever looks forward to meeting God, God looks forward to meeting him, and whoever dislikes to meet God, God dislikes to meet him.' So I said: "O Prophet of God. is it the dislike of death? We all dislike death." He said: "It is not that, but when the hour of a believer's death draws near, he is given the glad tidings of God's pleasure with him and His blessings, and thus nothing is more dear to him than what lies before him. He looks forward to meeting God and God looks forward to meeting him. But when the hour of an unbeliever's death draws near, he is given the bad tidings of God's chastisement and His retribution, thus nothing is more hateful to him than what lies before him, and God hates to encounter him." It was also related that Sharih ibn Hani said that Abu Huraira said that The Messenger of God (prayers & peace be upon him) said: "Whoever looks forward to meeting God, God looks forward to meeting him, and whoever dislikes to meet God, God dislikes to meet him." He said: "I went to Aisha and said: 'O mother of the believers, I have heard Abu Huraira mention a Hadith about The Messenger of God (prayers & peace be upon him) , if that was true then we are in total loss.'" She said: "The one in total loss is the one who falsely attributes something to The Messenger of God (prayers &

peace be upon him) . And what is that?" He said that Abu Huraira said that The Messenger of God (prayers & peace be upon him) said: "Whoever looks forward to meeting God, God looks forward to meeting him, and whoever dislikes to meet God, God dislikes to meet him.' And we all dislike death." Then she said: "Yes, The Messenger of God (prayers & peace be upon him) said that, but that does not mean what you think it means. But it is when the sight is frozen upwards and breathing is laboured, and the skin retracts and the fingers clench in spasms, that at that time whoever looks forward to meeting God, God looks forward to meeting him, and whoever dislikes to meet God, God dislikes to meet him.'"

٤٥٥- عن جابر رضى الله عنه قال: سمعت النبى ﷺ قبل وفاته بثلاث يقول: «لا يمُوتَنَّ أحدكم إلا وهو يُحْسِنُ بالله الظَّنَّ».

455. It was related that Jabir said: "Three days before his death I heard the Prophet say: 'Each of you should be eager that death should not approach him except when he has good hope in God's mercy.'"

٤٥٦- عن أم سلمة رضى الله عنها قالت: دخل رسول الله ﷺ على أبى سلمة وقد شَقَّ بَصَرُهُ فأغمضه. ثم قال: «إن الروح إذا قُبِضَ تَبِعَهُ البصر» فضجَّ ناس من أهله، فقال: «لا تدعوا على أنفسكم إلا بخير، فإن الملائكة يؤمّنون على ما تقولون، ثم قال: اللهم اغفر لأبى سَلَمَةَ، وارفع دَرجتَهُ فى المَهديّين، واخْلُفْهُ فى عَقِبِهِ فى الغابرين. واغفرْ لنا وله يا رب العالمين، وافسح له فى قبره ونوِّر له فيه».

456. It was related that Umm Salama said: "The Messenger of God (prayers & peace be upon him) entered upon Abu Salama and his gaze was frozen, so he closed his eyelids for him and said: 'When the soul is seized the sight follows it.' Some of his people wailed, and he said: 'Do not say anything about yourselves

but good, as the angels say: 'Amin' to whatever you say.' Then he said: 'O God forgive Abu Salama and raise him in rank among the rightly guided and be the Guardian to his offspring, and forgive us and him O Lord of the Worlds, and make his grave spacious and give it light.'"

٤٥٧- عن عائشة أم المؤمنين رضى الله عنها قالت: سُجِّىَ رسولُ الله ﷺ حين مات بثوب حِبَرَة.

457. It was related that Aisha, the mother of the believers, said: "After The Messenger of God (prayers & peace be upon him) died he was covered with a cloth of green velvet."

٤٥٨- عن أبى هريرة رضى الله عنه قال: إذا خَرَجَتْ روحُ المؤمن تلقَّاها مَلَكان يُصعدانها، قال حماد: فذكر من طيب ريحها وذكر المسكَ. قال: ويقول أهلُ السماء: روح طيّبة، جاءت من قِبَلِ الأرض، صلى الله عليكِ وعلى جسد كنت تَعْمُرِينَهُ. فَيُنْطَلَقُ به إلى ربه، ثم يقول: انطلقوا به إلى آخر الأجل. قال: وإن الكافر إذا خَرَجَتْ روحهُ، قال حماد: وذكر من نَتْنِها وذكر لَعْناً، ويقول أهل السماء: روح خبيثة جاءت من قِبَلِ الأرض، قال: فيقال: انطلقوا به إلى آخر الأجل. قال أبو هريرة: فردَّ رسول الله ﷺ رَيْطَةً كانت عليه على أنفه هكذا.

458. It was related that Abu Huraira said: "When the soul of a believer is seized, two angels raise it up." And he said that its scent is musk, he also said: "The people of the heavens say: 'It is a good soul coming from the earth, God bless you and the body you dwelt in.' Then the soul will be taken up to his Lord Who will say: 'Take him to furthest lote tree.' He said: 'But when the soul of the unbeliever is seized, its scent is foul and it is cursed and the people of the heavens say: 'A bad soul came from the earth.' Then it will be said: 'Take him to Sijjin at the base of the Hell Fire.' Abu Huraira said: 'The Messenger of God

(prayers & peace be upon him) covered his nose with a light garment he was wearing.'"

٤٥٩- عن أنس بن مـالك رضى الله عنه: أن رسول الله ﷺ أتى على امـرأة تبكى على صبى لها، فقال لها: «اتقى الله واصبرى». فقـالت: وما تُبالى بمصيبتى. فلما ذهب قيل لها: انه رسول الله ﷺ، فأخـذها مثل الموت، فأتت بابَهُ فلم تجد على بابه بوابين، فقالت: يا رسول الله لم أعرِفْكَ، فقـال: «إنما الصبر عند أول صَدمة» أو قال: «عند أول الصدمة».

459. It was related that Anas ibn Malik said: "The Messenger of God (prayers & peace be upon him) encountered a woman weeping at a graveside. He told her to fear God and to be patient. She said to him: 'Go away, for you have not suffered the affliction I have suffered.' Then after he left she was told he was the Messenger of God (prayers & peace be upon him) and she was stunned, so she went to his house and she found no guard at its doors. So she said: 'O Messenger of God, I did not recognise you.' He said: 'Indeed, patience is at the first stroke of affliction when it strikes'."

٤٦٠- عن أبى هريرة رضى الله عنه: أن رسول الله ﷺ قـال لنسوة من الأنصار: لا يموت لإحـداكن ثلاثةٌ من الولَد، فتَحْتَسِبُهُ، إلا دَخَلَت الجنة». فقـالت امرأة منهن: أو اثنان يا رسول الله؟ قـال: «أو اثنان». [وبإسناد آخر عنه مرفوعـاً: «لا يموت لأحد من المسلمين ثلاثة من الولد فتمسه النار، إلاَّ تَحِلَّة القسَم»].

460. It was related that Abu Huraira said: "The Messenger of God (prayers & peace be upon him) said to some of the women of the Helpers (Al Ansar) 'A woman whose three children die and she accepts what God has fated will be admitted to Paradise.' At that a woman asked: 'O Messenger of God what if only two die?' He replied: 'Even two.' Also it was related that Abu Hurai-

ra said: "Any Muslim whose three children die, the Fire will only touch him, because God Almighty has decreed so."

٤٦١- عن أم سلمة رضى الله عنها قالت: سمعت رسول الله ﷺ يقول: «ما من عبد تُصيبهُ مصيبةٌ فيقول: إنا لله وإنا إليه راجعون، اللهم اؤجُرْنى فى مصيبتى، وأخلِفْ لى خيراً منها، إلا أجره الله فى مصيبته وأخلف له خيراً منها». قالت: فلما توفى أبو سلمة قلت كما أمرنى رسول الله ﷺ فأخلف الله لى خيراً منه رسول الله ﷺ.

461. It was related that Umm Salama, the wife of The Messenger of God (prayers & peace be upon him) , said that The Messenger of God (prayers & peace be upon him) said: "Any Muslim who suffers affliction and says: 'To God we belong and to Him is our return, O God, reward me for my distress and replace it with something better.' God Almighty will bestow something better upon him in its place." She said: "When Abu Salama died I was ordered to say those words by The Messenger of God (prayers & peace be upon him) , and I did so, and afterwards I was married to The Messenger of God (prayers & peace be upon him) ."

٤٦٢- عن عبد الله بن عمر رضى الله عنهما قال: اشتكى سعدُ بن عُبادة شكوى له فأتى رسولُ الله يعودُه مع عبد الرحمن بن عوف وسعد بن أبى وقاص وعبد الله بن مسعود رضى الله عنهم، فلما دخل عليه وجده فى غشيَّة فقال: «أقد قضى». قالوا: لا يا رسول الله، فبكى رسول الله ﷺ، فلما رأى القومُ بكاء رسول الله ﷺ بكَوا، فقال: «ألا تسمعون؟ إن الله لا يعذِّب بدمع العين، ولا بحُزن القلب، ولكن يعذب بهذا - وأشار إلى لسانه - أو يرحم».

462. It was related that Abd Allah ibn Umar said: "Sa'd ibn Ubada was taken ill and The Prophet (prayers & peace be upon him)

together with Abd al Rahman ibn Auf, Sa'd ibn Abi Waqqas and Abd Allah ibn Mas'ud went to visit him to enquire of his health. When he arrived there he found him in the midst of his family and he asked: 'Has he died?' They said: 'No, O Messenger of God.' The Prophet (prayers & peace be upon him) wept and when the people saw The Messenger of God (prayers & peace be upon him) weeping they all wept. He said: 'Listen. God does not mete out punishment for the tears you shed or for the grief you feel in your hearts, but he punishes or grants His mercy on account of this." And he pointed to his tongue and said: 'The deceased is punished for the lamentations that his family makes over him'."

٤٦٣- عن أبي مالك الأشعرى رضى الله عنه : أن النبى ﷺ قال: «أربع فى أمتى من أمر الجاهلية، لا يتركونهن: الفخر فى الأحساب، والطعن فى الأنساب، والاستسقاء بالنجوم، والنياحة.

وقال: النائحةُ لم إذا تَتُبْ قَبْلَ موتها، تُقام يوم القيامة وعليها سِربال من قَطِران ودِرعٌ من جَرَبٍ».

463. It was related that Abu Malik al Ashari said that The Messenger of God (prayers & peace be upon him) said: "My people have four traits which they retain from the days of ignorance; they take pride in position, they disdain the ancestry of others, they seek rain by means of astrology and they wail." And he said: "If the woman who wails does not repent before she dies she will stand in a garment of tar and a shirt of mange on the Day of Resurrection."

٤٦٤- عن عبد الله بن مسعود رضى الله عنه قال: قال رسول الله ﷺ: «ليس منا من ضرب الخدود، أو شق الجيوب، أو دعا بدعوى الجاهلية». وفى لفظ: «وشق. .

ودعا» بغير ألف.

464. It was related that Abd Allah said that The Prophet (prayers & peace be upon him) said: "The one who strikes his face, rents his clothes and follows the ways and traditions of the days of ignorance is not of us."

٤٦٥- عن عَمرةَ بنت عبد الرحمن رضى الله عنهما: أنها سمعت عائشة رضى الله عنها - وذكر لها أن عبد الله بن عمر يقول: إن الميت ليعذب ببكاء الحى - فقالت عائشة: يغفر الله لأبى عبد الرحمن، أما إنه لم يكذب، ولكنه نُسِّىَ أو أخطأ، إنما مرَّ رسول الله ﷺ على يهودية يُبكى عليها، فقال: «إنهم ليبكون عليها، وإنها لتعذب فى قبرها».

465. It was related that Amra bint Abd Rahman said that she heard Aisha say when it was mentioned to her that Abd Allah ibn Umar said: "The deceased is punished by the weeping of his family." Then Aisha said: "May God forgive Abu Abd al Rahman! He is not a liar, but he might have forgotten or have been confused. It is that The Messenger of God (prayers & peace be upon him) once passed by the grave of a Jewess while her relatives were weeping over it and he said: 'They are weeping over her and she is being tortured in her grave'."

٤٦٦- عن أبى قتادة بن ربعى رضى الله عنه أنه كان يحدث: أن رسول الله ﷺ مُرَّ عليه بجنازة، فقال: «مستريح ومستراح منه». قالوا: يا رسول الله، ما المستريح وما المستراح منه؟ فقال: العبد المؤمن يَسْتريح من نصَبِ الدنيا، والعبد الفاجر يستريح منه العباد والبلاد والشجر والدواب».

466. It was related that Abu Qatada ibn Ribi said that The Messenger of God (prayers & peace be upon him) used to say whenever a funeral passed by: "He is relieved and others are relieved

of him.' They said: "O Messenger of God, who is relieved and who are the others relieved of him?" He said: "The believing servant has been relieved from the toil of this world, and the people, the trees, the cities and the animals find relief in the death of the unbelieving servant."

٤٦٧- عن أم عطية رضى الله عنها قالت: لما ماتَتْ زينب بنتُ رسول الله ﷺ قال لنا رسول الله ﷺ: «اغسلنها وتراً: ثلاثاً أو خمساً، واجْعَلْنَ فى الخامسة كافوراً، أو: شيئاً من كافور، فإذا غَسَلْتُنَّها فأعْلِمْنَنى». قالت: فأعلَمناه، فأعطنا حَقْوَهُ وقال: «أشعرنها إياه».

467. It was related that Atiyya Al-Ansariah said: "The Messenger came to us while we were bathing his daughter's body and he said: 'Wash her three, five or more times with water and lotus and finally sprinkle camphor over her, when you have finished tell me.' So when we had finished we informed him and he gave us his waist wrapper and instructed us to shroud her in it. Aiyub said that Hafsa had related a similar account in which the washing was said to be done an uneven number of times, mentioning either three, five or seven. It was also related that they were told to begin at the right side of the body with the parts which were washed in ablution, and Atiyya also said: 'We combed her hair and braided it into three plaits'."

٤٦٨- عن عائشة رضى الله عنها قالت: كُفِّنَ رسولُ الله ﷺ فى ثلاثة أثواب بيضٍ سَحُولِيَّة من كُرسُف، ليس فيها قميص ولا عمامة، أما الحُلَّة فإنما شُبِّهَ على الناس فيها أنها اشْتُرِيَتْ له ليكفن فيها، فتُركت الحُلَّةُ، وكفِّن فى ثلاثة أثواب بيض سَحولية، فأخذها عبد الله بن أبى بكر، فقال: لأحْبِسَنَّها حتى أكَفِّنَ فيها نفسى، ثم قال: لو رضيها الله لنبيه ﷺ لكفنه فيها، فباعها وتَصَدَّق بثمنها.

468. It was related that Aisha said: "The Messenger of God

(prayers & peace be upon him) was shrouded in three pieces of white cotton cloth from Yemen, these were neither a shirt nor a turban."

٤٦٩- عن جابر بن عبد الله رضى الله عنهما: أن النبى ﷺ خَطَبَ يوماً، فذكر رجلاً من أصحابه قُبِضَ فَكُفِّنَ فى كفن غير طائلٍ، وقُبِر ليلاً، فَزَجَرَ النبى ﷺ أن يُقبر الرجلُ بالليل حتي يصلي عليه، إلا أن يُضْطَر إنسان إلي ذلك، وقال النبي ﷺ: «إذا كَفَّن أحدهم أخاه فليُحَسِّنْ كَفَنَهُ».

469. It was related that Jabir ibn Abd Allah said that The Messenger of God (prayers & peace be upon him) once mentioned in a speech that one of his Companions who had died had been wrapped in a shroud which did not cover his body suffciently and that he had been buried at night. The Messenger of God (prayers & peace be upon him) admonished them for performing the buriel at night so that he could not offer the funeral prayer, and that it is only permissible if there is no option. The Messenger of God (prayers & peace be upon him) said: "When any of you covers his brother in his shroud then cover him fully."

٤٧٠ - عن أبى هريرة رضى الله عنه عن النبى ﷺ قال: «أسرعوا بالجنازة، فإن تَكُ صالحةً فخير - [لعله قال] تُقَدِّمُونها إليه، وإن تَكُ غَيْرَ ذلك فشرٌّ تَضَعُونه عن رِقابكم».

470. It was related that Abu Huraira said that The Prophet (prayers & peace be upon him) said: "Make haste with the corpse for if it was righteous you will expedite its good, and if it was other than that then you will avoid an evil company."

٤٧١- عن أم عطية رضى الله عنها قالت: كنا نُنَهى عن اتّباع الجنائز، ولم يُعزَمْ علينا.

471. It was related that Umm Atiyya said: "We were prohibited from accompanying the funeral processions but not absolutely."

٤٧٢- عن جابر بن عبد الله رضى الله عنهما قـال: مرَّت جنازة، فقام لها رسول الله ﷺ وقُمنا معه، فقلنا : يا رسول الله، إنهـا يهودية! فقال: «إن الموت فَزَع، فإذا رأيتُم الجنازة فقوموا لها».

472. It was related that Jabir ibn Abd Allah said: "When a funeral procession passed in front of us The Prophet (prayers & peace be upon him) stood up and we stood too. We said: 'O Messenger of God! This is a funeral procession for a Jew.' He said: 'Whenever you see a funeral procession you should stand up'."

٤٧٣- عن على رضى الله عنه قال: رأينا رسول الله ﷺ قام فقمنا، وقَعَدَ فقَعَدْنا.

يعنى فى الجنازة.

473. It was related that Mohammed ibn Munkadir said that Masoud ibn al Hakim said that Ali said: "We saw The Messenger of God (prayers & peace be upon him) stand up when a funeral passed by, so we stood up as well, then he sat down and we sat down."

٤٧٤- عن سَمُرَةَ بن جُنْدَب رضى الله عـنه قـال: صـلَّيت خلف النبـى ﷺ وصلى على أم كعب، ماتَتْ وهى نفساء، فقام رسول الله ﷺ للصلاة عليها وَسْطها.

474. It was related that Samura ibn Jundab said: "I offered the funeral prayer behind The Prophet (prayers & peace be upon him) for a woman who had died in childbirth and he stood beside the middle of the casket."

٤٧٥- عن أبى هريرة رضى الله عـنه: أن رسـول الله ﷺ نَعَى للناس النجـاشىَّ فى اليوم الذى مات فيه، فخرج بهم إلى المصلى، وكبَّر أربع تكبيرات.

475. It was related that Abu Huraira said: "The Messenger of God (prayers & peace be upon him) announced the death of Al-Najashi to the people the day he died. He went with them to the mosque and led them in the funeral prayer." (prayer in four takbirat)

٤٧٦- عن عبد الرحمن بن أبي ليلى قال: كان زيد رضي الله عنه يكبر على جنائزنا أربعاً، وإنه كبر على جنازة خمساً، فسألته؟ فقال: كان رسول الله ﷺ يكبرها.

476. It was related that Abd Al Rahman ibn Abu Laila said: "Zaid used to offer the funeral prayer in four (takbirat) and that he offered five takbirat in a funeral. Then I asked him about it and he said: "The Messenger of God (prayers & peace be upon him) used to do likewise."

٤٧٧- عن عوف بن مالك رضي الله عنه قال: صلى رسول الله ﷺ على جنازة، فحفظت من دعائه وهو يقول: «اللهم اغفر له وارحَمْهُ، وعافه واعْفُ عنه، وأكرِم نُزُلَهُ ووسع مُدْخَلَه، واغسله بالماء والثلج والبَرَد، و نقِّه من الخطايا كما نَقَّيت الثوبَ الأبيض من الدنس، وأبدِلْهُ داراً خيراً من داره، وأهلاً خيراً من أهله، وزوجاً خيراً من زوجه، وأدخله الجنة، وأعذه من عذاب القبر، ومن عذاب النار». حتى تَمَنَّيْتُ أن أكون ذلك الميت.

477. It was related that Auf ibn Malik said: "The Messenger of God (prayers & peace be upon him) offered the funeral prayer, so I put his invocation to heart while he was saying: 'O God! Forgive him and have mercy upon him, and pardon him, and make his grave spacious, cleanse him with water snow and ice. Purify him from his sins as a white garment would be cleansed from impurity. Compensate him with a better dwelling place than his abode, and with a family better than his family, and with a spouse better than his spouse. Admit him to the

Garden and protect him from punishment of the grave and the punishment of the Fire.' I said: 'I wished that I was that deceased man.'"

٤٧٨- عن عائشــة رضى الله عنها :أنها لما توفى سعــد بن أبى وقاص رضى الله عنه أرسل أزواج النبى ﷺ أن يَمُرُّوا بجنازته فى المسجد، فَيُصَلّين عليـه، ففعلوا. فَوُقِفَ به على حُجَرِهِنَّ، يُصلّين عليه، أُخـرج به من باب الجنائز الذى كان إلى المقـاعد، فَبَلَغَهُنَّ أن الناس عابوا ذلك، وقـالوا: ما كانت الجنائز يُدْخَلُ بهـا المسجد! فبلغ ذلك عـائشة، فقالت: مـا أسرع الناسَ إلى أن يَعيبُوا مـا لا عِلْمَ لهم به! عابوا علينا أن يُمَرَّ بجنازة فى المسجد، وما صلى رسول الله ﷺ على سُهيل بن بيضاء إلا فى جَوْفِ المسجد.

478. It was related that Aisha said: "When Sa'd ibn Abu Waqqas died, the wives of the Prophet asked for his casket to be brought into the mosque so that they could offer the funeral prayer over him. So they did, and it was placed in front of their chambers and they offered prayer for him. Then it was taken out from the funery gate near the area of seating. They were informed that the people cristicised them for that and said: 'The casket should not enter the mosque.' When Aisha knew of that she said: 'The people always rush to criticise things of which they have no knowledge, they criticised us for praying over him in the mosque, while The Messenger of God (prayers & peace be upon him) has offered the funeral prayer over Suhail ibn Baida' in the heart of the mosque.'"

٤٧٩- عن أبى هريرة رضى الله عـنه: أن امـرأة كـانت تَقُمُّ المسـجـد - أو شـاباً - ففقدها رسـول الله ﷺ فسأل عنها - أو عنه - فقالوا: مـات، [ماتت] قال: «أفلا كنتم آذنتمـونى». قال: فكأنهم صَغَّروا أمـرها أو أمره، فقـال: «دلونى على [قبرها] قـبره». فدلوه فصلى عليها، ثم قال: «إن هذه القبور مملوءة ظلمة على أهلها، وإن الله عز وجل يُنوِّرُها لهم بصلاتى عليهم».

479. It was related that Abu Huraira said: "A black man or black woman used to sweep the mosque and then died. The Prophet (prayers & peace be upon him) asked about that person and was told he (she) had died. He said: 'Why did you not inform me? Show me his grave or he said: 'her grave.' So he went to the grave and offered the funeral prayer for her."

٤٨٠- عن جابر بن سمرة رضى الله عنه قال: أُتىَ النبى ﷺ برجلٍ قَتَلَ نفسه بَمشَاقص، فلم يصلِّ عليه.

480. It was related that Jabir ibn Samura said: "A body of a man who had killed himself with an arrow was brought before the Prophet (prayers & peace be upon him) , but he did not offer the funeral prayer over him."

٤٨١- عن أبى هريرة رضى الله عنه قال: قال رسول الله ﷺ: «مَنْ شَهِدَ الجنازة حتى يُصلَّى عليها فله قيراطٌ، ومن شَهِدَها حتى تُدفَنَ فله قيراطان». قيل: وما القيراطان؟ قال: «مثلُ الجبلين العظيمين».

481. It was related that Abu Huraira said that The Messenger of God (prayers & peace be upon him) said: "Whoever attends the funeral until the prayer is offered over the deceased, is rewarded one share, and whoever attends it until the buriel is rewarded with two shares." It was asked: "What are the two shares?" He said: "There are as two great mountains."

٤٨٢- عن عائشة رضى الله عنها عن النبى ﷺ قال: «ما من ميت تُصَلّى عليه أمة من المسلمين يبلغون مائةً - كلهم يَشْفَعُونَ له - إلا شُفِّعوا فيه».

482. It was related that Aisha said that the Prophet said: "If a hundred Muslims intercede over a deceased Muslim, then their intercession will be accepted."

٤٨٣- عن ابن عباس رضى الله عنهما : أنه مات ابن له بقُديد أو بعسفان، فقال: يا كُرَيْبُ، انْظر مـا اجْتَمَعَ له من الناس، قال: فـخرجـتُ، فإذا ناسٌ قـد اجتـمعـوا له، فأخبرته. فـقال: تقول: هم أربعون؟ قال: نعم، قال: أخرجوه، فـإنى سمعتُ رسول الله ﷺ يقـول :«ما من رجلٍ مـسلم يمـوت، فيـقـوم على جنازته أربعونَ رجـلاً، لا يشركون بالله شيئاً، إلا شَفَّعَهُمُ الله فيه».

483. It was related that ibn Abbas said that one of his sons had died in Qudid or Asfan (places in Makkah) , he said to Kuraib: "Go and see how many people have gathered for him." He said he went and returned to tell him how many had gathered. He asked: "Are you saying they number forty?" He said: "Yes." He said: "Then take him out, I have heard The Messenger of God (prayers & peace be upon him) say: 'If forty Muslims who do not associate anything with God, intercede over a deceased Muslim, then God Almighty accepts their intercession.'"

٤٨٤- عن أنسٍ بن مالك رضى الله عنـه قال: مُرَّ بجنَازَة فأُثْنَى عليهـا خيرا، فـقال نبى الله ﷺ :«وَجَبَتْ وَجَبَتْ وَجَبَتْ». ومُرَّ بجنازة فأُثنىَ عليها شراً، فقال نبى الله ﷺ :«وَجَبَتْ وَجَبَتْ وَجَبَتْ». فـقال عـمر: فدًى لـك أبى وأمى، مُرَّ بجنازة فأثـنى عليهـا خيراً، فـقلتَ : وَجَبَتْ وَجَبَتْ وَجَبَتْ. ومر بجنازة فأثنى عليهـا شراً، فقلت : وَجَبَتْ وَجَبَتْ وَجَبَتْ. فـقال رسـول الله ﷺ :«من أثْنَيْتُم عليه خـيراً وجـبت له الجنة، ومن أثنيـتم عليـه شـراً وجبت له الـنار. أنتم شهـداء الله فى الأرض، أنتم شـهـداء الله فى الأرض، أنتم شهداء الله فى الأرض».

484. It was related that Anas ibn Malik said: "A funeral procession passed by and the people praised the deceased, The Prophet of God (prayers & peace be upon him) said three times: 'It is due for him.' Then another funeral passed by and the people spoke badly of the deceased, The Prophet of God (prayers & peace

be upon him) said three times: 'It is due for him.' Umar asked The Messenger of God (prayers & peace be upon him) : 'I redeem you by my father and mother, a funeral procession passed by and the people praised the deceased, then you said three times: 'It is due for him.' Then another funeral passed by and the people spoke badly of the deceased, then you said three times: 'It is due for him?' So The Messenger of God (prayers & peace be upon him) replied: 'You praised him, so Paradise is due for him, and you spoke badly of him, so Hell is due for him. You people are God's witnesses on the earth', you people are God's witnesses on the earth, you people are God's witnesses on the earth."

٤٨٥- عن جـــابر بن سَمُرَة رضى الله عنه قـــال: صلى رســـول الله ﷺ على ابن الدَحْدَاح، ثم أُتىَ بفرَسٍ عُرْىٍ، فَعَقَلَهُ رَجُلٌ فركبه، فجعل يَتَوقَّصُ به ونحن نَتَّبعُهُ نسعى خَلْفَهُ، قال: فقال رجل من القوم: إن النبى ﷺ قال: «كم من عَذْقٍ معلق أو مدلّى فى الجنة لابن الدحداح».

485. It was related that Jabir ibn Samura said that the Prophet offered the funeral prayer over Ibn Dahdah, then an unsaddled horse was brought to him and a man held it until The Messenger of God (prayers & peace be upon him) rode it and it galloped off, and we persued it running. It was said that one of the people said that the Prophet said: "Many hanging spathes of dates in Paradise are reserved for Ibn Dahdah."

٤٨٦- عن ابن عبــاس رضى الله عنهمــا قال: جُعِلَ فى قــبر رســولِ الله ﷺ قطيفَةٌ حمراءُ.

486. It was related that Ibn Abbas said: "A red velvet cloth was placed in the grave of The Messenger of God (prayers & peace be upon him) ."

٤٨٧- عن عامر بن سعد: أن سعد بن أبى وقاص رضى الله عنه قال فى مرضه الذى هلك فيه: أَلحَدُوا لى لَحْداً، وانْصِبوا عَلَىَّ اللَّبِن نَصْباً، كما صُنِعَ برسول الله ﷺ.

487. It was related that Amer ibn Sa'd said that during his fatal illness Sa'd ibn Abu Waqqas said: "Dig a grave for me and set up bricks over me in the same way as was done for The Messenger of God (prayers & peace be upon him) ."

٤٨٨- عن أبى الهَيّاج الأسدى قال: قال لى على بن أبى طالب رضى الله عنه: ألا أبعثك على ما بعثنى عليه رسول الله ﷺ: أنْ لا تَدَعَ تِمثالاً إلا طَمَسْتَهُ، ولا قبراً مشرِفاً إلا سَوَّيْتَهُ.

488. It was related that Abu al Hayyag al Asadi said that Ali ibn Abu Talib said to him: "Shall I tell you to do the same as The Messenger of God (prayers & peace be upon him) told me to do? That is whenever you see an idol you should efface it, and whenever you see a raised grave you should level it to the ground."

٤٨٩- عن جابر رضى الله عنه قال: نهى رسول الله ﷺ أن يُجَصَّصَ القبر وأن يقعد عليه، وأن يُبْنَىَ عليه.

489. It was related that Jabir said: "The Messenger of God (prayers & peace be upon him) forbade the plastering of graves, and for them to be sat upon and for construction to be made over them."

٤٩٠- عن ابن عمر رضى الله عنهما: أن رسول الله ﷺ قال: «إن أحدكم إذا مات عُرِضَ عليه مَقْعَدُه بالغَداةِ والعشى: إن كان من أهل الجنة فمن أهل الجنة، وأن كان من أهل النار فمن أهلِ النار، يقال: هذا مَقْعَدُكَ حتى يبعثَكَ اللهُ إليه يومَ القيامة».

490. It was related that Ibn Umar said that The Messenger of God (prayers & peace be upon him) said: "When any of you dies, he will be shown his place in the morning and evening. If he is of the people of Paradise, then he is among the people of Paradise, and if he is from the people of the Fire, then he is among the people of the Fire. Then it will be said: 'This is your place until God raises you on the Day of Judgment'."

٤٩١- عن أنس بن مالك رضى الله عنه قال: قال نبيُّ الله ﷺ: «إن العبد إذا وُضِعَ فى قبره، وتَوَلَّى عنه أصحابه، إنه ليسمع قرع نعالهم .[زاد فى رواية: إذا انصرفوا]. قال: يأتيه ملكان فَيُقْعِدانه، فيقولان له: ما كنت تقول فى هذا الرجل؟ قال: فأما المؤمن فيقول: أشهد أنه عبدُ الله ورسولُه. قال: فيقال له: انْظُرْ إلى مقعدك من النار قد أبدلك الله به مقعداً من الجنة. قال نبى الله ﷺ: فيراهما جميعاً». قال قتادة: وذُكِر لنا أنه يفسح له فى قبره سبعون ذراعاً، ويملأ عليه خَضِراً إلى يوم يبعثون.

491. It was related that Anas bin Malik said that The Prophet of God (prayers & peace be upon him) said: "When a servant of God is laid in his grave and his companions walk away he even hears their footsteps." It was added that he also said: "Then two angels come to him and make him sit up and they ask: 'What do you say about this man (Mohammed) ?' The believing servant will say: "I bear witness that he is The Messenger of God (prayers & peace be upon him) and His servant.' Then it will be said to him: 'Look at your place in the Fire. God has given you a place in Paradise in its stead'." The Prophet of God (prayers & peace be upon him) added: "The deceased will see both his places." It was also related that Qatada said: "We were told that his grave will be extended to seventy cubits and will be filled with greenery until the Day of Resurrection."

٤٩٢- عن البـراء بن عازب رضى الله عنهـما عن النبى ﷺ قـال: ﴿يُثَبِّتُ اللَّهُ الَّذِينَ آمَنُوا بِالْقَوْلِ الثَّابِتِ﴾ [فقال]: نزلت فى عذاب القبـر، يقال له: من ربُّك؟ فيقول: ربى الله، نبييِّ محـمد ﷺ، فَذلك قوله عز وجل: ﴿يُثَبِّتُ اللَّهُ الَّذِينَ آمَنُوا بِالْقَوْلِ الثَّابِتِ فِى الْحَيَاةِ الدُّنْيَا وَفِى الآخِرَةِ﴾[إبراهيم: ٢٧].

492. It was related that Al Bara' ibn Azib said that The Prophet (prayers & peace be upon him) said: "God makes the believers hold firm to the Truth." He said: "That was revealed regarding the punishment of the grave when a believer will be questioned 'Who is your Lord?' then he will say: 'My Lord is God, and my Prophet is Mohammed.' Thus it is as God Almighty has said in the Qur'an: 'God makes the believers hold firm to the Truth, in this life and in the Hereafter.'" (Surah 14 verse 27)

٤٩٣- عن زيد بن ثابت رضى الله عنه قـال: بينما النبى ﷺ فى حائـط لبنى النجار على بغلة له، ونحن معه، إذ حَادَتْ به فكادت تُلقيه، وإذا أقـبُرٌ ستةٌ أو خمسة أو أربعة - قال: كذا كان يقول الجُرَيْرِيُّ - فقال: «من يعـرف أصحاب هذه الأقبر». فقال رجل: أنا، قال: «فمتى مات هؤلاء». قال: ماتوا فى الإشراك. فقال: «إن هذه الأمة تُبتلى فى قبورها، فلولا أن لا تدافنوا لدعوتُ الله أن يُسمعكم من عذابِ القبر الذى أسمع منه». ثم أقْبَل علينا بوجـهه فـقـال: « تَعَوَّذوا بالله من عذابِ الـنار». فقـالوا: نَعُوذ بالله من عذابِ النارِ. قال: فقال: «تعوذوا بالله من عذاب القبر». فقالوا: نُعوذ بالله من عذاب القبر. قال: «تعوذوا بالله من الفتن ما ظهر منها وما بطن». قالوا: نعوذ بالله من الفتن، ما ظهر منها وما بطن. قال: تعـوذوا بالله من فتنة الدجال». قالوا: «نعوذ بالله من فتنة الدجال».

493. It was related that Zaid ibn Thabit said: "While we were with the Prophet in a garden belonging to the Bani Al Najjar, and he was mounted upon his mule, the mule became frighted and almost threw him off." And whenever six or five or four were

buried together, he used to ask: "Who knows the dwellers in these graves?" A man said: "I do." He asked: "When did they die?" He said: "They died in the days of ignorance." Then he said: "This nation will be tested in their graves, and you should invoke God Almighty while you bury the dead to let you hear the torture of the graves which I can hear." Then he turned to us and said: "Seek refuge in God from the torture of the Fire." So they said: "We seek refuge in God from the torture of the Fire." Then he said: "Seek refuge in God from the torture of the grave." So they said: "We seek refuge in God from the torture of the grave." Then he said: "Seek refuge in God from what is revealed and what is concealed of the trials." So they said: "We seek refuge in God from what is revealed and what is concealed of the trails." Then he said: "Seek refuge in God from the trials of the Anti-Christ." So they said: "We seek refuge in God from the trials of the Anti-Christ."

٤٩٤- عن أبى أيوب رضى الله عنه قال: خرج رسول الله ﷺ بعدما غربت الشمس، فسمع صوتا، فقال: «يهود تُعَذَّب فى قبورها».

494. It was related that Abu Aiyub said: "The Messenger of God (prayers & peace be upon him) went out just as the sun was setting and heard a voice, then he said: 'Jews are being punished in their graves'."

٤٩٥- عن أبى هريرة رضى الله عنه قال: زار النبى ﷺ قبر أمه، فبكى وأبكى من حوله، فقال ﷺ: «استأذَنْتُ ربى فى أن أستغفرَ لها، فلم يؤذن لى. واستأذنته فى أن أزور قبرها فأذن لى، فزوروا القبورَ، فإنها تُذَكِّرُ الموت».

495. It was related that Abu Huraira said: The Prophet visited his mother's grave and wept, and everyone around him wept. Then he said: "I asked my Lord for permission to seek forgive-

ness for my mother, but I was not permitted, I asked Him for permission to visit her grave and my Lord granted it. So you should visit the graves for they are reminders of death."

٤٩٦- عن بريدة رضى الله عنه قال: قال رسول الله ﷺ :«[كنت] نَهيتكم عن زيارة القُبور فزوروها، ونهيتكم عن لحوم الأضاحى فوق ثلاث فأمسكوا ما بدا لكم، ونَهَيْتُكُم عن النبيذ إلا فى سقاءٍ، فاشربوا فى الأسقية كلها، ولا تشربوا مُسْكِراً».

496. It was related that Buraida said that The Messenger of God (prayers & peace be upon him) said: "I forbade you from visiting the graves, but now you may, I forbade you from eating the meat of the sacrificial animals after the third day, but now you may keep it as long as you wish, and I forbade you from soaking any dried fruit in anything other than the water skin, but now you may do so in any vessel but do not drink anything intoxicating."

٤٩٧- عن محمد بن قيس أنه قال يوماً: ألا أخبركم عنى وعن أمى؟ قال: فظننَّا أنه يريد أمَّهُ التى وَلَدَتْه، قال: قالت عائشة: ألا أحدثكم عنى وعن رسول الله ﷺ؟ قلنا: بلى، قال: قالت : لما كانت ليلتى التى [كان] النبى ﷺ فيها عندى انْقَلَبَ فوضع رداءه، وخلع نعليه فوضعهما عند رجليه، وبسط طرف إزاره على فِراشه فاضطجع، فلم يَلَبثْ إلا ريثما ظن أن قد رَقَدْتُ، فأخذ رداءه رُوَيْداً، وانْتَعَلَ رُوَيداً، وفتح الباب [رُوَيْداً] فخرج ثم أجافه رويداً، فجعلت درعى فى رأسى، واختمرتُ، وتَقَنَّعْتُ إزارى، ثم انطلقت على إثره، حتى جاء البقيع، فقام فأطال القيام، ثم رفع يديه ثلاث مرات، ثم انْحَرَفَ، فانحرفتُ، فأسرعَ فأسرعت، فَهَرْولَ فَهَرْوَلْتُ، فأحضر فأحضرت فسبقته، فَدَخلْتُ، فليس إلاأن اضْطجَعْتُ، فدخل فقال: «مالكِ يا عائشُ حَشْيا رابية». قالت: قلت: لا بى شىء، قال: «لَتُخْبِرِنّى أو لَيُخْبِرَنّى اللطيف الخبير». قالت: قلت: يا رسول الله بأبى أنت وأمى، فأخبرته، قال:« فأنت السواد الذى رأيته أمامى». قلت: نعم،

فَلَهَدَني في صدري لَهْدَةً أوجعتني، ثم قال: «أظننتِ أن يحيف اللهُ عليك ورسولُه» قالت: مهما يكتم الناسُ يعلمه الله، نعم. قال: «فإن جبريل عليه السلام أتاني حين رأيت فناداني فأخفاه منك، فأجَبْتُهُ فأخفيته منك، ولم يكن يدخل عليك وقد وضَعْتِ ثيابَك، وظَنَنْتُ أن قد رقدتِ فكرهت أن أوقظك، وخَشِيتُ أن تستوحشي، فقال: إن ربَّكَ يأمرُكَ أن تأتيَ أهلَ البَقيعِ، فتستغفرَ لهم». قالت: قلت: كيف أقول لهم يا رسول الله؟ قال: « السلام على أهل الديار من المؤمنين والمسلمين، ويَرْحَمُ الله المستَقدمين منّا والمستأخِرين، وإنا إن شاء الله بكم للاحقون».

497. It was related that one day Mohammed ibn Qais said: "Shall I tell you about my mother and I?" We thought he meant the mother who had given birth to him. But he said: "Aisha said: 'Shall I tell you about the Messenger of God and I?' We said: 'Yes.' She said: 'When it was my night the Prophet came to me, he undressed and took his shoes off and placed them near his feet, and he spread his waistwrapper over the bed and lay down. After a while he thought I had slept so his took up his clothes quietly and wore his shoes and opened the door quietly and shut it quietly, so I put on my dress and I covered my head and face with my waist wrapper and followed him. He went to Al Baqia' (a cemetery) and stood for a long time, he raised his hands three times then went to one side and I followed, he hurried and I hurried, he ran and I ran, then he ran even faster and I ran even faster. I returned to the house and as soon as I had lain down he came in and said: 'What is the matter with you Aisha, your stomach is raised?' I said: 'Nothing is wrong with me.' He said: 'You should tell me or The Subtle, the All Knowing will tell me.' I said: 'O Messenger of God, I redeem you by my father and mother.' Then I admitted what had happened. He said: 'Then you were the black shadow I saw in front of me.' I said: 'Yes.' Then he pushed his two hands into

my chest and it hurt me, and he said: 'Did you think that God would oppress His Messenger?' I said: 'Whatever the people try to conceal, God knows it.' He said: 'Yes, Gabriel (peace be upon him) came to me when I saw you and called me, and you could not hear his call, and I responded to him and you could not hear my response, and he would not enter upon you while you are undressed. And I thought you were sleeping so I did not wish to awaken you, and I feared you would miss me, so he said: 'Your Lord orders you to come to the people of Baqia' and seek forgiveness for them." I said: 'O Messenger of God, what should I have said to the people of Baqia'?' He said: 'Peace be upon you, O dwellers of this place, believers and Muslims. God have mercy upon those of us already here and those yet to come, and when God pleases we shall join you.'"

٤٩٨- عن أبى هريرة رضى الله عنه قال: قال رسول الله ﷺ: «لأن يجلس أحدكم على جَمْرَةٍ، فَتُحرِقَ ثيابه فَتَخْلُصَ إلى جِلْدِه، خيرٌ من أن يَجْلِسَ على قبر».

498. It was related that Abu Huraira said that The Messenger of God (prayers & peace be upon him) said: "It is better for any of you to sit upon burning coals and for his garment and skin to be burned than it is to sit upon a grave."

٤٩٩- عن أبى مَرْثَد الغَنَوىّ رضى الله عنه قال: قال رسول الله ﷺ: «لا تجلسوا على القبور، ولاتُصَلُّوا إليها».

499. It was related that Abu Muthad al Ghanawi said that The Messenger of God (prayers & peace be upon him) said: "Do not sit upon the graves nor pray towards them."

٥٠٠- عن أبى ذر رضى الله عنه قال: قيل لرسول الله ﷺ: أرأيت الرجل يعمل العملَ من الخير ويَحْمَدُهُ الناس عليه؟ قال: «تلك عاجلُ بشرى المؤمنِ».

500. It was related that Abu Zarr said that Messenger of God was asked: "What do you see of the praising for a man who acts righteously?" He said: "It is instant glad tidings to the believer."

١٠ - كتاب الزكاة

٥٠١ - عن ابن عباس رضى الله عنهما: أن معاذاً قال: بعثنى رسول الله ﷺ فقال: «إنك تأتى قوماً من أهل الكتاب، فادْعُهم إلى شهادة أن لا إله إلا الله وأنى رسول الله، فـإن هم أطاعوا لذلك: فـأعلمهُم أن اللهَ افـترض عـليهم خـمس صلواتٍ فى كل يوم وليلة، فإن أطاعوا لذلك: فأعلمهم أن الله افترض عليهم صدقةً تؤخذُ من أغنيائهم فترد فى فقرائهم، فـإن هم أطاعوا لذلك: فإياك وكرائم أمـوالهم، واتقِ دعوة المظلوم، فإنه ليس بينها وبين الله عز وجل حجاب».

10. The Book of Zakat (Almsgiving)

501. It was related that Ibn Abbas said that Mu'adh said: "The Messenger of God (prayers & peace be upon him) sent me and said: 'You will encounter people of earlier Scriptures, so call the people to bear witness that there is no god but God, and that I am the Messenger of God, and if they obey you then instruct them in the five compulsory prayers in every day and night, and if they obey you then tell them that God has commanded them to pay Zakat from their property and that it is to be taken from the rich and given to the poor. And if they obey you in that, then do not take anything other than Zakat and fear the invocation of the one who is oppressed because there is no availing between it and God Almighty.' "

٥٠٢- عن أبى سعيد الخدرى رضى الله عنه : أن النبى ﷺ قال: «ليس فى حبّ ولا تَمرٍ صدقَةٌ حتى تَبْلُغَ خـمسةَ أوسق، ولا فيما دون خمس ذَوْدٍ صدقـة، ولا فيما دون خمس أواقىًّ صدقة».

502. It was related that Abi Sa'id Al-Khudari said that The Mes-

senger of God (prayers & peace be upon him) said: "No Zakat is due on property which amounts to less than five Uqiyas, and no Zakat is due on less than five camels, and no Zakat is due on less than five Wasqs."

٥٠٣- عن جابر بن عبد الله رضى الله عنهما : أنه سمع النبى ﷺ قال: «فيما سقت الأنهارُ والغَيْمُ العشورُ، وفيما سقى بالسَّانية نصف العُشْرِ».

503. It was related that Jabir ibn Abd Allah said that the Messenger of God (prayers & peace be upon him) said: "One tenth is due on the produce that is watered by rivers or rains, and one twentieth is due on that which is watered by camels."

٥٠٤- عن أبى هريرة رضى الله عنه : أن رسول الله ﷺ قال: «ليس على المسلم فى عبده ولا [فى] فرسه صدقةٌ».

504. It was related that Abu Huraira said that The Prophet (prayers & peace be upon him) said: "No Zakat is due on a horse or a slave belonging to a Muslim."

٥٠٥- عن أبى هريرة رضى الله عنه قال: بعث رسول الله ﷺ عمر على الصدقة، فقيل: منع ابنُ جميل وخالدُ بنُ الوليد والعباسُ عَمُّ رسول الله ﷺ ، فقال رسول الله ﷺ : «ما يَنقِمُ ابنُ جَميلٍ إلا أن كان فقيراً فأغناه الله. وأما خالد فإنكم تظلمون خالداً، قد احتَبس أدراعه وأعتاده فى سبيل الله. وأما العباس فهى علىَّ ومثلها معها». ثم قال: «يا عمر، أما شَعَرْتَ أن عَمَّ الرجل صنوُ أبيه».

505. It was related that Abu Huraira said: "The Messenger of God (prayers & peace be upon him) sent Umar to collect Zakat, it was said that Ibn Jamil, Khalid ibn Al Walid and Abbas, the uncle of The Messenger of God (prayers & peace be upon him), had refused to give Zakat." The Messenger of God (prayers & peace be upon him) said: 'Why did Ibn Jamil refuse to give Za-

kat, he used to be poor but was made rich by God and His Messenger. However you should not have asked Khalid to pay Zakat as he is keeping his armour for the Cause of God. As for Abbas ibn Abd al Muttalib, his Zakat is upon me and the like of it.' Then he said: 'O Umar have you not said that a man's uncle is the same as his father?"

٥٠٦- عن أبي ذر رضى الله عنه قال: انتهيتُ إلى النبي ﷺ وهو جالس في ظل الكعبة، فلما رآني قال: «الأخسرون ورَبِّ الكعبة». قال: فجئت حتى جلست، فلم أتقارّ أن قمت، فقلت: يا رسول الله، فداك أبي وأمي، من هم؟ قال: «هم الأكثرون أموالاً، إلاّ من قال هكذا وهكذا وهكذا- من بين يديه ومن خلفه وعن يمينه وعن شماله - وقليلٌ ما هم. ما من صاحب إبل ولا بقر ولا غنم، لا يؤدي زكاتها، إلا جاءت يوم القيامة أعظمَ ما كانت وأسمنه، تَنْطَحُهُ بقرونها، وتطؤه بأظلافها، كلما نَفِدَتْ أُخراها عادت عليه أولاها، حتى يُقضَى بين الناس».

506. It was related that Abu Zarr said: "I went to The Messenger of God (prayers & peace be upon him) as he was sitting beneath the shade of the Ka'bah. When he saw me he said: 'By the Lord of the Ka'bah, they are the losers.' I stayed sitting there until I had to leave, then I rose up and asked: 'O Messenger of God, may my father and mother be redeemed for you, who are the losers?' He said: 'Those who have enormous wealth except so and so who spend their wealth on those they find before them, behind them and to their right hand side and their left hand side, and they are only a few. And anyone who owns camels, cattle, goats or sheep and who does not pay its due Zakat will stand on the Day of Resurrection bigger than they were and the animals will gore him with their horns and trample him with their hooves, and every time one is finished another will come upon him until the Judgment between the peo-

ple is completed."

٥٠٧- عن أبى هريرة رضى الله عنه قال: قال ﷺ: «ما من صاحب ذهبٍ ولا فضةٍ، لا يؤدى منها حقها، إلا إذا كان يوم القيامة صُفِّحَتْ له صفائحُ من نار، فأحمىَ عليها فى نار جهنم، فيكوى بها جَنْبُه وجبينُهُ وظهره، كلما بَرَدَتْ أُعيدتْ له، فى يوم كان مقداره خمسين ألف سنة، حتى يُقضى بين العباد، فَيُرى سَبيلهُ: إما إلى الجنة، وإما إلى النار». قيل: يا رسول الله، فالإبل؟ قال: «ولا صاحب إبل لا يؤدى منها حقها، ومن حَقّها حَلْبُها يوم وردها، إلا إذا كان يوم القيامة بُطِحَ لها بقاع قَرقَرٍ، أوفَرَ ما كانت، لا يَفْقِدُ منها فصيلاً واحداً، تطؤه بأخفافها وتَعضُّه بأفواهها، كلما مر عليه أولاها رُدَّ عليه أخراها، فى يوم كان مقداره خمسين ألف سنة، حتى يُقضى بين العباد، فيرى سبيله: إما إلى الجنة وإما إلى النار». قيل: يا رسول الله، فالبقر والغنم؟ قال: «ولا صاحب بقر ولا غنم لا يؤدى منها حقها، إلا إذا كان يومُ القيامة بُطِحَ لها بقاعٍ قَرقَرٍ، لا يفقد منها شيئاً ليس فيها عقصاء ولا جَلْحاء ولا عَضبْاء، تنطحه بقُرونها وتَطؤه بأظلافها، كلما مر عليه أولاها رد عليه أُخراها، فى يوم كان مقداره خمسين ألف سَنَةٍ، حتى يقضى بين العباد، فيرى سبيله: إما إلى الجنة وإما إلى النار». قيل: يا رسول الله، فالخيل؟ قال: «الخيل ثلاثة: هى لرجل وِزْرٌ، وهى لرجل سِتر، وهى لرجل أجْرٌ، فأما التى هى له وزر: فرجل ربطها رياءً وفخراً ونواءً على أهل الإسلام، فهى له وزر. وأما التى هى له سِتْرٌ: فرجل ربطها فى سبيل الله ثم لم ينْسَ حق الله فى ظهورها ولا رقابها، فهى له ستر. وأما التى هى له أجر فرجلٌ ربطها فى سبيل الله لأهل الإسلام، فى مَرْجٍ ورَوْضَةٍ، فما أكلت من ذلك المرج أو الروضة من شىء إلاَّ كَتبَ [الله] له عَدَدَ ما أكلَتْ حسناتٍ، وكتب له عدد أرواثها وأبوالها حسنات، ولا تَقْطَع طِوَلَها فاسْتَنَّتْ شرفاً أو شرفين، إلا كتب الله له عدد آثارها وأرواثها حسنات، ولا مر بها صاحبها على نهر فشربت منه، ولا يريد أن يَسْقِيها، إلاَّ كتب الله له عدد ما شربت حسنات». قيل: يا رسول الله، فالحَمَر؟ قال: «ما أنزل علىَّ فى الحَمَرِ شىء إلا هذه الآية الفاذَّة الجامعة:

﴿فَمَن يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ ۝ وَمَن يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ ۝﴾ [الزلزلة: ٧، ٨].

507. It was related that Abu Huraira said that The Messenger of God (prayers & peace be upon him) said: "On the day of Judgment anyone who owned gold or silver and who did not pay its due Zakat will have sheets of Fire forged and heated in the Hellfire for him, and then his sides, his forehead and his back will be branded with them. And whenever they cool down it will be repeated on a Day whose length will be fifty thousand years, until the judgment of the people is completed. Then he will see his way, whether to Paradise or Hell." It was asked: "O Messenger of God, what about the camels?' He said: "On the Day of Judgment anyone who owned camel and who did not pay its due Zakat, and who did not give the due of its milk on the day he watered it, they will trample him with their feet and bite him with their mouths, and when the last one has passed him it will be repeated on a Day whose length will be fifty thousand years, until the judgment of the people is completed. Then he will see his way, whether to Paradise or Hell." It was asked: "O Messenger of God, what about the cattle and sheep?" He said: "On the Day of Judgment anyone who owned cattle or sheep and who did not pay its due Zakat, they will trample him with their feet and bite him with their mouths, and when the last one has passed him it will be repeated on a Day whose length will be fifty thousand years, until the judgment of the people is completed. Then he will see his way, whether to Paradise or Hell." It was asked: "O Messenger of God, what about horses?" He said: "Horses are of three categories, to one man they are a burden, to another they are a cover and to another they are means of reward. As for the one to whom they are a buden, he is one who keeps horses just for show and in pride and as a means of causing harm to Muslims,

his horses will be a cause of sin for him. As for the one for whom they are a cover, he is the one who keeps horses in the cause of God, and he does not forget the due right of God from what he earns from their backs and necks, his horses are a cover for him. As for the one who keeps the horse as a means of reward, he is the one who keeps it for God's cause for the Muslims and who leaves it to pasture on a lengthy tether. Such a one will be rewarded to the extent that the tether permitted it to eat it in the pasture. If the horse breaks free of its rope and traverses the hills, every footstep it takes and every dung it drops will be considered a good deed for its owner, and if it comes to a river and drinks from it, that will also be considered a good deed for its owner even if he did not intend to water it then." The Messenger of God (prayers & peace be upon him) was asked concerning donkeys and he said: "I have not had a specific Revelation about donkeys but the verse which concerns all things applies: "Whoever does an atom's weight of goodness shall see it, and whoever has done an atom's weight of evil shall see it." (Surah 99 verses 7 & 8)

٥٠٨- عن الأحنف بن قيس قال: كنت فى نفرٍ من قريش فَمَرَّ أبو ذرٍ رضى الله عنه وهو يقول: بشّر الكانزين بكَيٍّ فى ظهورهم يَخْرُجُ من جُنُوبهم، وبكَيٍّ من قِبَل أقفائهم يخرج من جباههم، قال: ثم تنحى فقعد، قال: قلت: من هذا؟ قالوا: هذا أبو ذر. قال: فقمت إليه فقلت: ما شيء سمعتك تقول قُبيلُ؟ قال: ما قلت إلا شيئاً سمعته من نبيهم ﷺ، قال: قلت: ما تقول فى هذا العطاء؟ قال: خذه، فإن فيه اليوم معونَةً، فإذا كان ثمناً لدينك فَدَعْهُ.

508. It was related that Al Ahnaf ibn Qais said: "I was sitting with a group of people from Quraish when Abu Zarr passed by saying: 'Warn those who hoard treasures of the branding on their backs which will come out on their sides and the branding on

the back of their necks which will come out on their foreheads. Then he went aside and sat down, I asked: 'Who is that?' They said: 'He is Abu Zarr.' Then I went to him and said: 'You said something which I have not heard you say before.' He said: 'I did not say anything other than that which I heard from their Prophet.' I said: 'What would you say regarding the Ruler's gift?' He said: 'Take it, as it is a help for today, but if it becomes the price for your Religion then refuse it.'"

٥٠٩- عن جرير بن عبد الله رضى الله عنهما قال: جاء ناس من الأعراب إلى رسول الله ﷺ فقالوا: إنَّ ناساً من الْمُصَدِّقينَ يأتوننا فيظلموننا، قال: فقال رسول الله ﷺ: «أرْضُوا مُصَدِّقيكم».

قال جرير: ما صدر عنى مُصَدِّق منذ سمعت هذا من رسول الله ﷺ إلا وهو عنى راضٍ.

509. It was related that Jarir Ibn Abd Allah said: "Some Bedouin came to The Messenger of God (prayers & peace be upon him) and said: 'Those who collect the Zakat come to us and treat us unfairly.' He said that The Messenger of God (prayers & peace be upon him) said: 'Satisfy your collectors.' Jarir said: 'Since I heard that from The Messenger of God (prayers & peace be upon him) I have never let any collector of Zakat leave without being satisfied with me.' "

٥١٠- عن عبد الله بن أبى أوفى رضى الله عنهما قال: كان رسول الله ﷺ إذا أتاه قوم بِصَدَقَتِهِمْ قال: «اللهم صلِّ عليهم». فأتاه أبى أبو أوفى بِصَدَقَتِه، فقال: «اللهم صلِّ على آل أبى أوفى».

510. It was related that Abd Allah ibn Abi Aufi said that when The Prophet (prayers & peace be upon him) used to receive people coming to give their charity he said: "O God! Bless the family

of so and so." My father went to him with his charity, so he said: "O God! Bless the family of Abi Aufi."

٥١١- عن سعد بن أبى وقاص رضى الله عنه قال: قسم رسول الله ﷺ قَسْماً. فقلت: يا رسول الله أعط فلاناً فإنه مؤمن، فقال النبى ﷺ: «أوْ مُسلمٌ». أقولها ثلاثاً ويرددها علىّ ثلاثاً: «أوْ مسلم». ثم قال: «إنى لأعطى الرجُلَ، وغيره أحب إلىّ منه، مَخَافَةَ أن يكبَّهُ الله عز وجل فى النار».

511. It was related that Sa'd said that The Messenger of God (prayers & peace be upon him) gave some gifts to a group of people. They said: "O Messenger of God what about so and so, he is a believer too." He said: "Even though he is a believer, I may give something to another while the former is more dear to me, that is because I wish to ward off the Fire from him."

٥١٢- عن أنس بن مالك رضى الله عنه قال: لما كان يوم حُنَينٍ أقْبَلَتْ هوازنُ وغَطَفَانُ وغيرهُم بذراريّهم ونَعَمِهم، ومع النبى ﷺ يومئذ عَشَرَةُ آلاف ومعه الطلقاء، فأدبروا عنه حتى بقى وحده، قال: فنادى يومئذ نداءين لم يَخْلطْ بينهما شيئاً، قال: فالتَفَتَ عن يمينه فقال: «يا معشر الأنْصار». فقالوا: لبيك يارسولَ الله أبْشِر نحن معك. قال: ثم التفت عن يساره فقال: «يا معشر الأنْصار». فقالوا: لبيك يا رسولَ الله أبْشِر نحن معك. قال: وهو على بغلة بيضاء، فنزل، فقال: «أنا عبد الله ورسولهُ». فانهزم المشركون، وأصاب رسولُ الله ﷺ غنائم كثيرةً، فقسم فى المهاجرين والطلقاء، ولم يعط الأنصار شيئاً، فقالت الأنصار: إذا كانت الشدة فنحن نُدعى، وتُعطى الغنائمُ غيرَنا. فبلغه ذلك فجمعهم فى قُبّةٍ، فقال: «يا معشر الأنصار، ماحديث بلغنى عنكم». فسكتوا، فقال: «يا معشر الأنصار أما تَرضون أن يذهب الناسُ بالدُّنْيا، وتذهبون بمحمد ﷺ تَحُوزُونَه إلى بيوتكم». قالوا: بلى يا رسول الله رضينا. قال: فقال: «لو سلك الناس وادياً، وسلك الأنصار شِعباً، لأخذتُ شِعبَ الأنصار». قال هشام - يعنى ابن

زيد ابن أنس بن مالك - فقلت: يا أبا حمزة، أنت شاهد ذاك؟ قال: وأين أغيب عنه .

512. It was related that Anas ibn Malik said: "On the day of the battle of Hunain, the Hawazin, Ghatafan and other tribes came with their children and animals, there were ten thousand troops with The Messenger of God (prayers & peace be upon him) that day as well as the newly freed men of Makkah. They all took off and left the Prophet alone, he called out twice without saying anything between his annoucements. Then he faced towards his right and said "O people of the Helpers!" (Al Ansar) They responded: "O Messenger of God, we are at your service, and well pleased to be with you." Then he faced towards his left and said: "O people of the Helpers!" They responded: "O Messenger of God, we are at your service, and well pleased to be with you." He was mounted upon a white mule and he dismounted and said: "I am the servant and Messenger of God. " The unbelievers went defeated and The Messenger of God (prayers & peace be upon him) took much booty, and he distributed it between the refugees and the people who had come from Makkah, but he gave nothing to the Helpers (Al Ansar) . So the Helpers said: "When peril afflicts it is we who are summoned, but the booty is given to others." When The Messenger of God (prayers & peace be upon him) heard of their complaint he gathered them in a tent and said: "What is it I hear from you?" They remained silent, then he said: "O people of the Helpers (al Ansar) , do you not prefer that the people leave with worldly wealth' while you leave with Mohammed and take him to your houses?" They said: "O Messenger of God! Indeed we prefer that." He said: "If the people walked along a spacious valley and the Helpers (Al Ansar) walked along a narrow pathway, I would take the narrow pathway with the Helpers." Hisham said: "I asked Abu Hamza if he had been

there, he said: "Would I not have been with him?"

٥١٣- عن رافع خَديجٍ رضى الله عنه قال: أعطى رسول الله ﷺ أبا سفيان بن حرب وصفوان بن أمية وعيينة بن حِصن والأقرع بن حابس، كلَّ إنسانٍ منهم مائة من الإبل، وأعطى عباس بن مرداس دون ذلك، فقال عباس بن مرداس:

أتجعل نَهْبى ونهب العُبيـ ـدِ بين عُيينَةَ والأقرعِ
فما كان بَدر ولا حابسٌ يفوقان مرداسَ فى المجمعِ
وما كنتُ دون امرىءٍ منهما ومَنْ تخفضِ اليومَ لا يُرفَعِ

قال: فأتم له رسول الله ﷺ مائة.

513. It was related that Rafi' ibn Khadij said: "The Messenger of God (prayers & peace be upon him) gave Abu Sufian ibn Harb, Safwan ibn Umayya, Uyaina ibn Hisn and Aqra' ibn Habis, one hundred camels each, and gave Abbas ibn Mirdas less that that. So Abbas ibn Mirdas said: 'You give my share of the booty and the share of my horse to Uyaina and Aqra' while neither Uyaina nor Aqra' are more meritable than Mirdas, I am not inferior to them, the one who is let down will not be elevated." He said: "Then The Messenger of God (prayers & peace be upon him) gave him more camels to make the number up to one hundred."

٥١٤- عن أبى سعيد الخدرى رضى الله عنه قال: بعث على بن أبى طالب رضى الله عنه إلى رسول الله ﷺ من اليمن بِذَهَبَة فى أديم مقروظ، لم تُحصَّل من ترابها، قال: فقسمها بين أربعة نفرٍ: بين عيينة بن بدر والأقرع بن حبسٍ وزيد الخيل، والرابعُ: إما علقمة بن عُلاثة، وإما عامر بن الطفيل، فقال رجل من أصحابه: كنا نحن أحق بهذا من هؤلاء، قال: فبلغ ذلك النبى ﷺ، فقال: «ألا تأمنونى وأنا أمين من فى السماء،

يأتيني خبـر السماء صبـاحاً ومساءً». قـال: فقام رجل غائر العـينين، مُشْرِفُ الوجنتين، ناشزُ الجبهة، كَثُّ اللحيةِ، محلوق الرأس، مشمر الإزار، فقال: يا رسول الله اتقِ الله. فقال: «ويلك، أو لستُ أحقَّ أهلِ الأرض أن أتقَّيَ الله». قـال: ثم ولى الرجل، فقال خالد بن الوليد: يا رسول الله ألا أضربُ عُنُقَهُ؟ فقال: «لا، لعله أن يكون يصلي». قال خالد: وكم من مـصلٍ يقول بلسـانه ما ليس في قلبـه. فقـال رسول الله ﷺ: «إني لم أومـر أن أنْقُبَ عن قلوبِ الناس، ولا أشُقَّ بطونهم». قـال: ثم نظر إليـه وهو مُقَفٍّ، فقـال: إنه يخـرج من ضِئْضِيء هذا قومٌ يتلون كـتاب الله رَطبـاً، لا يجاوز حناجـرهم، يمرُقون من الدين كما يمرق السهم من الـرَّمِيَّة». قال: أظن قال: «لئن أدركتهم لأقتلنَّهم قَتْلَ ثمود».

514. It was related that Abu Sa'id al Khudri said: "Ali ibn Abu Talib sent The Messenger of God (prayers & peace be upon him) some gold mixed with clay from Yemen held in a leather pouch dyed with mimosa leaves. He shared it between four men, Uyaina ibn Hisn, Aqra' ibn Habis and Zaid al Khail and the fourth was Alqama ibn Ulatha or Amer ibn al Tufail. One of the Companions of the Prophet said: "We have more right to this than they." When The Messenger of God (prayers & peace be upon him) heard of his complaint he said: "Have you no faith in me while I am the trustee of The One Who is in Heaven? Tidings come to me from heaven every morning and every evening." A man with deep set eyes and pronounced cheek bones, a high forehead, bushy beard, and shaven head gathered up waist wrapper stood up and said: "O Messenger of God! Fear God!" He said: "Woe to you! Am I not most deserving of the people of the world?" The man left and Khalid ibn Walid said: "O Messenger of God, let me strike his neck!" He said: "He may be one who prays." Khalid said: "Many people offer prayers with their tongues but there is nothing in their hearts." The

Messenger of God (prayers & peace be upon him) said: "I have not been commanded to delve into the hearts of the people nor to know what is inside them." He looked at him again as he was going away and he said: "There will come a people who will recite the Qur'an carelessly, and it will not go further than their throats, and they will slip through their Religion as the arrow slips through its victim." I think he also said: "If I were to see them, I would surely kill them like the people of Thamud were killed."

٥١٥- عن أبى هريرة رضى الله عنه قال: أخذ الحسن بن على رضى الله عنهما تَمرةً من تَمْرِ الصدقة، فجعلها فى فيــه، فقال رسول الله ﷺ: «كخْ، كخْ، ارمِ بها، أما علمت أنا لا تحل لنا الصدقة».

515. It was related that Abu Huraira said that when Hasan ibn Ali took a date from the dates of the Zakat and put it to his mouth, The Messenger of God (prayers & peace be upon him) said: "Spit it out! Spit it out! Do you not know that Zakat is not lawful for us."

٥١٦- عن عبد المطلب بن ربيعة بن الحارث قال: اجــتمع ربيعة بن الحارث والعباس بن عبد المطلب فــقالا: والله لو بعثنا هذين الغلامين - قال: لى وللــفضل بن عباس - إلى رسول الله ﷺ فكَلَّماه، فأمَّرَهُما على هذه الصــدقات، فأدَّيا ما يؤدى الناسُ وأصابا مما يصيبُ الناس. قــال: فبينمــا هما فى ذلك جاء عــلى بن أبى طالب فوقف عليهــما، فذكرا له ذلك، فقال على رضى الله عنه: لا تفعلا، فوالله ما هو بفاعل. فانتحاه ربيعةُ بنُ الحارث فقال: والله ما تصنع هذا إلا نفاسَةً منك علينا، فوالله لقد نلتَ صهرَ رسول الله فما نَفِسناه عليك. قال على: أرسلوهمــا. فانطلقا، واضطجع على رضى الله عنه، قال: فلما صلى رسول الله ﷺ الظهر سبقناه إلى الحُجرة، فقمنا عندها حتى جاء، فأخذ بآذاننا، ثم قال: «أخــرجا مــا تُصَرِّران». ثم دخل ودخلنا عليه، وهو يومــئذ عند زينب

بنت جحش. قال: فتواكلنا الكلام، ثـم تكلم أحدنا فقال: يا رسول الله أنت أبَرُّ الناسِ وأوصلُ الناس، وقـد بَلَغْنا النكاح، فـجئنا لتُؤمِّرَنا علـى بعض هذه الصدقـات، فنؤدى إليك كـما يؤدى الناس، ونصـيب كمـا يصيـبون. قـال: فسكت طويلاً حـتى أردنا أن نُكَلِّمَهُ، قـال: وجعلت زيـنب تُلمع إلينا من وراء الحـجاب: أن لا تكـلماه، قـال: ثم قال: «إن الصدقة لا تنبغي لآل محـمد، إنما هى أوساخ الناس، ادْعُوا لى مَحْمِيَةَ - وكان على الخمس - ونوفل بن الحارث بن عبد المطلب». قال: فـجاءاه، فقال لمحمية: «أنْكِح هذا الغلام ابنتك» - للفضل بن عباس - فَأَنْكَحَهُ، وقال لنوفل بن الحارث: «أنْكِحْ هذا الغلام ابنتك» - لى - فأنكحنى، وقال لمحميـة: «أصْدِقْ عنهما من الخمس كذا وكذا».

قال الزهرى: ولم يسمه لى.

516. It was related that Abd al Muttalib ibn Rabi'a ibn al Harith said: "Rabi'a ibn al Harith met Al Abbas ibn abd Al Muttalib and said: 'By God, had we sent these two boys, meaning al Fadl ibn Abbas and myself, to The Messenger of God (prayers & peace be upon him) to speak to him about their position regarding Zakat, he would have appointed them as collectors and they would collect and pay as the other people do and get a share as the other people get.' While they spoke Ali ibn Abu Talib came and stood in front of them and they told him of it, he said: "Do not do that, by God, he would not do that." Rabi'a ibn Harith turned to him and said: "By God, you are only saying so out of jealousy because you are the son in law of The Messenger of God (prayers & peace be upon him), while we habour no jealousy for you in that." Ali said: "Then send them if you want." So they set off and Ali lay down to rest. When The Messenger of God (prayers & peace be upon him) offered the midday prayer we went to his house before he came out and waited nearby until he came out. He held our ears and said: "Give from that you have put to heart." Then he went

into the house of Zainab bint Jahsh and we followed him. We prompted each other to speak and one of us spoke and said: "O Messenger of God, you are the most righteous one of mankind who keeps his womb relations. We have reached the age of puberty so we have come to you for you to appoint us to collect Zakat, so we will pay you as the others pay and receive our share as the others receive." He remained silent for a long time, until we wanted to speak, then Zainab indicated to us from behind the screen that we should not speak to him. Then he said: "Zakat should not be for the family of Mohammed, as it is the means by which the people purify themselves. Call Mahmiya to come to see me - and he was responsible for one-fifth of the Zakat - and Nawfal ibn al Harith ibn Abd Al Muttalib. They both came to him, and he said to Mahmiya: "Let your daughter marry this young man, Al Fadl ibn Abbas." And so he did. And he said to Nawfal ibn al Harith: "Let your daughter marry this boy." He meant me. So he did. Then he said to Mahmiya: "Pay their dowries from the fifth." Al Zuhari said: "He did not specify how much it was to be."

٥١٧- عن أنس بن مالك رضى الله عنه قال: أهدَتْ بَرِيَرةُ إلى النبى ﷺ لحماً تُصُدِّقَ بِه عليها، فقال: «هو لها صدقة ولنا هدية».

517. It was related that Anas said: "The Prophet (prayers & peace be upon him) was presented with some meat which had been given to Barira in charity. He said: 'This meat is a charity for Barira, but for us it is a gift'."

٥١٨- عن أم عطية رضى الله عنها قالت: بَعَثَ إلىَّ رسول الله ﷺ بشاة من الصدقة، فبعثتُ إلى عائشة رضى الله عنها منها بشىء، فلما جاء رسول الله ﷺ إلى عائشة قال: «هل عندكم شىء». قالت: لا، إلاَّ أنَّ نُسَيْبَةَ بَعَثَتْ إلينا من الشاة التى بعثتم

بها إليها. قال: «إنها قد بلغت مَحلَّها».

518. It was related that Umm Atiyya said: "I was sent a sheep and I sent some of it to Aisha. The Prophet (prayers & peace be upon him) asked Aisha for something to eat and Aisha replied that there was nothing except the sheep which Nusaiba Al Ansariya had sent. The Prophet (prayers & peace be upon him) said to her: 'Bring it, it has reached its destination'."

٥١٩- عن أبى هريرة رضى الله عنه: أن النبى ﷺ كان إذا أتىَ بطعامٍ سأل عنه، فإن قيل: هدية، أكل منها. وإن قيل: صدقة، لم يأكل منها.

519. It was related that Abu Huraira said: "If The Messenger of God (prayers & peace be upon him) was offered food he would ask about it. If he was told it was a gift he would eat from it, and if he was told it was charity he did not eat from it."

٥٢٠- عن عبد الله بن عمر رضى الله عنهما: أن رسول الله ﷺ فرض زكاة الفطر من رمضان على الناس: صاعاً من تمر، أو صاعاً من شعير، على كل حرٍ أو عبدٍ، ذكرٍ أو أنثى، من المسلمين.

520. It was related that Ibn Umar said: "The Messenger of God (prayers & peace be upon him) obligated the payment of one measure of dates or one measure of barley upon every Muslim whether free or slave, male or female, young or old, and he ordered it to be paid before the people go out to offer the Eid prayer."

٥٢١- عن أبى سعيد الخدرى رضى الله عنه قال: كنا نُخْرِجُ إذ كان فينا رسول الله ﷺ زكاة الفطر عن كل صغير وكبير، حرّ أو مملوك، صاعَ من طعام، أو صاعاً من أقط، أو صاعاً من شعير، أو صاعاً من تمر، أو صاعاً من زبيب، فلم نزل نخرجه حتى قدمٍ علينا معاوية بن أبى سفيان حاجاً أو معتمراً، فكلَّم الناس على المنبر، فكان فيما

كلّم فيه الناس أن قـال: إني أرى أن مُدَّيْنِ من سمراء الشام تعدلُ صاعـاً من تمر. فأخذ الناس بذلك. قال أبو سعيد: فأما أنا فلا أزال أُخرجه كما كنت أُخرِجُهُ أبداً ما عشتُ.

521. It was related that Abi Sa'id Al Khudri said: "During the lifetime of The Messenger of God (prayers & peace be upon him) we used to go out on the morning of Eid al Fitr and give one measure of food, and Abu Sa'id said our food used to be, barley, raisins, ghee and dates."

٥٢٢- عن عبد الله بن عـمر رضى الله عنهما : أن رسول الله ﷺ أمـر بإخراج زكاة الفطر أن تؤدى قبل خروج الناس إلى الصلاة.

522. It was related that Abd Allah ibn Umar said: "The Messenger of God (prayers & peace be upon him) ordered the Zakat of the Feast (Al Fitr) to be paid before the prayer."

٥٢٣- عن أبى هريرة رضى الله عـنه: أن النبى ﷺ قـال: «مـا يسـرنى أن لى أُحُداً ذهباً، تأتى على ثالثةٌ وعندى منه دينار، إلا دينار أُرصُدُهُ لدَيْنٍ علىَّ».

523. It was related that Abu Huraira said that the Prophet said: "I would like nothing better than to have a mountain like Uhud of gold, and before three nights pass for there be no Dinar left with me except one Dinar which I would reserve to pay any debt."

٥٢٤- عن عبد الله بن عمر رضى الله عنهما: عن رسول الله ﷺ أنه قال: «يا معشر النساء، تَصَدَّقْنَ وأكـثِرنَ الاستغـفارَ، فإنى رأيتُكُنَّ أكـثرَ أهل النار». فقـالت امرأة منهن جَزْلَة: وما لنا يا رسـول الله أكثرَ أهلِ النار؟ قـال: «تُكثِرنَ اللَّعْنَ وتَكْفُرْنَ العشيـر، وما رأيت من ناقـصـات عقل ودين أغْلَبَ لذى لبٍّ مـنكن». قلت: يـا رسول الله، ومـا نقصان العقل والدين؟ قال: «أما نقصان العقل فشهادة امرأتين تعدل شهادة رجل، فهذا نقصان العقل. وتمكث الليالى لا تصلى، وتفطر فى رمضان، فهذا نقصان الدين».

524. It was related that Abi Sa'id Al-Khudri said: "On Eid al Fitr or Eid al Adha The Messenger of God (prayers & peace be upon him) used to go out to the place of prayer and after completing the prayer he gave the speech and ordered the people to give charity saying: 'O people, give charity!' Then he went over to the women and said: 'O women, give charity, for I have seen the Fire and the majority of its inhabitants are women.' They asked: 'Why, O Messenger of God?' He replied: 'You curse too much and are ungrateful to your husbands. I have not seen anyone of more fleeting memory and lessened in religion than you. Some of you could lead a sensible man to lose his sense.' Then he departed and when he arrived at his house, Zainab, the wife of Ibn Mas'ud, came and asked permission to enter. It was said: 'O Messenger of God! It is Zainab.' He asked: 'Which Zainab?' He was informed she was the wife of Ibn Mas'ud. He said: 'Yes, permit her to enter.' And she was allowed to come in. Then she said: 'O Prophet of God! You ordered people this day to give charity and I had an ornament which I intended to give as charity, but Ibn Mas'ud said that he and his children were more deserving of it than anyone else.' The Prophet (prayers & peace be upon him) said: 'Ibn Mas'ud has spoken in truth. Your husband and your children have more right to it than anybody else'."

٥٢٥- عن أبى هريرة رضى الله عـنه - يبلغ به النبى ﷺ - قـال: «قـال الله تبـارك وتعالى : يا ابن آدم أَنْفِقْ أُنْفِقْ عليك. وقال: يمين الله ملأى - وقال ابن نمير: ملآنُ - سَحَّاءُ لا يغيضُها شيء، الليلَ والنهارَ».

525. It was related that Abu Huraira said that The Messenger of God (prayers & peace be upon him) said: "God Almighty, High Exalted has said: 'O son of Adam expend and I shall expend upon you. The Right Hand of God is full and unlimited

and nothing will ever dimish it even by expending day and night.' "

٥٢٦- عن حارثة بن وَهْب رضى الله عنه قال: سمعت رسول الله ﷺ يقول: «تصدقوا، فيوشكُ الرجلُ يمشى بِصَدَقَتِهِ، فيقول الذى أُعْطِيَها: لو جئتنا به بالأمس قبلتها، فأما الآن فلا حاجة لى بها، فلا يجد من يقبلها».

526. It was related that Haritha ibn Wahab said that The Messenger of God (prayers & peace be upon him) said: "O people! Give charity for a time is approaching when a person will seek to give in charity and will not find anyone to accept it, and any who are offered it will say, "If you had offered it yesterday, I would have taken it, but today I have no need of it'."

٥٢٧- عن أبى هريرة رضى الله عنه قال: قال رسول الله ﷺ: «تَقِئُ الأرضُ أفلاذ كَبِدِها أمثال الأسطوانِ من الذهب والفضة، فيجئ القاتل فيقول: فى هذا قَتَلْتُ، ويجئ القاطع فيقول: فى هذا قطعتُ رَحِمِى، ويجئ السارق فيقول: فى هذا قُطِعَتْ يَدى، ثم يدَعونه، فلا يأخذون منه شيئا».

527. It was related that Abu Huraira said that The Messenger of God (prayers & peace be upon him) said: "The earth will spew out lengths of its liver like pillars of gold and silver, and the murderer will say: 'I committed murder for this.' And the one who severs the womb relations will say: 'I severed my womb relations for this.' And the thief will say: 'My hands were cut off for this.' Then they will abandon it and take no more of it."

٥٢٨- عن زينب امرأة عبد الله بن مسعود رضى الله عنهما قالت: قال رسول الله ﷺ: «تَصَدَّقْنَ يا معشر النساء ولو من حُلِيِّكُنَّ». قالت: فَرجعتُ إلى عبد الله فقلت: إنك رجل خفيف ذات اليد، وإن رسول الله ﷺ قد أمرنا بالصدقة، فأْته فاسأله، فإن

كان ذلك يجـزى عنى، وإلا صرفتـها إلى غيـركم. قالت: فـقال لى عبـد الله: بل ائته
أنت. قالت: فـانطلقتُ فإذا امرأة من الأنصـار بباب رسول الله ﷺ حـاجتى حاجتـها،
قالت: وكان رسول الله ﷺ قد أُلقِيتْ عليه المهابةُ، قالت: فخرج علينا بلال، فقلنا له:
ائت رسول الله ﷺ فـأخبره أن امـرأتين بالباب تسألانك: أتُجـزىء الصدقة عنهـما إلى
أزواجهـما وعلى أيْتامٍ فى حـجورهما؟ ولا تخـبره من نحن. قـالت: فدخل بلال على
رسول الله ﷺ فـسأله، فقـال له رسول الله ﷺ: «من همـا». فقال امـرأة من الأنصار
وزينب. فقال رسول الله ﷺ: «أى الزيانب». قال: امرأة عبد الله بن مسعود، فقال [له]
رسول الله ﷺ: «لهما أجران: أجر القرابة، وأجر الصدقة».

528. It was related that Zainab, the wife of Abd Allah ibn Mas'oud said: "I was in the Mosque and heard The Prophet (prayers & peace be upon him) say: 'O women! Give charity, even from your ornaments.' Zainab used to provide for Abd Allah and other orphans who were in her care. So she said to Abd Allah: 'Will you ask The Messenger of God (prayers & peace be upon him) if it will be sufficient for me to spend part of the Zakat on you and the orphans who are in my care?' He replied: 'Will you ask The Messenger of God (prayers & peace be upon him) yourself?' So I went to The Prophet (prayers & peace be upon him) and found an Ansari woman there who was standing at his door with a problem similar to mine. Bilal passed us by and we asked him: 'Ask The Prophet (prayers & peace be upon him) if it is permissible for me to spend the Zakat on my husband and the orphans in my care?' And we asked Bilal not to inform The Prophet (prayers & peace be upon him) of our presence. So Bilal went inside and asked The Prophet (prayers & peace be upon him) about our problem. The Prophet (prayers & peace be upon him) asked: 'Which two are they?' Bilal replied that she was Zainab. The Prophet (prayers & peace be upon him) said: 'Which Zainab?' Bilal

said: 'The wife of Abd Allah.' The Prophet (prayers & peace be upon him) said: 'Yes, and she will receive a double reward, one for helping her relatives and the other for giving Zakat'."

٥٢٩- عن أنس بن مالك رضى الله عنه قال: كان أبو طلحة أكثر أنصارىّ بالمدينة مالاً، وكان أحبَّ أمواله إليه بَيْرَحى، وكانت مستقبلة المسجد، وكان رسول الله ﷺ يدخلها ويشرب من ماءٍ فيها طيب، قال أنس: فلما نزلت هذه الآية: ﴿لَن تَنَالُوا الْبِرَّ حَتَّىٰ تُنفِقُوا مِمَّا تُحِبُّونَ﴾ [آل عمران: ٩٢] قام أبو طلحة إلى رسول الله ﷺ فقال: إن الله عز وجل يقول فى كتابه: ﴿لَن تَنَالُوا الْبِرَّ حَتَّىٰ تُنفِقُوا مِمَّا تُحِبُّونَ﴾ وإن أحب أموالى إلى بيْرَحى، وإنها صدقة لله عز وجل، أرجو بِرَّها وذُخْرَها عند الله عز وجل، فضعها يا رسول الله حيث شئت. قال رسول الله ﷺ: «بَخْ، ذلك مالٌ رابحٌ، ذلك مالٌ رابحٌ، قد سمعتُ ما قلتَ فيها، وإنى أرى أن تجعلها فى الأقربين». فقسمها أبو طلحة فى أقاربه وبنى عمه.

529. It was related that Anas ibn Malik said: "Abu Talha owned more date palm tree gardens in Madinah than anyone else of the Ansar, and his favorite was the Bairuha' garden which was in front of the Mosque of The Prophet (Prayers & peace be upon him) . The Messenger of God (prayers & peace be upon him) used to go there and drink its pleasant water." Anas also said: "When the verses were revealed: 'You will not attain piety until you expend from what you love, and whatever you spend surely God knows of it,' (Surah 3 verse 92) Abu Talha said to The Messenger of God (prayers & peace be upon him) : 'O Messenger of God! God most Blessed, the Almighty says: 'You will not attain piety until you expend from what you love,' and indeed the garden of Bairha' is my favourite property, so I wish to give it in charity in the cause of God. I seek its reward from God. O Messenger of God! Use it as God guides you.' The Messenger of God (prayers & peace be upon him)

said: 'It is indeed a valuable property, I hear what you have said and I deem it fitting for you to give it to your close relatives.' Abu Talha said: 'I will do so, O Messenger of God.' And Abu Talha divided the garden between his relatives and his cousins."

٥٣٠- عن ميمونة بنت الحارث رضى الله عنها : أنهــا أعتقت وليدةً فى زمان رسول الله ﷺ فـذكـرت ذلك لرسـول الله ﷺ ، فـقـال:«لو أعْطَيْتِهـا أخـوالكِ كـان أعظم لأجرِك».

530. It was related that Maimuna bint Harith said: "During the lifetime of The Messenger of God (prayers & peace be upon him) I freed a slave girl, when I told The Messenger of God (prayers & peace be upon him) , he said: 'If you had given her to your maternal uncles you would have had a greater reward.' "

٥٣١- عن أسمــاء بنت أبى بكر رضى الله عنهـما قالت: قلت: يـا رسول الله، إن أمى قَدِمَتْ علىَّ، وهى راغبةٌ - أو: راهبة - أفأصِلها؟ قال: «نعم».

531. It was related that Asma', the daughter of Abu Bakr, said that she asked: "O Messenger of God, my mother came to me in a state of fear, should I deal with her kindly?" He said: "Yes."

٥٣٢- عن عائشة رضى الله عنها: أن رجلاً أتى النبى ﷺ فقال: يا رسول الله، إن أمى افتُلِتَتْ نفسُها ولم توصِ، وأظنها لو تكلمت تَصَدَّقَتْ، أفَلَها أجرٌ إن تَصَدَّقْتُ عنها؟ قال: «نعم».

532. It was related that Aisha said that someone came to The Messenger of God (prayers & peace be upon him) and asked: "My mother suddenly died without making a will, I think she would have given charity if she had time to speak. If I give charity on her behalf will it be accepted?" He said: "Yes."

٥٣٣- عن جَرير بن عبد الله رضى الله عنهما قال: كنا عند رسول الله ﷺ فى صدرِ النهارِ، قال: فجاء قومٌ عُراةٌ مُجتابى النِّمـارِ - أو العباءِ - مُتقلدى السيوف، عامَّتُهم من مُضَر، بل كلُّهم من مضر، فتمعَّر وجْهُ رسول الله ﷺ لما رأى بهم من الفاقة، فدخل ثم خرج، فأمر بلالاً فأذّن وأقـام، فصلى، ثم خطب فقال: ﴿يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُم مِّن نَّفْسٍ وَاحِدَةٍ﴾ إلى آخـر الآية ﴿إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا﴾. والآية التـى فى الحشر [١٨] ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَلْتَنظُرْ نَفْسٌ مَّا قَدَّمَتْ لِغَدٍ﴾. تصدَّقَ رجل من ديناره، من درهَمِه، من ثـوبِه، من صـاع بُرِّه، من صـاع تَمْرِه، حـتى قـال: ولو بِشِقِّ تَمْرَةٍ». قال: فجاء رجلٌ من الأنصارِ بِصُرَّةٍ كادت كَفُّهُ تعجزُ عنها، بل قَدْ عَجَزَتْ، قال: ثم تتابعَ الناسُ، حـتى رأيت كَوْمَيْن من طعامٍ وثياب، حـتى رأيت وَجْهَ رسولِ الله ﷺ يَتَهَلَّلُ كأنه مُذْهَبَةٌ، فـقال رسول الله ﷺ: «من سَنَّ فى الإسـلام سُنَّةً حَسَنَةً فله أجرها وأجر من عمل بها بعده، من غير أن يَنْقُصَ من أجورهم شىء. ومن سَنَّ [فى الإسلام] سُنَّةً كان علـيه وِزرها، ووِزرُ من عمل بـها من بعده، من غـير أن يَنْقُصَ من أوزارِهم شىء».

533. It was related that Jarir said that his father had said: "We were in the presence of The Messenger of God (prayers & peace be upon him) early one morning when some people came who had no shoes or clothes except woolen cloaks, wearing their swords around their necks. They all were from the tribe of Mudar. When The Messenger of God (prayers & peace be upon him) saw their plight his face changed, he went into his house and returned and ordered Bilal to pronounce the call to prayer. He pronounced the call to prayer. Then the Prophet prayed with them and recited the verses: 'O mankind! Fear God the One Who fashioned you from a single person, and of the same kind He created his wife, and from the pair of them scattered many men and women. And fear God to whom you are answerable and the rights of the womb relationships. Indeed God

is ever watching over you.' (Surah 4 verse 1) Then he recited: 'O you who believe, fear God and let every soul consider what it has forwarded for tomorrow.' (Surah 58 verse 18) Some of them gave their Dinars and some gave their Dirhams, others their garments and others gave a measure of wheat and yet others a measure of dates, until he said: "Even half a date." Then one of the Helpers (al Ansar) came with a bag of money so large he could barely carry it, and they could hardly lift it. Then people kept coming until I saw two large piles of food and clothes, and I saw the face of The Messenger of God (prayers & peace be upon him) shining with joy as if his face was gold. The Messenger of God (prayers & peace be upon him) said: "The one who sets a good example in Islam is rewarded for that and for whoever followed him in it, without their reward being diminshed at all. And the one who sets an evil example in Islam bears the consequences of it and the consequences of anyone who followed him in it, without their punishment being diminished at all."

٥٣٤- عن أبى هريرة رضى الله عنه عن النبى ﷺ قال: «بَيْنا رجل بفلاة من الأرض، فسمع صوتاً فى سَحَابة: اسق حديقَةَ فلان، فَتَنحّى ذلك السحابُ فأفرغ ماءه فى حَرَّةٍ، فإذا شَرْجَةٌ من تلك الشِراج قد استَوْعَبَتْ ذلك الماءكله، فَتَتَبَّعَ الماءَ، فإذا رجل قائم فى حديقته يُحَوِّلُ الماءَ بِمِسْحاته، فقال له: يا عبد الله ما اسمك؟ قال: فلان، للاسم الذى سمع فى السحابة، فقال له: يا عبد الله لم تسألُنى عن اسمى؟ قال: إنى سمعت صوتاً فى السحاب الذى هذا ماؤه يقول: اسق حديقَةَ فلان، لاسمك، فما تَصْنعُ فيها؟ قال: أمّا إذ قُلتَ هذا: فإنى أنْظُرُ إلى ما يخرج منها فأتَصَدَّقُ بثلثه، وآكل أنا وعيالى ثُلثاً، وأرُدُّ فيها ثلثه». وفى رواية: «وأجْعَلُ ثلثه فى المساكين والسائلين وابن السبيل».

534. It was related that Abu Huraira said that the Prophet said: "While a man was standing in a plot of land, he heard a voice coming from a cloud saying: 'Water the orchard of so and so,' then the cloud burst straight away over a land where many black stones lay and a rivulet took the water away. The man followed the water until he saw another man standing in his garden diverting the water with his hoe, so he asked him: 'O servant of God, what is your name?' He replied: 'So and so.' And that was the name he had heard spoken from the cloud. And he asked him: "O servant of God, why do you ask me my name?' He said: 'I heard a sound in the cloud from where this water fell saying 'Water the garden of so and so,' and that is your name. So what do you do with this garden?' He said: 'Since you asked, I always look at what it produces and I pay Zakat one third, and I and my family eat one third, and I give away in charity one third.' It was related that he said: 'I make one third for the poor and the needy and the wayfarer.'"

٥٣٥- عن عدى بن حاتم رضى الله عنه قال: ذكر رسول الله ﷺ النارَ، فأعْرَضَ وأشاح، ثم قال: «اتقوا النار». ثم أعرض وأشاح، حتى ظننا أنه كأنما ينظر إليها، ثم قال: «اتقوا النار ولو بشق تمرة، فمن لم يجد فبكلمة طيبة».

535. It was related that 'Adi ibn Hatim said: "While I was sitting with The Messenger of God (prayers & peace be upon him), two people approached him, one of them complained of poverty and the other complained about the prevalence of theft. The Messenger of God (prayers & peace be upon him) said: 'As for theft and waylaying, a time is approaching when caravans will go to Makkah unguarded. And as for poverty, the Hour will not come until a person will seek to give in charity and will not find anyone to accept it. And each one of you will stand before God and there will be neither a curtain nor an in-

terpreter between him and God, and God will ask him: 'Did not I give you wealth?' He will answer: 'Yes.' Then God will ask: 'Did I not send a Messenger to you?' And again he will answer 'yes'. Then he will look to his right and he will see nothing but the Fire, and then he will look to his left and will see nothing but the Fire. And so you should all save yourselves from the Fire by giving even half of a date in charity. And if you do not have even half a date, then be charitable by saying a kind word to someone'."

٥٣٦- عن أبى هـريرة رضى الله عنه -يبـلغ به [إلى النبـى ﷺ] -: «ألا رجلٌ يمنَح أهل بيتٍ ناقةً، تغدو بِعُسٍّ وتروح بِعُسٍّ، إنَّ أجْرَها لَعَظِيم».

536. It was related that Abu Huraira said that The Messenger of God (prayers & peace be upon him) said: "The one who gives a family a she camel which produces a quantity of milk every morning and evening has a great reward."

٥٣٧- عن أبى هريرة رضى الله عنه عن النبى ﷺ قـال: «سبعـة يظلهم الله فى ظله يوم لا ظِلَّ إلا ظِلُّه: الإمـامُ الـعَدْلُ، وشـابٌّ نشـأ بعـبـادة الله، ورجل قَلْبُهُ مُعَلَّقٌ فى المساجـد، ورجلان تحابَّا فى الله، اجـتمعـا عليه وتفـرَّقا عليه، ورجل دعـتْهُ امرأةٌ ذاتُ منصبٍ وجمالٍ، فـقال: إنى أخافُ اللهَ، ورجل تَصَدَّقَ بِصَدَقَة فأخـفاها، حتى لا تَعلمَ يمينه ما تُنْفِقُ شِماله، ورجلٌ ذَكَرَ اللهَ خاليًا ففاضت عيناه».

537. It was related that Abu Huraira said that The Messenger of God (prayers & peace be upon him) said: "There are seven whom God Almighty will protect with His Shade on the day of Judgment; a ruler who was just, a youth who grew up worshipping God, the one whose heart yearns for the mosques, the two who love each other and meet each other and depart from each other only for God's sake, a man who spurns the advances of a beautiful woman of high rank because he fears God, the

one who gives charity so secretly that his right hand does not know what his left hand has given and the one who remembers God when he is alone and his eyes weep in remembrance of Him."

٥٣٨- عن أبى هريرة رضى الله عنه قال: أتى رسولَ الله ﷺ رجلٌ فقال: يا رسول الله، أى الصدقة أعظم؟ فقال: «أن تَصَدَّقَ وأنت صحيحٌ شحيح، تخشى الفقر وتأمُلُ الغنى، ولا تُمْهِلْ حتى إذا بلغت الحُلْقوم قُلْتَ: لفلان كذا، ولفلان كذا، ألا وقد كان لفلانٍ».

538. It was related that Abu Huraira said: "A man came to The Prophet (prayers & peace be upon him) and asked: 'O Messenger of God! Which charity will earn the better reward?' He replied: 'The charity you perform when you are healthy, niggardly and fear poverty and wish to become wealthy. Do not put it off until death approaches and then say: 'Give something to so and so and something to so and so.' It will be too late'."

٥٣٩- عن أبى هريرة رضى الله عنه: أن رسول الله ﷺ قال: «لا يتصدق أحد بتَمرةٍ من كسبٍ طيِّبٍ إلا أخذها الله بيمينه، فيربيها كما يُرَبِّى أحدكم فَلُوَّهُ أو قَلُوصَهُ، حتى تكون مثل الجبل أو أعظمَ».

539. It was related that Abu Huraira said that The Messenger of God (prayers & peace be upon him) said: "If any of you give in charity the equivalent of one date out of money that you earned honestly. Then God will take it into His right hand and increase its reward for the one who gives it, in the same way as you raise a young foal, until it increases to the size of a mountain."

٥٤٠- عن أبى هريرة رضى الله عنه قال: قال رسول الله ﷺ: «أيها الناس إنَّ الله عز وجل طيِّب، لا يقبل إلا طيِّبًا، وإنَّ الله أمَرَ المؤمنين بما أمر به المرسلين، فقال: ﴿يا

أيُّها الرُّسُلُ كُلُوا منَ الطَّيِّبَات واعْمَلُوا صَالحاً إنِّي بمَا تَعْمَلُونَ عَليمٌ﴾ [المؤمنون: ٥١]. وقال: ﴿يا أيُّهَا الَّذيــنَ آمنوا كُلُوا من طَيِّبَات مَا رَزَقْنَاكُمْ﴾ [البقرة: ١٧٢]. ثم ذكر الرجلَ يطيل السَّفَرَ أشْعَثَ أغبر، يَمُدُّ يديه إلى السماء: يا ربِّ يا ربِّ، ومطعَمُهُ حرامٌ، ومَشْرَبُهُ حرامٌ، وملبسه حرام، وغُذِيَ بالحرامِ، فأنَّى يُستجاب لذلك».

540. It was related that Abu Huraira said that The Messenger of God (prayers & peace be upon him) said: "O people, God is Good and He accept only that which is good, and God has commanded the believers as He commanded the Messengers, He said: "O Messengers, eat of the good things and do righteous deeds, surely I am All Knowing of what you do.' (Surah 23 verse 51) And He said: 'O you who believe! Eat from the good things which We have bestowed on you, and be grateful to God, if He indeed is The One you worship.'" And then he said: "If a man travels on a long journey until his hair is untidy and dusty, then lifts his hands towards the heavens and says: 'O Lord! O Lord!' while his food is unlawful, his drink is unlawful and his garments are unlawful and his sustenance is unlawful, how can his prayer be accepted?"

٥٤١-عن أبي هُرَيرةَ رضي الله عنه: أن رسول الله ﷺ كان يقول: «يا نساءَ المسلماتِ، لا تَحقِرَنَّ جارة لجارَتها، ولو فِرْسِنَ شاةٍ».

541. It was related that Abu Huraira said that The Messenger of God (prayers & peace be upon him) said: "O you Muslim women, do not disdain the gift of even a sheep's trotter for your neighbour."

٥٤٢- عن أبي مسعود رضي الله عنه قال: أُمِرْنا بالصدقة، قال: كنا نحامل، قال: فتصدَّق أبو عَقيلٍ بنصف صاع. قال: وجاء إنسان بشيء أكثرَ منه، فقال المنافقون: إن الله لغني عن صدقة هذا، وما فعل هذا الآخر إلا رياءً، فنزلت: ﴿الَّذينَ يَلْمِزُونَ

الْمُطَّوِّعِينَ مِنَ الْمُؤْمِنِينَ فِي الصَّدَقَاتِ وَالَّذِينَ لا يَجِدُونَ إِلاَّ جُهْدَهُمْ﴾ [التوبة: ٧٩].

542. It was related that Abu Mas'ud said: "We were ordered to give charity even though we were porters. Abu Aquil gave a half measure and another came with more than that, the hypocrites said: 'God is not in need this charity, and the other has only done it for show.' Then the verse was revealed: 'Those who taunt the believers who give charity freely, and those who find nothing to give except the fruits of their endevours, they deride them. God will throw back their derision upon them, and they shall have a painful chatisement.' (Surah 9 verse 79) But Bishr did not say 'Muttawwi'in'."

٥٤٣- عن أبى هريرة رضى الله عنه: أن رسول الله ﷺ قال: «من أنفق زَوْجَيْنِ فى سبيل الله نُودى فى الجنة: يا عبد الله هذا خيرٌ، فمن كان من أهل الصلاة دُعى من باب الصلاة، ومن كان من أهل الجهاد دُعىَ من باب الجهاد، ومن كان من أهل الصدقة دُعى من باب الصدقة، ومن كان من أهل الصيام دعى من باب الريّان». قال أبو بكر الصديق رضى الله عنه: ما على أحدٍ يُدعى من تلك الأبواب من ضرورةٍ، فهل يُدعى أحدٌ من تلك الأبواب كلها؟ قال رسول الله ﷺ: «نعم، وأرجو أن تكون منهم».

543. It was related that Abu Huraira said that The Messenger of God (prayers & peace be upon him) said: "If any of you eat a pair of anything for the sake of God he will be invited to enter Paradise: 'O servant of God, it is good.' And those who participated in Jihad will be invited to enter by the Gates of Jihad, and those who gave charity will be invited to enter by the Gates of Charity, and those who fast will be invited to enter by the Gate of al-Rayyan." Abu Bakr said: 'O Messenger of God, will people be invited to enter through only one gate? Will anyone be invited to enter through all the gates?' The Messenger of God (prayers & peace be upon him) said: "Yes, and I hope you will be of them."

٥٤٣م- عن أبى هريرة رضى الله عنه قـال: قال رسول الله ﷺ: «من أصـبح منكم اليومَ صـائمًا». قال أبو بكر رضى الله عنه: أنا، قـال: «فمن تبع منكم الـيوم جنازة». قال أبو بكر: أنا، قال: «فمن أطعم منكم اليوم مسكينًا». قال أبو بكر: أنا، قال: «من عاد منكم اليوم مريضًا». قال أبو بكر الصديق: أنا، فقال رسول الله ﷺ: «ما اجْتَمَعْنَ فى امرئٍ إلا دخل الجنة».

543(r) It was related that Abu Huraira said that The Messenger of God (prayers & peace be upon him) said: "Which of you is fasting today?" Abu Bakr said: "I am." He said: "Which of you accompanied a funeral today?' Abu Bakr said: 'I did." He said: "Which of you fed a poor man today?" Abu Bakr said: "I did." He said: "Which of you visited a sick person today?' Abu Bakr said: "I did." The Messenger of God (prayers & peace be upon him) said: "Whoever does such good deeds will certainly be admitted into Paradise."

٥٤٤- عن حذيفة رضى الله عنه عن النبى ﷺ قال: «كل معروف صدقة».

544. It was related that Hudhaifa and Abu Shaiba said that The Messenger of God (prayers & peace be upon him) said: "Every good deed is charity."

٥٤٥- عن أبى ذر رضى الله عنه: أن ناسًا من أصحـاب النبى ﷺ قالوا للنبى ﷺ: يا رسول الله ذهب أهل الدثور بالأجـور، يصلُّون كما نُصَلى، ويصـومون كمـا نَصوم، ويتصـدَّقون بفضول أمـوالهم. قال: «أو ليس قد جَعَلَ اللهُ لكم مـا تصّدَّقون؟ إنَّ بكل تسبـيحة صدقـةً، وكل تكبيرة صدقـةٌ، وكل تحميـدة صدقة، وكل تهليلة صدقـة، وأمرٌ بالمعروف صدقـة، ونهيٌ عن منكر صدقَةٌ، وفى بُضعِ أحدِكم صـدقَةٌ». قالوا: يا رسولَ اللهِ، أيأتى أحدنا شهوتَهُ، ويكونُ له فيها أجـرٌ؟ قال: «أرأيتم لو وضعها فى حرام، أكان عليه فيها وزر؟ فكذلك إذا وضعها فى الحلال كان له أجرٌ».

545. It was related that Abu Zarr said: "Some of the Companions of The Messenger of God (prayers & peace be upon him) asked him: "O Messenger of God, the wealthy people have all the rewards. They offer prayer as we do, they fast as we fast, they give charity from their extra wealth." He said: "Have you not been given the means to give charity? Every time you say 'Glory be to God' it is a charity, every time you say "God is Great' it is a charity, every time you say 'All thanks be to God' it is a charity, and every time you say 'There is no god but God' it is a charity. And enjoining others to do good is a charity, and prohibitting evil is a charity, and a man's intimacy with his wife is a charity." They said: "O Messenger of God, is there a reward for us when we satisfy our sexual passion?" He said: "Conversely, if he was to expend it in a way which is prohibited, would it not be a sin? So if he expends it in a lawful way, should he not be rewarded?"

٥٤٦- عن عائشة رضى الله عنها: أن رسول الله ﷺ قال: «إنه خُلِقَ كلُّ إنسان من بنى آدم على ستين وثلاثمائة مَفْصِلٍ، فمن كبَّر الله، وحمد الله، وهلَّل الله، وسبَّح الله، واستغفر الله، وعَزَلَ حجرًا عن طريق الناس، أو شوكةً أو عظمًا عن طريق الناس، وأمَرَ بمعروف، أو نَهى عن منكر، عَدَدَ تلكَ الستين والثلاثمائة السلامى، فإنه يمشى يومئذ وقد زحزح نفسه عن النار». قال أبو توبة: وربما قال: «يُمسى».

546. It was related that Aisha said that The Messenger of God (prayers & peace be upon him) said: "Every son of Adam was created with three hundred and sixty joints, so whoever glorifies God, and praises God, and bears witness that God is One, and seeks forgiveness from God, and removes a stone or a thorn or a bone from the way of others, and enjoins good and forbids evil, three hundred and sixty four times, will have removed himself from the Fire on that Day."

٥٤٧- عن أبي هريرة رضي الله عنه عن النبي ﷺ قال: «قال رجلٌ: لأتَصَدَّقَنَّ الليلةَ بصدقة، فخرج بصدقته فوضعها في يد زانية، فأصبحوا يتحدثون: تُصُدِّقَ الليلة على زانية. قال: اللهم لك الحمد على زانية. لأتصَدَّقَنَّ بِصَدَقَة، فخرج بِصَدَقَتِه فوضعها في يد غني، فأصبحوا يَتَحَدَّثون: تُصُدِّقَ على غني. قال: اللهم لك الحمد، على غني؛ لأَتَصَدَّقَنَّ بصدقة، فخرج بصدقته، فوضَعَها في يد سارق، فأصبحوا يتحدّثون: تُصُدِّقَ على سارق. فقال: اللهم لك الحمد: على زانية وعلى غني وعلى سارق؟ فأُتيَ فقيل له: أما صدقتُك فقد قُبِلَتْ، أما الزانية فلعلَّها تَستَعِفُّ بها عن زناها، ولعل الغنيَّ يَعتَبِرُ فيُنفق مما أعطاه الله، ولعلَّ السارق يَسْتَعِفُّ بها عن سَرِقَتِه».

547. It was related that Abu Huraira said that The Messenger of God (prayers & peace be upon him) said: "A man said he would give charity. He took his charity and went to find someone to give it to, but he put it in the hand of a thief, then the people said: 'He has given charity to a thief.' Then he said: 'All praise be to You O God! I will give another charity.' And he went out with his charity and put it in the hand of an adulteress. Then the people said: 'He has given charity tonight to an adulteress.' So he said: 'All praise be to You O God! For my giving charity to an adulteress. I will give another charity.' So he went out with his charity and put it in the hand of a rich man. So the people said: 'He has given charity to a rich man.' So he said: 'All praise be to You O God! For my giving charity to a thief, an adulteress and a rich man.' Someone came to him and said: 'The charity you gave to the thief may prevent him from stealing, as to the adulteress it may prevent her from committing adultery. and as for the rich man it may be an example he will take notice of so he would spend from what God has granted him'."

٥٤٨- عن أبي هريرة رضي الله عنه قال: قال رسول الله ﷺ: «مثل البخيل والمُصَدِّق مَثَلُ رَجُلين عليهما جُنَّتان من حَديد: إذا هم المتصدِّقُ بصدقة اتَّسَعَتْ عليه حتى تُعَفِّيَ أثَرَهُ، وإذا همَّ البخيل بصدقة تقلَّصَتْ عليه وانضمَّتْ يداه إلى تراقيه، وانْقَبَضَتْ كلُّ حلقة إلى صاحبتها». قال: فَسَمعتُ رسول الله ﷺ يقول: «فَيَجْهَدُ أن يوسِّعها فلا يستطيع».

548. It was related that Abu Huraira said that The Messenger of God (prayers & peace be upon him) said: "The similitude of the miser and the one who gives charity is like the similitude of two people dressed in cloaks of iron. When the charitable one wishes to give in charity, the armour spreads out until it covers his whole body and hides even his fingertips and footprints. And whenever the miser wishes to give, it constricts and his hands are restrained to his neck and every ring becomes fixed." And he said: "I heard The Messenger of God (prayers & peace be upon him) say: 'And even if he tries to extend it, it does not extend'."

٥٤٩- عن أبي هريرة رضي الله عنه قال: قال رسول الله ﷺ: «ما مِنْ يوم يُصبحُ العبادُ فيه إلا مَلَكَان يَنْزِلان، فيقول أحدهما: اللهم أعْطِ منفقًا خَلَفًا، ويقولُ الآخرُ: اللهم أعْطِ ممسكًا تَلَفًا».

549. It was related that Abu Huraira said that The Messenger of God (prayers & peace be upon him) said: "Two angels come down from Heaven every day and one of them says: 'O God! Reward every person who expends in Your Cause,' and the other one says: 'O God! Obliterate the misers'."

٥٥٠- عن أبي موسى [الأشعري رضي الله عنه] عن النبي ﷺ قال: «إنَّ الخازن المسلم الأمين، الذي يُنْفِذُ - وربما قال: يُعطي - ما أُمِرَ به، فيُعْطيه كاملاً مُوَفَّرًا طيِّبةً به

نَفْسُهُ، فيدفعه إلى الذى أُمِرَ له به، أحَدُ المتَصَدِّقَيْن».

550. It was related that Abu Musa al Ashari said that The Prophet (prayers & peace be upon him) said: "A Muslim storekeeper who honestly obeys his master and pays all that he has been ordered with a good heart and pays those who he has been ordered to pay, is one of the two kinds of charitable people."

٥٥١- عن أسماء بنت أبى بكر الصديق رضى الله عنهما: أنها جاءت النبىَّ ﷺ فقالت: يا نبى الله، ليس [لى] من شىء إلا ما أدْخَلَ علىَّ الزُّبَيْرُ، فهل علىَّ جُنَاحٌ أن أرْضَخَ مما يُدْخِلُ علىَّ؟ فقال: «ارْضخى ما استطعت، ولا تُوعى فيُوعىَ اللهُ عليك».

551. It was related that Asma' bint Abu Bakr al Siddiq said that she went to The Prophet (prayers & peace be upon him) and said: "O Prophet of God, I have nothing except what al Zubair brings to the house. Is there any blame on me if I give some of it in charity?' He said: "Give as much as you can afford, and do not tighten your purse, or God will withhold His blessings from you."

٥٥٢- عن عائشة رضى الله عنها قالت: قال رسول الله ﷺ: «إذا أنْفَقَت المرأة من طعام بيتها، غَيرَ مُفْسِدَة، كان لها أجرُها بما أنفقت، ولزوجها أجرُهُ بما كسب، وللخازن مثلُ ذلك، لا يَنقُصُ بعضهم أجْرَ بعضٍ شيئًا».

552. It was related that Aisha said that The Messenger of God (prayers & peace be upon him) said: "When a woman gives some unspoiled food in charity, she will receive the reward for what she has given and her husband will receive the reward of what he earned, and the storekeeper will receive a similar reward. The reward of one does not diminish the reward of others."

٥٥٣- عن عُميرٍ مولى آبي اللحم رضى الله عنهما قال: أمرني مولاى أن أُقَدِّدَ له لحمًا، فجاءَني مسكين، فأطْعَمْته منه، فعَلِمَ بذلكَ مَوْلاى فضربني، فأتَيْتُ رسولَ الله ﷺ فذكرت ذلك له، فدَعاه فقال: «لِمَ ضَرَبْتَه». فقال: يُعْطى طعامى بغير أن آمره، فقال: «الأجر بينكما».

553. It was related that Umair, the freed slave of Abu al Lahm said: "My master ordered me to cut some meat into slices, and a poor man came to me, so I gave him some of it to eat. My master heard about it and beat me. I went to The Messenger of God (prayers & peace be upon him) and I told him of it. He called him and said: 'Why did you beat him?' He replied: 'He gave food away without permission.' He said: 'You both will be rewarded for it.' "

٥٥٤- عن أبى هريرة رضى الله عنه قال: قال رسول الله ﷺ: «لا تَصُمِ المرأة وبَعْلُها شاهدٌ إلا بإذنه، ولا تأذَنْ فى بَيْتِه وهو شاهد إلا بإذنه، وما أنْفَقَتْ مِنْ كَسْبِه من غير أمره فإنَّ نصف أجرِه له».

554. It was related that that Abu Huraira said that The Messenger of God (prayers & peace be upon him) said; "A woman should seek the permission of her husband to fast when he is present, and she should not permit any Mahram into his house when he is present without his permission. And anything she expends from his wealth without his permission, half of the reward is for him."

٥٥٥- عن أبى سعيد الخدرى رضى الله عنه: أن ناسًا من الأنصارِ سألوا رسول الله ﷺ فأعطاهم، ثم سألوه فأعطاهم، حتى إذا نفدَ ما عنده قال: «ما يكنْ عندى من خيرٍ فلن أدَّخِرَهُ عنكم، ومن يَسْتَعْفِفْ يُعِفَّهُ الله، ومن يَسْتَغْنِ يُغْنِه الله، ومن يَصْبِرْ يُصَبِّرْهُ اللهُ، وما أُعْطِيَ أحد من عطاءٍ خيْرًا وأوْسَعَ من الصبر».

555. It was related that Abu Sa'id Al-Khudri said: "Some of the Ansar asked The Messenger of God (prayers & peace be upon him) for something and he gave it to them. They asked him again and he gave them. And then they asked him again and once more he gave them until all he had with him was finished. And then he said: 'If I had anymore I would not keep it from you. Whoever refrains from asking others, God will give him contentment, and whoever tries to make himself self-sufficient, God will make him self-sufficient. And whoever tries to be patient, God will make him patient. No one can be given a greater and better blessing than patience'."

٥٥٦- عن عبد الله بن عمرو بن العـاص رضى الله عنهما: أن رسول الله ﷺ قال: «قد أفلح من أسلم ورُزِق كفافًا، وقَنَّعه اللهُ بما آتاه».

556. It was related that Amr ibn Al As said that The Messenger of God (prayers & peace be upon him) said: "The successful one is the one who has embraced Islam, who has sufficient for his needs and who is content with what God has bestowed upon him."

٥٥٧- عن معاوية رضى الله عنه قال: قـال رسول الله ﷺ: «لا تُلْحفوا فى المسألة، فوالله لا يَسْألنى أحدٌ منكم شيئًا، فَتُخْرِجُ له مسألتُهُ منى شيئًا وأنا له كارهٌ، فيبارَكَ له فيما أَعْطَيْتُهُ».

557. It was related that Mu'awiya said that The Messenger of God (prayers & peace be upon him) said: "Do not beg with impunity, by God, any of you who asks me for anything and because of his persistance I have to give it to him while I dislike his demand, he will be blessed in that which I gave him."

٥٥٨- عن عبـد الله بن عمر رضى الله عنهـما: أن النبى ﷺ قـال: «لا تزال المسألة

بأحدكم حتى يَلْقى اللهَ عز وجل وليس في وجهه مُزْعَةُ لحمٍ».

558. It was related that Abd Allah ibn Umar said that The Prophet (prayers & peace be upon him) said: "A man persists in asking others for something until he faces God Almighty without any flesh on his face."

٥٥٩- عن أبي هريرة رضي الله عنه قال: سمعت رسول الله ﷺ يقول: «لأن يغدو أحَدُكُمْ فَيَحْطِبَ على ظَهْرِه، فَيَتَصَدَّقَ به ويستغني به عن الناسِ، خيرٌ له من أن يسألَ رجلاً، أعطاهُ أو منعه ذلك، فإن اليَدَ العليا أفْضَلُ من اليد السفلى، وابدأ بمن تَعُولُ».

559. It was related that Abu Huraira said that The Messenger of God (prayers & peace be upon him) said: "By Him in Whose Hand is my soul it is better for any of you to fetch a rope, cut and collect wood and carry it upon his back and sell it rather than to ask a someone for something and that person may give it to him or may not." It was related that Al Zubair ibn Al Awwam said that The Prophet (prayers & peace be upon him) said: "By Him in Whose hand is my soul it is better for any of you to fetch a rope and collect a bundle of wood upon his back and sell it and God will save his face because of that, rather than to ask the people who may give him or may not."

٥٦٠- عن عبد الله بن عمر رضي الله عنهما: أن رسول الله ﷺ قال وهو على المنبر، وهو يذكر الصدقة والتعفف عن المسألة: «الْيَدُ العليا خيرٌ من اليد السفلى، والْيَدُ العليا المُنفِقَةُ والسفلى السائلةُ».

560. It was related that Abd Allah ibn Umar said: "I heard The Messenger of God (prayers & peace be upon him) speaking from the pulpit concerning charity and refraining from asking others for money, and about begging, he said: 'The hand which gives is better than the hand which takes. And the hand which

gives is the foremost and the hand which takes is the meanest."

٥٦١- عن حكيم بن حزام رضى الله عنه قال: سألت النبى ﷺ فأعطانى، ثم سألتُهُ فأعطانى، ثم سألته فأعطانى، ثم قال: «إن هذا المالَ خَضِرَةٌ حُلْوَةٌ، فمَنْ أخذه بِطيبِ نَفْسٍ بُورِكَ له فيه، ومن أخذه بإشراف نفسٍ لم يبارَكْ له فيه، وكان كالذى يأكلُ ولا يشبعُ، واليَدُ العُليا خيرٌ من اليَدِ السُّفلى».

561. It was related that Hakim ibn Hizam said: "I asked the Prophet and he gave it to me. I asked again and he gave me. I asked him once again and he gave me. And then he said: 'This property is like a succulent fruit and whoever takes it without greed, he is blessed in it, and whoever takes it with greed, he is not blessed in it, and he is like the one who eats but is never satisfied, and the hand which gives is better than the hand which receives'."

٥٦٢- عن أبى هريرة رضى الله عنه: أن رسول الله ﷺ قال: «ليس المسكينُ بهذا الطَّوّافِ الذى يَطُوفُ على الناسِ، فَتَرُدُّهُ اللُّقمةُ واللُّقْمَتَان، والتَّمْرَةُ والتَّمْرَتان». قالوا: فما المسكين يا رسول الله؟ قال: «الذى لا يجدُ غنًى يُغنيه، ولا يُفْطَنُ له فيُتَصَدَّقَ عليه، ولا يسألُ الناس شيئًا».

562. It was related that Abu Huraira said that The Messenger of God (prayers & peace be upon him) said: "The poor person is not the one who demands a morsel or two or a date or two from others." They asked: "O Messenger of God, who is the poor one?" He said: "He is the one who has nothing and is ashamed to beg from the people."

٥٦٣- عن أبى هريرة رضى الله عنه قال: قال رسول الله ﷺ: «ليس الغنى عن كثرة العَرَضِ، ولكنَّ الغنى غِنى النفس».

563. It was related that Abu Huraira said that The Messenger of God (prayers & peace be upon him) said: "Fortune is not the wealth of the world but fortune is the wealth of the soul."

٥٦٤- عن أنس بن مالك رضى الله عنه قال: قال رسول الله ﷺ: «يَهْرَمُ ابنُ آدم وتَشِبُّ منه اثنتان: الحِرْصُ على المال والحرصُ على العُمُرِ».

564. It was related that Anas said that The Messenger of God (prayers & peace be upon him) said: "The son of Adam grows old, but he retains two, the lust for wealth and the lust for life."

٥٦٥- عن أبى الأسود قال: بَعَثَ أبو موسى [الأشعرى رضى الله عنه] إلى قُرّاء أهل البصرة، فدخل عليه ثلاثمائة رجلٍ قرأوا القرآن، فقال: أنتم خيارُ أهل البصرة وقرّاؤهُمْ، فاتلوه، ولا يطولَنَّ عليكم الأمد فَتَقْسُوَ قلوبُكُمْ كما قَسَتْ قلُوبُ من كان قبلكم، وإنَّا كنا نقرأُ سورةً كنا نُشَبِّهُها فى الطول والشِّدَّة بـ ﴿براءة﴾ فأُنْسيتُها، غير أنى قد حفظت منها: «لو كان لابن آدمَ واديان من مالٍ لابْتغى واديًا ثالثاً، ولا يملأُ جَوْفَ ابنِ آدمَ إلا الترابُ». وكنا نقرأ سورةً [كنا] نشبِّهها بإحدى المُسَبِّحات فأُنسيتُها، غير أنى قد حفظت منها: «يا أيها الذين آمنوا لم تقولون ما لا تفعلون، فتُكتَبُ شهادةً فى أعناقكم، فتُسألونَ عنها يوم القيامة».

565. It was related that Abu al Aswad said that his father told him: "Abu Musa al Ash'ari summoned those who recite from Basrah and three hundred in all came. They recited the Qur'an and he said: 'You who recite are the best of the dwellers of Basrah, so continue in your recital. Let not your lengthy recitation make your hearts impervious as the hearts of those before became impervious. We used to recite a Surah as long and as solemn as Surah Bara'at, but I have forgotten it except for this which I recall about it: 'If the son of Adam had two valleys filled with riches, he would desire a third and nothing will fill the stomach of the son of Adam but dust.' And we used to recite a Surah

like one of the Surah of Musabbihat, but I have forgotten it except that I recall this from it: 'O you who believe! Why do you say that which you do not do?' (Surah 61 verse 2) and 'To each of mankind we have made his deeds to cling to his neck, and on the Day of Resurrection We shall bring forth to him a book opened to him in evidence.' " (Surah 17 verse 13)

٥٦٦- عن أبي سعيد الخدري رضي الله عنه قال: قام رسول الله ﷺ فخطب الناس فقال: «لا والله ما أخشى عليكم أيها الناس إلا ما يُخرج اللهُ لكم من زهرة الدنيا». فقال رجل: يارسول الله، أيأتي الخيرُ بالشرِّ؟ فصَمَتَ رسول الله ﷺ ساعةً ثم قال: «كَيْفَ قُلتَ». قال: قلتُ: يا رسول الله، أيأتي الخيرُ بالشر؟ فقال له رسول الله ﷺ: «إن الخير لا يأتي إلاَّ بالخير. [ثم قال]: أوَخَيْرٌ هو؟ إن كلَّ ما يُنْبِتُ الربيعُ يَقْتُلُ حَبَطًا أو يُلِمُّ، إلا آكِلَةَ الخَضِرِ، أكَلَتْ حتى امتلأت خاصرتاها استقبلت الشمس ثلطت أو بالت، ثم اجتَرَّتْ فعادت فأكلت، فمن يأخذ مالا بحقِّه يُبارَكْ له فيه، ومن يأخذْ مالاً بغير حَقِّه فَمَثَلُهُ كمثَلِ الذي يأكل ولا يشبع».

566. It was related that Abu Sa'id Al-Khudri said: "The Prophet (prayers & peace be upon him) once was seated upon a pulpit and we sat around him. Then he said: 'What I fear most for you is that you will indulge in the pleasures and delights of this worldly life.' Someone said: 'O Messenger of God! Can good produce evil?' The Prophet (prayers & peace be upon him) remained silent for a while and it was said to that person: 'What is the matter with you? You speak to The Prophet (prayers & peace be upon him) when he is not speaking to you?' Then we noticed that he was receiving Divine inspiration. The Prophet (prayers & peace be upon him) then wiped away his sweat and said: 'Where is the one who asked the question?' It appeared that The Prophet (prayers & peace be upon him) had liked his question. Then he said: 'Good never produces evil. It

is as the growth upon the banks of a stream which either kills the animals or renders them ill, unless they eat their fill of it and face the sun and defecate and urinate and graze again. Indeed wealth is sweet and green, blessed is the wealth of a Muslim who gives from it to the poor, the orphan and those in need who are travelling. Indeed whoever takes it unlawfully is as the one who eats but is never satisfied and his wealth will bear witness against him on the Day of Resurrection'."

٥٦٧- عن ابن عمرَ رضى الله عنهما: أن رسولَ الله ﷺ كان يُعطى عُمَر بن الخطاب العطاء، فـيقول له عُمَرُ رضى الله عنه: أعطِه يـا رسولَ الله أفقـرَ إليه منى، فـقال [له] رسول الله ﷺ: «خُذْهُ فتموَّلْهُ أو تَصدَّقْ به، ومـا جاءك من هذا المال وأنتَ غيرُ مشرفٍ ولا سائلٍ فخُذْه، ومـا لا فلا تُتْبِعه نَفْسَك» قال سالم: فمن أجْلِ ذلك كـان ابنُ عمر لا يسأل أحدًا شيئًا، ولا يرد شيئًا أُعْطِيَه.

567. It was related that Umar bin Al-Khattab said: "The Messenger of God (prayers & peace be upon him) would give me something but I used to say to him: 'Please give it to someone more poor and needy than me.' The Prophet (prayers & peace be upon him) said to me: 'Take it. If you are given something from this property without having asked for it or having a greedy desire for it then take it, and if you are not given it, do not pursue it."

٥٦٨- عن قَبيـصَة بنِ مُخارِق الهـلالى رضى الله عنه قـال: تَحَمَّلْتُ حَمَالَةً، فأتَيْتُ رسولَ الله ﷺ أسألُهُ فيها، فقال: «أقِمْ حتى تأتينا الصدقة. فنأمُرَ لك بها». ثم قال: «يا قَبيـصَةُ إنَّ المسـألَةَ لا تَحِلُّ إلا لأحد ثلاثة: رجلٌ تَحَمَّلَ حـمَالَةً، فَحلَّت له المسألة حـتى يُصيبهـا ثم يُمْسِكُ. ورجلٌ أصابته جائحةٌ اجتاحَتْ مـالَهُ، فَحَلَّتْ له المسألة حتى يُصيبَ قوامًا من عَيـشٍ، أو قال: سِدادًا من عيـش. ورجلٌ أصابَتْهُ فاقـةٌ حتى يقـومَ ثلاثةٌ من

ذوى الحِجا من قَومِه: لقد أصابتْ فلانًا فاقةٌ، فَحَلَّتْ له المسألة حتى يصيب قِوامًا من عيش، أو قال: سِدادًا من عيش. فما سِواهن من المسألة يا قَبيصَةُ سُحْتٌ يأكُلها صاحبُها سحتًا».

568. It was related that Qabisa ibn Mukhariq al Hilali said: "I was in debt and I went to The Messenger of God (prayers & peace be upon him) and asked him to pay it for me. He said: 'Wait until we receive the Zakat so that we may order it to be given to you." Then he said: 'O Qabisa, it is not permissible to beg except in three cases, for the one who is in debt, he may beg until he clears his debt, then he must desist, the one whose property has been destroyed in a disaster, he may beg until he obtains sufficent to live or enough to provide him with a reasonable sustenance, and the one who has been empoverished, and his condidtion has been verified by three responsible persons from his people, he may beg until he obtains sufficient to live or enough to provide him with a reasonable sustenance. O Qabisa, other than in these three cases, begging is forbiden, and the one who indulges in it consumes that which is unlawful."

٥٦٩- عن أنس بن مالك رضى الله عنه قال: كنت أمشى مع رسول الله ﷺ وعليه رداء نَجْرَانِىٌّ غليظُ الحاشية، فأدركَهُ أعرابىٌّ فَجَبَذَه بردائه جَبْذَةً شديدةً، نظرتُ إلى صفحة عُنُقِ رسولِ الله ﷺ وقد أثَّرَتْ بها حاشيةُ الرداء من شدَّة جَبْذَته، ثم قال: يا محمد، مُرْ لى من مال الله الذى عندَكَ. فالتفت إليه رسول الله ﷺ فضَحِكَ، ثم أمرَ لهُ بعطاء.

569. It was related that Anas ibn Malik said: "I was walking with the Prophet (prayers & peace be upon him) and he wore a Najrani outer garment with a heavy border, a Bedouin came up to the Prophet (prayers & peace be upon him) and snatched his garment so violently that I saw the marks of the borders on

his shoulders. Then he said: 'Decree something to me from the bounty God has given you.' The Prophet (prayers & peace be upon him) turned to him smiling and ordered that he be given a gift."

٥٧٠- عن المِسْوَر بن مخرمة رضى الله عنهما أنه قال: قَسَمَ رسولُ الله ﷺ أقْبِيَةً ولم يعط مَخْرَمَةَ شيئًا، فقال مَخْرَمَةُ: يا بُنَيَّ، انطلقْ بنا إلى رسول الله ﷺ. فانطلقتُ معه، قال: ادخُلْ فادعه لى، قال: فدعوته له فخرج إليه وعليه قَبَاءٌ منها، فقال: «خبَأتُ هذا لك». قال: فنظر إليه، فقال: «رضى مَخْرَمَةُ».

570. It was related that Al Miswar ibn Makhrama said: "The Messenger of God (prayers & peace be upon him) gave out some cloaks but did not give any of them to Makhrama. Makhrama said: 'O son! Come with me to the Messenger of God.' When I accompanied him, he said: 'Enter the house and call him to me.' I entered and called him for my father. He came out wearing one of the cloaks and said: 'We kept this for you.' Makhrama looked at the cloak and said: 'Makhrama is pleased.'"

١١- كتاب الصيام

٥٧١- عن أبى هريرة رضى الله عنه قال: قال رسـول الله ﷺ: «قال الله عز وجل: كُلُّ عملِ ابـنِ آدمَ له، إلا الصيـامَ فإنه لى وأنا أجْزى به، والصـيام جُنَّةٌ، فـإذا كان يومُ صومِ أحـدكم فلا يرفُث يومئـذ ولا يَسْخَبْ، فإن سابَّه أحـدٌ أو قاتَلَهُ فليـقلْ: إنى امرُؤ صائمٌ، والذى نَفْسُ محـمدٍ بيده لَخُلُوفُ فَمِ الصائم أطيبُ عندَ الله يـومَ القيامَةِ من ريحِ المسكِ، وللصائم فرحتان يفرحهما: إذا أفطر فَرِح بِفِطْرِه، وإذا لَقى ربَّه فرح بصومِهِ».

8. The Book of Fasting

571. It was related that Abu Huraira said that The Messenger of God (prayers & peace be upon him) said that God Almighty said: "Every deed of the son of Adam is for himself except for fasting which is for Me, and I will reward for it." Fasting wards off the Fire and sin. On the day which any of you fasts, he should avoid approaching his wife intimately, and avoid arguing, and if anyone fights or argues with him he should say: 'I am fasting.' By Him in Whose hand is Mohamed's soul! The smell which issues from the mouth of the fasting person is better than the scent of musk in the sight of God. There are two pleasures for the one who fasts, one when he breaks his fast, and the other when he encounters his Lord, then he will rejoice because of his fasting."

٥٧٢- عن أبى هريرة رضى الله عنه: أن رسـولَ الله ﷺ قـال: «إذا جـاء رمضـانُ فُتِّحَتْ أبوابُ الجنَّة، وغُلِّقَتْ أبوابُ النار، وصُفِّدَت الشياطين».

572. It was related that Abu Huraira said that The Messenger of God (prayers & peace be upon him) said: "When Ramadan starts, the gates of Paradise are opened."

٥٧٣- عن أبى هريرة رضى الله عنه قال: قال رسول الله ﷺ: «لا تَقَدَّموا رَمَضَانَ بصوم يومٍ ولا يومين، إلارجلٌ كان يصوم صومًا فليصمه».

573. It was related that Abu Huraira said that The Prophet (prayers & peace be upon him) said: "You should not fast a day or two before the month of Ramadan unless you habitually fast, then you may do so."

٥٧٤- عن أبى هريرة رضى الله عنه قال: ذكر رسولُ الله ﷺ الهلالَ فقال: «إذا رأيتموه فصوموا، وإذا رأيتموه فأفْطِروا، فإن أُغْمِىَ عليكم فَعُدُّوا ثلاثين».

574. It was related that Ibn Umar said: "I heard The Messenger of God (prayers & peace be upon him) say: 'When you see the crescent begin fasting, and when you see the crescent again, stop fasting, and if the sky is overcast then complete the month of Ramadan in thirty days."

٥٧٥- عن أُم سلمة رضى الله عنها: أن النبىّ ﷺ حَلَفَ أنْ لا يدخلَ على بعض أهله شهرًا، فلما مضى تسعٌ وعشرون يومًا غدا عليهم أو راح، فقيل له: حَلَفْتَ يا نبىَّ الله أن لا تدخل علينا شهرًا؟ قال: «إن الشهر يكون تِسْعةً وعشرين [يومًا]».

575. It was related that Umm Salamah said: "The Prophet (prayers & peace be upon him) pledged to stay apart from his wives for a period of one month, and after the completion of twenty-nine days he went to his wives in the morning or in the afternoon. It was said to him: 'You pledged to stay apart from your wives for a month.' He said: 'The month is twenty-nine days'."

٥٧٦- عن ابن عمرَ رضى الله عنهما عن النبى ﷺ قال: «إنَّا أُمَّةٌ أُمِّيَّةٌ، لا نَكْتُبُ ولا نَحْسُبُ، الشَّهْرُ هكذا وهكذا وهكذا - وعقد الإبهام فى الثالثة - والشهر هكذا وهكذا وهكذا» يعنى تمام ثلاثين.

576. It was related that Ibn Umar said that The Prophet (prayers & peace be upon him) said: "We are an illiterate nation, we cannot write or count, the month is so and so." He meant alternately twenty-nine days and thirty days.

٥٧٧- عن أبى البَختَرىِّ رضى الله عنه قال: خرجنا للعُمْرة، فلما نزلنا بَطعنَ نَخْلَةَ، قال: تراءينا الهلال، فقال بعض القوم: هو ابنُ ثلاث. وقل بعضُ القوم: هو ابنَ ليلتين. قال: فلقينا ابن عباس فقلنا: إنا رأينا الهلال، فقال بعض القوم: هو ابن ثلاث، وقال بعض القوم: هو ابن ليلتين. فقال: أى ليلةٍ رأيتموه؟ قال: قلنا: ليلة كذا وكذا، فقال ابن عباس: إن رسول الله ﷺ قال: «إن الله مَدَّه للرؤية، فهو لليلة رأيتُموه».

577. It was related that Abu al Bakhtari said: "We went out to perform the Pilgrimage and when we made camp in the valley of Nakhla, we looked for the new crescent. Some people said: 'It is three nights old,' and others said: 'It is two nights old.' Then we met Ibn Abbas and told him we had seen the new crescent, but that some of the people had said it was three nights old and others had said it was two nights old. He asked us: "What night did you see it?' We said: 'We saw it on such and such a night.' He said: 'The Prophet of God said: 'Indeed God Almighty holds it until it is seen, so it is to be reckoned from the night you first saw it.' "

٥٧٨- عن كُرَيْب: أنَّ أمَّ الفضل بنتَ الحارث بعثته إلى معاوية رضى الله عنهما بالشام، قال: فَقَدِمْتُ الشام فقضيتُ حاجَتَها، واستُهِلَّ علىَّ رمضانُ وأنا بالشام، فرأيت الهلالَ ليلةَ الجمعة، ثم قدمت المدينة فى آخر الشهر، فسألنى عبد الله بن عباس، ثم ذكر الهلال فقال: متى رأيتم الهلال؟ فقلت: رأيناه ليلة الجمعة. فقال: أنتَ رأيته؟ فقلت: نعم، ورآه الناس، وصاموا وصام معاوية. فقال: لكنا رأيناه ليلةَ السَبتِ، فلا

نزال نصومُ حتى نُكْمِلَ ثلاثين، أو نراه. فقلت: أولا تكتفي برؤية معاوية وصيامه؟ فقال: لا، هكذا أمرنا رسولُ الله ﷺ. وشكَّ يحيى بن يحيى فى (نكتفى) أو (تكتفى).

578. It was related that Kuraib said: "Umm Fadl, the daughter of Harith, sent me to Mu'awiya in al Shams. When I arrived in al Shams and did her bidding, the month of Ramdan began. I saw the new crescent on a Friday and then I returned to Madinah at the end of the month. Abd Allah ibn Abbas asked me: 'When did you see it?' I said: 'I saw it on a Friday night.' He said: 'Did you see it yourself?' I said: 'Yes, and the people saw it and began to fast and Mu'awiya started to fast as well.' So then he said: 'But we saw it on a Saturday night. So we fasted until we completed thirty nights until we saw the new crescent.' I said: 'Is Mu'awiya's sighting of the moon not valid to you?' He said: 'No, but that is the way The Messenger of God (prayers & peace be upon him) ordered us to fast.' Yahya ibn Yahya was not sure if he said: 'Naktafi or Taktafi.'"

٥٧٩- عن أبى بَكْرَةَ رضى الله عنه عن النبى ﷺ قال: «شهرا عيدٍ لا ينقصان، رمضان وذو الحجة».

579. It was related that Abi Bakra said that The Prophet (prayers & peace be upon him) said: "Two months do not decrease, the two months of Eid, Ramadan and Dhul-Hijjah."

٥٨٠- عن أنسٍ رضى الله عنه قال: قال رسول الله ﷺ: «تَسَحَّروا، فإنَّ فى السُّحور بَرَكَةً».

580. It was related that Anas ibn Malik said that The Prophet (prayers & peace be upon him) said: "Take your pre-dawn meal as there is blessing in it."

٥٨١- عن زيد بن ثابت رضى الله عنه قـال: تَسَحَّرْنا مع رسولِ الله ﷺ ثم قُمنا إلى الصلاة، قلت: كم كان قَدْرُ ما بينهما؟ قال: خمسين آية.

581. It was related that Zaid ibn Thabit said: "We took our pre-dawn meal with The Prophet (Prayers & peace be upon him) . Then he rose up to pray. I asked: 'How long was the length of time between the pre-dawn meal and the call to prayer?' He replied: 'The length of time was sufficient to recite fifty verses of the Qur'an'."

٥٨٢- عن سمـرة بن جُنْدَب رضى الله عنه قال: قـال رسول الله ﷺ: «لا يَغُرَّنَّكُم من سحوركم أذان بلال، ولا بَياض الأفق المستطيل هكذا، حتى يستطير هكذا». وحكاه حَمّاد بيديه، قال: يعنى معتَرِضًا.

582. It was related that Samura ibn Jundab said that The Messenger of God (prayers & peace be upon him) said: "You should not mistake Bilal's call to prayer as the signal to stop eating and begin your fast, nor the vertical streaks of light, but you should stop eating when the light spreads out." Hammad related that he indicated with his hand in a horizontal position.

٥٨٣- عن سـهل بن سـعد رضى الله عنـهمـا قـال: [لما] نزلت هذه الآية: ﴿وَكُلُوا وَاشْرَبُوا حَتَّىٰ يَتَبَيَّنَ لَكُمُ الْخَيْطُ الأَبْيَضُ مِنَ الْخَيْطِ الأَسْوَدِ﴾ [البـقرة: ١٨٧] قال: فكان الرجلُ إذا إرادَ الصومَ ربط أحدهم فى رجليه الخـيطَ الأسود والخيط الأبيض، فلا يزال يأكل ويشرب حتى يتبين له رِئْيُهُما، فأنزل الله بعد ذلك: ﴿مِنَ الْفَجْرِ﴾ فَعَلِموا أنما يعنى بذلك الليل والنهار.

583. It was related that Sahl ibn Sa'd said: "When it was revealed: 'Eat and drink until the white thread becomes distinct from the black thread.' A man tied a white thread on one foot and a black thread on the other, and he continued to eat and drink

until he could distinguish one from the other. Then God Almighty revealed 'min al fajr' (from the dawn) and then they knew that thread indicated the night and day."

٥٨٤- عن عبد الله بن عمر رضى الله عنهما قال: كان لرسول الله ﷺ مؤذنان: بلال، وابن أم مكتوم الأعمى، فقال رسول الله ﷺ: «إن بلالاً يؤذِّن بليل، فكلوا واشربوا حتى يؤذن ابن أم مكتوم». قال: ولم يكن بينه إلا أن ينزل هذا ويرقَى هذا.

584. It was related that Anas ibn Malik said that The Messenger of God (prayers & peace be upon him) said: "I will be the first to intercede for Paradise and no Messenger of all the Messengers before has been followed as I have been followed. And indeed there will be a Messenger from among the Messengers who was followed only by one man of his people." It was related that Ibn Umar said that The Messenger of God (prayers & peace be upon him) said: "Bilal calls for prayer at night, so carry on eating and drinking until Ibn Umm Maktoum pronounces the call to prayer." Salim said: "He was a blind man who would not pronounce the call to prayer unless he was told that the dawn had broken."

٥٨٥- عن عائشة وأم سلمة رضى الله عنهما زوجى النبى ﷺ أنهما قالتا: إنْ كان رسولُ الله ﷺ ليُصبحُ جُنُبًا - من جماعٍ غير احتلام فى رمضان-، ثم يصوم.

585. It was related that Aisha and Umm Salamah said: "Sometimes the dawn call to prayer was made while The Messenger of God (prayers & peace be upon him) was in a state of ritual impurity from having approached his wife. Then he would bathe and fast."

٥٨٦- عن عائشة رضى الله عنها: أن رجلاً جاء إلى النبى ﷺ يستفتيه وهى تَسْمَع من وراء الباب، فقال: يا رسول الله تُدركنى الصلاة وأنا جنبٌ، أفأصوم؟ فقال رسول

الله ﷺ: «وأنا تدركني الصلاة وأنا جُنُبٌ فأصوم». فقال: لَسْتَ مثلنا يا رسول الله، قد غفرَ اللهُ لك ما تَقَدَّم من ذنبك وما تأخر. فقال: «والله إني لأرجو أن أكون أخشاكم لله، وأعلمكم بما أتَّقى».

586. It was related that Aisha said: "A man came to The Messenger of God (prayers & peace be upon him) asking for a decree. I listened from behind the screen and he asked: 'O Messenger of God, I am sometimes in a state of ritual impurity when the call to prayer is pronounced, should I still fast?' The Messenger of God (prayers & peace be upon him) said: 'If the call to prayer is pronounced when I am in a state of ritual impurity, I fast.' He said: 'O Messenger of God, you are not like us for God has forgiven you your former and latter sins.' He said: 'By God, I trust I am the most godfearing of you and that I am the most knowledgable one of you to be aware of those things of which I should beware."

٥٨٧- عن أبي هريرة رضي الله عنه قال: قال رسول الله ﷺ: «من نَسِيَ وهو صائم، فأكلَ أو شَرِبَ، فلْيُتِمَّ صومَهُ، فإنما أطعمه الله وسقاه».

587. It was related that Abu Huraira said that The Prophet (prayers & peace be upon him) said: "If any of you eat or drink in absentmindedness then let him complete his fast, as what he ate and drank was from God."

٥٨٨- عن أبي هريرة رضي الله عنه عن النبي ﷺ قال: إذا دُعِيَ أحدكم إلى طعامٍ، وهو صائم، فَلْيَقُلْ: إني صائم».

588. It was related that Abu Huraira said that The Messenger of God (prayers & peace be upon him) said: "If any of you are invited for a meal while he is fasting, he should say I am fasting."

٥٨٩- عن أبى هريرة رضى الله عنه قال: جاء رجل إلى النبى ﷺ فقال: هلكتُ يا رسول الله، قال: «وما أهْلَكَكَ». قال: وَقَعْتُ على امرأتى فى رمضان، قال: «هل تَجدُ ما تُعْتِقُ رَقَبةً». قال: لا، قال: «فهل تستطيع أن تصُوم شهرين متَتابعَيْن». قال: لا، قال: «فهل تَجدُ ما تُطعم ستِّين مسكينًا». قال: لا، قال: ثم جَلَسَ، فأُتى النبى ﷺ بعَرقٍ فيه تَمْر، فقال: «تَصَدَّق بهذا». قال: أفْقَر منا؟ فما بين لابَتَيْها أهلُ بيتٍ أحوجُ إليه منا. فضحك النبى ﷺ حتى بدت أنيابه، ثم قال: «اذهب فأطْعِمْهُ أهْلَكَ».

589. It was related that Abu Huraira said: "While we were sitting with The Prophet (prayers & peace be upon him) a man came to him saying: 'O Messenger of God! I am ruined.' He asked: 'What happened to you?' He said: 'I have been intimate with my wife while I was fasting.' Then The Messenger of God (prayers & peace be upon him) said: 'Do you have a slave to set free?' He said: 'No.' He said: 'Then can you fast for two consecutive months?' He said: 'No.' Then he said: 'Can you feed sixty needy persons?' He said: 'No.' The Prophet (prayers & peace be upon him) remained silent and while we remained in the same state a large basket of dates was brought to The Prophet (Prayers & peace be upon him) . He said: 'Who is the one who was asking?' The man said: 'It is me.' He said: 'Take this and give it in charity.' The man said: 'O Messenger of God! There is no one more needy than I. By God! There is no family between its two mountains who are more needy than I.' The Prophet (prayers & peace be upon him) laughed widely, then said: 'Feed it to your family'."

٥٩٠- عن عائشة رضى الله عنها أنها قالت: جاءَ رجلٌ إلى رسول الله ﷺ فقال: احترَقْتُ. قال رسول الله ﷺ: «لِمَ؟». قال: وَطِئْتُ امرأتى فى رمضانَ نهارًا، قال: «تَصَدَّقْ تَصَدَّقْ». قال: ما عندى شىء، فأمره أن يجلس، فجاءه عَرَقانِ فيهما طعام،

فأمره [رسول الله ﷺ] أن يَتَصَدَّق به.

590. It was related that Aisha said: "A man came to The Messenger of God (prayers & peace be upon him) and said: 'I am in the fire.' The Messenger of God (prayers & peace be upon him) asked: 'How is that?' He said: 'I was intimate with my wife in the daytime in Ramadan.' The Prophet said: 'Give charity, give charity.' The man said: 'I have nothing.' He told him to sit down and he was brought two baskets of food, and The Messenger of God (prayers & peace be upon him) said: 'Give these as charity.'"

٥٩١- عن عائشة رضى الله عنها قالت: كان رسول الله ﷺ يُقَبِّلُ وهو صائم، ويباشر وهو صائم ولكنه أملككُم لإربه.

591. It was related that Aisha said: "The Prophet (prayers & peace be upon him) used to kiss and embrace his wives while he was fasting, and he was able to control his desire more than any of you."

٥٩٢- عن عبد الله بن أبى أوفى رضى الله عنهما قال: كنا مع رسول الله ﷺ فى سفر فى شهر رمضان، فلما غابت الشمس قال: «يا فلان انْزِلْ فاجدح لنا». قال: يا رسول الله إن عليك نهارًا. قال: «انزل فاجدح لنا». قال: فنزل فَجَدَحَ، فأتاه به فشرب النبى ﷺ ثم قال بيده: «إذا غابت الشمس من ها هنا، وجاء الليلُ من ها هنا فقد أفطر الصائم».

592. It was related that Ibn Abi Aufa said: "We were on a journey with The Messenger of God (prayers & peace be upon him) . He told a man: 'Dismount and mix flour and water for me.' The man said: 'O Messenger of God! The sun has not set.' The Prophet (prayers & peace be upon him) told him again: 'Dismount and mix flour and water for me.' The man said once

more: 'The sun!' The Prophet (prayers & peace be upon him) said to him: 'Dismount and mix flour and water for me.' The man dismounted and mixed flour and water for him. The Prophet (prayers & peace be upon him) drank it and then signaled towards the East and said: 'When you see the night falling from this side, then you should break your fast'."

٥٩٣- عن سهلِ بن سعدٍ رضى الله عنهما: أن رسول الله ﷺ قال: «لا يزال الناس بخير ما عجَّلُوا الفطرَ».

593. It was related that Sahl ibn Sa'd said that The Messenger of God (prayers & peace be upon him) said: "The people will remain on the right path as long as they hasten to break their fast."

٥٩٤- عن أبى عَطِيَّةَ قال: دخلت أنا ومسروق على عائشة رضى الله عنها، فقال لها مسروق: رجلان من أصحاب محمد ﷺ كلاهما لا يألو عن الخير، أحدهما يعجل المغرب والإفطار، والآخر يؤخر المغرب والإفطار؟ فقالت: من يعجِّل المغرب والإفطار؟ قال: [قلنا] عبد الله، فقالت: هكذا كان رسول الله ﷺ يصنع.

594. It was related that Abu Atiyya said: "I went to Aisha with Masruq and he asked her: "Two of the Companions of Mohammed are most righteous, but one of them hastens to offer the sunset prayer and to break his fast, and the other delays the sunset prayer and delays in breaking his fast." She asked: "Who hastens to offer the sunset prayer and to break his fast?" He said: "Abd Allah." She said: "That is what The Messenger of God (prayers & peace be upon him) used to do."

٥٩٥- عن أبى هريرة رضى الله عنه قال: نهى رسول الله ﷺ عن الوصال، فقال رجل من المسلمين: فإنك يا رسول الله تواصل؟ قال رسول الله ﷺ: «وأيكم مثلى؟

إنى أبيتُ يُطعمنى ربى ويَسْقِينى». فلما أَبَوْا أن ينتهوا عن الوصال واصل بهم يومًا ثم يومًا، ثم رَأَوُا الهلال، فقال: «لو تأخر الهلال لزدتكم» كالْمُنَكِّلِ لهم حين أَبَوْا أن يَنْتَهُوا.

595. It was related that Abu Huraira said: "The Messenger of God (prayers & peace be upon him) prohibited continuous fasting. So one of the Muslims said: 'But you fast continuously O Messenger of God!' The Prophet (prayers & peace be upon him) replied: 'Which of you is like me, I am given food and drink by my Lord during my sleep.' When the people refused to stop continuous fasting The Prophet (prayers & peace be upon him) fasted day and night continuously with them for a day and then another day and then they sighted the crescent moon. The Prophet (prayers & peace be upon him) told them: 'Had it not appeared, I would have made you fast longer.' To punish them when they refused to stop."

٥٩٦- عن ابن عباس رضى الله عنهما قال: سافر رسول الله ﷺ فى رمضان، فصام حتى بلغ عُسْفَانَ، ثم دعا بإناءٍ فيه شرابٌ فشربه نهارًا ليراه الناسُ، ثم أفْطَرَ حتى دخل مكة. قال ابن عباس: فَصَامَ رسول الله ﷺ وأفطر، من شاء صام، ومن شاء أفطر.

596. It was related that Ibn Abbas said: "The Messenger of God (prayers & peace be upon him) travelled in the month of Ramadan when he was fasting, until he reached Usfan. He ordered a cup of something to drink and he drank it in front of everyone so that they would see, and he broke his fast until he arrived in Makkah." Ibn Abbas added: "The Messenger of God (prayers & peace be upon him) fasted and then broke his fast, so whoever wished fasted and whoever wished to break his fast did so."

٥٩٧- عن جابر بن عبد الله رضى الله عنهما: أن رسول الله ﷺ خرج عام الفتح إلى مكة فى رمضان، فصام حتى بلغ كراع الغميم فصام الناس، ثم دعا بقدح من ماء فرفعه حتى نظر الناس إليه، ثم شرب، فقيل له بعد ذلك: إنَّ بعض النـاسِ قد صام، فقال: «أولئك العصاة، أولئك العصاة».

597. It was related that Jabir ibn Abd Allah said: "In the year of the Conquest of Makkah The Messenger of God (prayers & peace be upon him) went to Makkah and he fasted until he reached Kura' al Ghamim, and the people fasted with him. Then he asked for a cup of water and raised it aloft for the people to see, and he drank it. After that he heard that some people had continued fasting, so he said: 'They are disobedient, they are disobedient.'"

٥٩٨- عن جابر بن عبد الله رضى الله عنهما قال: كان رسول الله ﷺ فى سفر، فرأى رجلاً قد اجتمع الناس عليه، وقد ظُلِّلَ عليه. فقال: «مالَه». قالوا: رجلٌ صائم، فقال رسول الله ﷺ: «ليس البرَّ أن تصوموا فى السفر».

598. It was related that Jabir ibn Abd Allah said: "The Messenger of God (prayers & peace be upon him) was on a journey when he saw a crowd of people and they were shading a man. He said: 'What is it?' They said: 'A man is fasting.' Then he said: "It is not a good thing to fast while you are travelling."

٥٩٩- عن أبى سعيد الخدرى رضى الله عنه قال: غزونا مع رسول الله ﷺ لستَّ عَشْرَةَ مَضَتْ من رمضانَ، فمنا من صام ومنا من أفطر، فلم يَعِبِ الصائمُ على المفطرِ ولا المفطرُ على الصائمِ.

599. It was related that Abu Sa'id al Khudri said: "We set off on a foray with The Messenger of God (prayers & peace be upon him) on the sixteenth of Ramadan. Some of us fasted and oth-

ers broke their fasts, but those who were fasting did not criticise those who broke their fast, nor did those who were not fasting criticise those were fasting."

٦٠٠- عن أنسٍ رضى الله عنه قال: كنا مع النبى ﷺ فى السفر، فمن الصائم ومن المفطر، قال: فنزلنا منزلاً فى يوم حارّ، أكثرنا ظلاً صاحبُ الكساء، ومنا من يتقى الشمسَ بيده، قال: فسقط الصُّوَّامُ وقام المفطرون، فضَربوا الأبْنِيَة وسقوا الرِّكاب، فقال رسول الله ﷺ: «ذهب الْمُفْطِرون اليومَ بالأجْرِ».

600. It was related that Anas said: "We were on a journey with The Messenger of God (prayers & peace be upon him) and some of us were fasting and others were not. We dismounted at a place on a hot day and most of us shaded ourselves, and those who had no cloth to shade under used their hands. Those who were fasting fainted and the other who were not fasting rose up and set up the tents and watered the mounts. The Messenger of God (prayers & peace be upon him) said: "Those who broke their fast have gained the reward this day."

٦٠١- عن قَزَعَةَ قال: أتَيتُ أبا سعيد الخدرى وهو مَكْثُورٌ عليه، فلما تفرَّق الناسُ عنه قُلْتُ: إنى لا أسألك عما يسألك هؤلاء الناس عنه، سألته عن الصوم فى السفر، فقال: سافرنا مع رسول الله ﷺ إلى مكة ونحن صيامٌ، قال: فنزلنا منزلاً، فقال رسول الله ﷺ: «إنكم قد دَنَوتُم من عَدُوِّكم، والفِطْرُ أقوى لكم». فكانت رُخصَةً، فمنا من صام ومنا من أفطر، ثم نزلنا منزِلاً آخر، فقال: «إنكم مُصَبِّحو عدوِّكم، والفطرُ أقوى لكم، فأفْطِروا». وكانت عَزْمَةً، فأفطرنا، ثم [قال]: لقد رأيْتُنا نصُوم مع رسول الله ﷺ بعد ذلك فى السفر.

601. It was related that Qaza'a said: "I went to Abu Sa'id al Khudri while he was amid a crowd of people, when they had left I said: 'I will not ask you what the people were asking you, I am

enquiring about fasting while travelling.' He said: 'We travelled to Makkah with The Messenger of God (prayers & peace be upon him) and we were fasting, when we stopped at a place The Messenger of God (prayers & peace be upon him) said: 'You are approaching the enemy and if you break your fast you will have more energy.' And so we were permitted that concession, but some of us continued in their fast and some broke it. We dismounted at another place and he said: 'You will meet the enemy in the morning and if you break your fast you will have more energy, so break your fasts.' It had been our intention. We broke our fast. Later we fasted with The Messenger of God (prayers & peace be upon him) when we were travelling.' "

٦٠٢- عن حمزة بن عمرو الأسلمى رضى الله عنه أنه قال: يارسول الله، أجد بى قوةً على الصيام فى السفر، فهل على جُناح؟ فقال رسول الله ﷺ: «هى رُخْصَةٌ من الله، فَمَنْ أخذ بها فَحَسَنٌ، ومن أحبَّ أن يصوم فلا جُناح عليه».

602. It was related that Hamza ibn Amr al Aslami said: "O Messenger of God, I have enough strength to fast when travelling, is it a sin if I do so?" The Messenger of God (prayers & peace be upon him) said: "God Almighty has given you a concession, so whoever takes advantage of it, it is good and whoever prefers to fast there is no sin upon him." Harun related that he said: "It is a concession" and he did not relate that he said 'From God Almighty.' "

٦٠٣- عن أبى الدَّرْداء رضى الله عنه قال: خرجنا مع رسول الله ﷺ فى شهر رمضان فى حَرٍّ شديد، حتى إنْ كان أحدُنا لَيَضَعُ يده على رأسه من شدة الحر، وما فينا صائمٌ إلا رسول الله ﷺ وعبدُ الله بن رواحة.

603. It was related that Abu al Darda' said: "We set off on a journey with The Messenger of God (prayers & peace be upon him) on a day which was very hot, it was so hot we had to shade our heads with our hands from the heat. None of us was fasting except The Prophet (prayers & peace be upon him) and Ibn Rawaha."

٦٠٤- عن أبى سلمة قال: سمعت عائشة رضى الله عنها تقول: كان يكون علىَّ الصومُ من رمضانَ، فما أستَطيعُ أن أقْضِيَهُ إلاَّ فى شعبان، الشُّغْل من رسول الله ﷺ، أو: برسول الله ﷺ.

604. It was related that Abu Salama said: "I heard Aisha say: 'I had some fasts to make up from Ramadan but I had been unable to do it in Sha'ban because of my obligations towards the Messenger of God, or with the Messenger of God."

٦٠٥- عن عائشة رضى الله عنها: أن رسول الله ﷺ قال: «من ماتَ وعليه صيامٌ صام عنه وليه».

605. It was related that Aisha said that The Messenger of God (prayers & peace be upon him) said: "Whoever has died and has missed days of fasting then his near of kin should fast for him."

٦٠٦- عن بُرَيدة رضى الله عنه قال: بينا أنا جالسٌ عند رسولِ الله ﷺ إذ أتته امرأة فقالت: إنى تصدَّقتُ على أمى بجارية، وإنها ماتت، قال: فقال: «وجَبَ أجرُكِ، ورَدَّها عليكِ الميراثُ». قالت: يا رسول الله، إنه كان عليها صومُ شهرٍ، أفأصوم عنها؟ قال: «صومى عنها». قالت: إنها لم تحجَّ قط، أفأحج عنها؟ قال: «حُجِّى عنها».

606. It was related that Abd Allah ibn Buraida said that his father said: "We were sitting in the presence of The Messenger of God (prayers & peace be upon him) when a woman came to

him and said: 'I gave my mother a servant girl as a gift and now my mother has died.' He said: 'The reward is for you and she has been returned to you as a legacy.' She said: 'She has fasts still due upon her, may I make them up for her?' He said: "Fast on her behalf.' She said: 'She did not perform the Pilgrimage, may I perform it for her?' He said: 'Perform the Pilgrimage on her behalf.' "

٦٠٧- عن سلمة بن الأكوع رضى الله عنه قال: لما نزلت هذه الآية: ﴿وَعَلَى الَّذِينَ يُطِيقُونَهُ فِدْيَةٌ طَعَامُ مِسْكِينٍ﴾ [البقرة: ١٨٤] كان من أراد أن يُفْطِرَ ويفتدى، حتى نزلت الآية التى بعدها فنسختها.

607. It was related that Salama ibn Akwa said: "When it was revealed: "...and those who are unable shall effect a redemption by feeding a poor person..' (Surah 2 verse 184) those who were not inclined to fast did not and redeemed themselves until the verse which abrogated that was revealed (Surah 2 verse 185) ."

٦٠٨- عن عبد الله بن شقيق رضى الله عنهما قال: قلت لعائشة: أكان النبى ﷺ يصوم شهرًا كُلَّه؟ قالت: ما علمته صام شهرًا كلَّهُ إلا رمضان، ولا أفطره كلَّه حتى يصوم منه، حتى مضى لسبيله ﷺ.

608. It was related that Abd Allah ibn Shaqiq said: "I asked Aisha: 'Did The Messenger of God (prayers & peace be upon him) fast for a whole month?' She replied: 'I never saw him fast a whole month except the month of Ramadan, and he used to fast a few days a month until he passed away.' "

٦٠٩- عن أبى سعيد الخدرى رضى الله عنه قال: قال رسول الله ﷺ: «ما من عبدٍ يصوم يومًا فى سبيل الله، إلا باعدَ اللهُ بذلك اليوم وَجْهَهُ عن النار سبعين خريفًا».

609. It was related that Abu sa'id al Khudri said that The Messenger of God (prayers & peace be upon him) said: "For every servant of God who fasts one day for God's sake, then God Almighty will distance his face from the Fire by seventy years."

٦١٠- عن أبى هريرة رضى الله عنه قال: قال رسول الله ﷺ: «أفـضل الصيام بعد رمضان شهرُ الله المحرم، وأفضل الصلاة بعد الفريضة صلاة الليل».

610. It was related that Abu Huraira said that The Messenger of God (prayers & peace be upon him) said: "After the month of Ramadan, the best month to fast is the month of al Muharram, and after the prescribed prayers, the best prayer is the night prayer."

٦١١- عن عائشة رضى الله عنها: أن قريشًا كانــت تصوم عاشوراء فى الجاهلية، ثم أمـرَ رسولُ الله ﷺ بصــيامــه حتــى فُرِضَ رمضــان، فقــال رسول الله ﷺ: «من شــاء فليصمه، ومن شاء فَلْيُفْطِرْهُ».

611. It was related that Aisha said: "The Quraish used to fast on the day of Ashura' before Islam, and The Messenger of God (prayers & peace be upon him) also used to fast on that day. When he arrived in Madinah he fasted on it and ordered that day to be fasted. Later when fasting in Ramadan became obligatory, he ceased to fast on the day of Ashura' and whoever wished to fast on it was free to do so and whoever did not was free to leave it."

٦١٢- عن الحكم بن الأعــرج قال: انتــهيت إلى ابن عــباس رضى الله عنهــما وهو متوسد رداءه فى زمــزم، فقلت له: أخبرنى عن صوم عاشــوراء؟ فقال: إذا رأيت هلال المحرم فاعــدُدْ وأصبح يوم التاسع صائمًا. قلت: هكذا كــان محمد ﷺ يصــومه؟ قال: نعم.

612. It was related that Hakam ibn al Araj said: "I went to ibn Abbas (May God be pleased with them) while he was resting, using his cloak as a cushion, near the fountain of Zam Zam. I asked him: 'Tell me about fasting on Ashura?' He said: 'When you see the new crescent of Muharram, then calculate the days and fast the ninth day.' I said: 'Is that how The Messenger of God (prayers & peace be upon him) used to observe the fast?' He said: 'Yes.' "

٦١٣- عن ابن عباس رضى الله عنهما: أن رسول الله ﷺ قَدِمَ المدينةَ، فوجد اليهودَ صياماً يومَ عاشوراء، فقال لهم رسولُ الله ﷺ: «ما هذا الذى تَصُومُونَه». قالوا: هذا يومٌ عظيم أنْجى الله فيه موسى وقومَه، وغَرَّق فرعون وقومه، فصامه موسى شكرًا، فنحن نصومه. فقال رسول الله ﷺ: «فنحن أحقُّ وأولى بموسى منكم». فصامه رسول الله ﷺ وأمر بصيامه.

613. It was related that Ibn Abbas said: "The Prophet (prayers & peace be upon him) came to Madinah and saw the Jews fasting on the day of Ashura'. He asked them: 'Why do you fast?' They said: 'This is a good day, it is the day which God saved the Children of Israel from their enemy, so Moses fasted it.' He said: 'I have better claim to Moses than you.' Then he fasted on it and ordered the Muslims to fast upon that day."

٦١٤- عن عبيد الله بن أبى يزيد: أنه سمع ابن عباس رضى الله عنهما وسئل عن صيام عاشوراء، فقال: ما علمت أن رسولَ الله ﷺ صام يومًا يطلب فضلَهُ على الإيام إلا هذا اليوم، ولا شهرًا إلاَّ هذا الشهر. يعنى رمضان.

614. It was related that Ibn Abbas was asked about fasting on the day of Ashura, and he said: "I know of no other day which The Messenger of God (prayers & peace be upon him) favoured as the most excellent day to fast than this day, meaning

Ashura, and this month, meaning Ramadan."

٦١٥- عن الرُّبَيِّع بنتِ مُعَوِّذِ بن عَفْراءَ رضى الله عنها قـالت: أرسلَ رسولُ اللهِ ﷺ غَدَاةَ عاشوراء إلى قُرى الأنصار التى حولَ المدينة: «من كان أصبح صائمًا فليتم صومه، ومن كان أصبح مفطرًا فليتم بقية يومه». فكنا بعـد ذلك نصومه ونُصَوِّمُ صبياننا الصغار منهم إن شـاء الله تعالى، ونذهب إلى المسـجد فَنَجْعَلُ لهم اللُّعبَةَ من الـعِهْنِ، فإذا بكى أحدهم على الطعام أعطيناها إياه عند الإفطار.

615. It was related that Al-Rabi'a bint Mu'awadh said: "The Prophet (prayers & peace be upon him) sent an envoy to the villages of the Helpers (al Ansar) on the morning of the day of Ashura' to proclaim: 'Whoever has awoken while not fasting should complete his day, and whoever has awoke fasting should fast'. She added: 'Ever since then we fasted on that day and we made our children fast. We used to make for them toys of wool and if they cried for food we gave them the toys until it was time to break the fast'."

٦١٦- عن أبى سلمَةَ قال: سـألت عائشة رضى الله عنها عن صـيام رسول الله ﷺ فقالت: كان يصوم حتى نقول: قـد صام، ويفطر حتى نقول: قد أفطر، ولـم أره صائمًا من شهر قط أكثر من صيامه من شعبان، كـان يصوم شعبان كله، كان يصوم شعبان كله إلا قليلاً.

616. It was related that Abu Salama said: "I asked Aisha how The Messenger of God (prayers & peace be upon him) has fasted. She said: 'He used to fast to the point that we would say he will never break his fast, and he used to break his fast to the point that we would say he will never fast. I never saw him fasting more than in Sha'ban. He almost fasted the whole of Sha'ban except a few days.' "

٦١٧- عن عمران بن حصين رضى الله عنهما: أن رسول الله ﷺ قال له أو لآخر: «أصُمْتَ من سُرَرِ شعبان». قال: لا. قال: «فإذا أفْطَرْتَ فصم يومين».

617. It was related that Imran Ibn Husain said that The Prophet (prayers & peace be upon him) asked him or another man and Imran was listening: "O Abu so and so! Did you fast the last ten days of this month?" The man said: "No. O Messenger of God!" The Prophet (prayers & peace be upon him) said to him: "When you finish fasting, fast two days of Shawwal."

٦١٨- عن أبى أيوب الأنصارى رضى الله عنه: أن رسول الله ﷺ قال: «من صام رمضان، ثم أتْبَعَهُ ستًا من شوال، كان كصيام الدهر».

618. Abu Ayyub al Ansari said that The Messenger of God (prayers & peace be upon him) said: "Whoever fasts Ramadan and then fasts for the first six days of Shawwal, it will be as if he has fasted continuously."

٦١٩- عن عائشة رضى الله عنها قالت: ما رأيت رسول الله ﷺ صائمًا فى العشر قطُّ.

619. It was related that Aisha said: "I never saw The Messenger of God (prayers & peace be upon him) fast for ten days in Thul Hijja."

٦٢٠- عن أبى قتادة رضى الله عنه: رجلٌ أتى النبى ﷺ فقال: كيف تصوم؟ فغضب رسول الله ﷺ من قوله، فلما رأى عمر غضبه قال: رضينا بالله ربًا وبالإسلام دينًا وبمحمد نبيًا، نعوذ بالله من غضب الله وغضب رسوله. فجعل عمر يُرَدِّدُ هذا الكلام حتى سكن غَضَبُهُ، فقال عمر: يا رسول الله، كيف بمن يصومُ الدهر كُلَّهُ؟ قال: «لا صام ولا أفطر»، أو قال: «لم يَصُمْ ولم يُفْطِرْ». قال: كيف من يصومُ يومين ويفطر يومًا؟ قال: «ويطيق ذلك أحد». قال: كيف من يصوم يومًا ويفطر يومًا؟ قال: «ذاك

صوم داود عليه السلام». قال: كيف من يصوم يومًا ويفطر يومين؟ قال: «وددتُ أنى طُوِّقْتُ ذلك». ثم قال رسول الله ﷺ: «ثلاثٌ من كل شهر، ورمضانُ إلى رمضان، فهذا صيام الدهر كله. صيامُ يومِ عرفة: أحْتَسِبُ على الله أن يكفِّر السَّنة التى قبلَهُ والسَّنة التى بعده، وصيام يوم عاشوراء: أحْتَسِبُ على الله أن يكفِّر السنة التى قبله».

620. It was related that Abu Qatada said: "A man came to The Messenger of God (prayers & peace be upon him) and asked: 'How do you fast?' The Messenger of God (prayers & peace be upon him) was annoyed by his interruption. When Umar perceived this he said: 'We are well pleased with God as our Lord, with Islam as our Religion, and with Mohammed as our Prophet. We seek refuge in God from the wrath of God and His Messenger.' Umar repeated this until his anger was subdued. Then Umar said: 'O Messenger of God, what about the one who fasts continuously?' He said: 'He did not fast nor break his fast,' or he said: 'He did not fast and he did not break it.' And he said: 'Is anyone able to do that?' He said: 'What about the one who fasts on alternate days?' He said: 'That is the way David used to fast.' He said: 'What about the one who fasts one day and breaks his fast for two days?' He said: 'I wish I had the strength to do that.' Then he said: 'Fasting for three days every month and fasting in Ramadan is continuous fasting, I beseech God Almighty that fasting on the day of Arafat will blot out all former and latter sins, and I beseech God Almighty that fasting on the day of Ashura will blot out all the sins of the preceeding year."

٦٢١- عن أم الفضل بنتِ الحارث رضى الله عنها: أن ناسًا تماروْا عندها يومَ عَرَفَةَ فى صيام رسول الله ﷺ، فقال بعضهم: هو صائم، وقال بعضهم: ليس بصائم، فأرْسَلَتْ إليه بِقَدَحِ لَبَنٍ وهو واقف على بعيره بِعَرَفَة، فشرِبَهُ.

621. It was related that Umm al Fadl bint al Harith said: "Some people disputed about the way The Messenger of God (prayers & peace be upon him) fasted on the day of Arafat, some of them said he had fasted, and others said he had not fasted. But I sent a cup of milk to him as he was mounted upon his camel at Arafat and he drank it."

٦٢٢- عن أبى عبيد مولى ابن أزْهَرَ أنه قال: شهدت العيد مع عمرَ بنِ الخطاب رضى الله عنه فجاء فصلَّى، ثم انصرف، فخَطَبَ الناس فقال: إن هذين يومان نهى رسولُ اللهِ ﷺ عن صِيامهما: يومُ فطركم من صيامكم، والآخرُ يومٌ تأكلون فيه من نُسُكِكُمْ.

622. It was related that Abu Ubaid, the freed slave of Ibn Azhar, said: "I offered the Feast prayer with Umar ibn al Khattab and he came out to an open place and prayed. When he had finished he spoke to the people saying: 'The Messenger of God (prayers & peace be upon him) has forbidden fasting on two days, that is the Feast of al Fitr and the other Feast when you eat your sacrificial animals."

٦٢٣- عن نُبَيْشَةَ الهُذَلى رضى الله عنه قال: قال رسول الله ﷺ: «أيامُ التشريق أيامُ أكلٍ وشُرْبٍ - وفى رواية - وذِكرٍ لله».

623. It was related that Nubaisha al Hudhali said that The Messenger of God (prayers & peace be upon him) said: "The three days after the day of the sacrifice are days for eating and drinking."

٦٢٤- عن أبى قتادة رضى الله عنه: أن رسول الله ﷺ سئل عن صوم يومِ الاثنين، فقال: «فيه وُلِدْتُ، وفيه أُنْزِل علىَّ».

624. It was related that Abu Qatada said: "The Messenger of God

(prayers & peace be upon him) was asked about fasting on Mondays, so he said: 'It is the day I was born and the day Revelation was sent down upon me."

٦٢٥- عن أبى هريرة رضى الله عنه قال: قال رسول الله ﷺ: «لا يَصُم أحدكم يوم الجمعة إلا أن يصومَ قَبْلَهُ أو يصومَ بعده».

625. It was related that Abu Huraira said that The Messenger of God (prayers & peace be upon him) said: "None of you should fast on a Friday except if you have fasted the day before and will fast the day after it."

٦٢٦- عن أبى هريرة رضى الله عنه عن النبى ﷺ قال: «لا تختصُّوا ليلةَ الجمعة بقيامٍ من بين الليالى، ولا تخصُّوا يوم الجمعة بصيامٍ من بين الأيام، إلا أن يكون فى صومٍ يصومُهُ أحدكم».

626. It was related that Abu Huraira said that The Messenger of God (prayers & peace be upon him) said: "Do not consider Friday night a priority over other nights in offering prayer and do not consider Friday as a priority over other days in fasting, but only fast it if you usually fast on days which precede it."

٦٢٧- عن معاذةَ العَدَوية أنها قالت: سألتُ عائشة زوج النبى ﷺ: أكانَ رسولُ الله ﷺ يصومُ من كلِّ شهرٍ ثلاثة أيام؟ قالت: نعم. فقلت لها: من أىِّ أيام الشهرِ كان يصوم؟ قالت: لم يكن يُبَالِى من أىِّ أيام الشهر يصومُ.

627. It was related that Mu'atha al Adawiyya said: "I asked Aisha, the wife of The Messenger of God (prayers & peace be upon him), if The Messenger of God (prayers & peace be upon him) had fasted for three days every month. She said: 'Yes.' I asked her what days of the month had he fasted, she said: 'He did not choose particular days on which he would fast.' "

٦٢٨- عن عبد الله بن عمرو بن العاص رضى الله عنهما قال: بلغ النبى ﷺ أنى أصوم أسردُ، وأصلى الليلَ، فإما أرسلَ إلىَّ وإما لَقيتُهُ. فقال: «ألم أُخْبَرْ أنك تَصومُ ولا تُفْطِر وتصلى الليلَ؟ فلا تفعل، فإن لعَيْنك حظًا، ولنَفْسكَ حَظًا، ولأهلك حَظًا. فَصُمْ وأفطر، وصَلِّ ونمْ، وصُمْ من كل عَشرةِ أيامٍ يومًا، ولك أجرُ تسعة». قال: إنى أجدنى أقوى من ذلك يا نبى الله، قال: «فصُم صيامَ داود عليه السلام». قال: وكيف كان يصوم داود يا نبى الله؟ قال: «كان يصومُ يومًا ويفطر يومًا، ولا يَفِرُّ إذا لاقى». قال: من لى بهذه يا نبى الله؟. قال عطاء: فلا أدرى كيف ذكر صيامَ الأبد، فقال النبى ﷺ: «لا صام من صام الأبد، لا صام من صام الأبد».

628. It was related that Abd Allah ibn Arm ibn Al As said: "The Messenger of God (prayers & peace be upon him) told me: 'O Abd Allah! Have I not been told that you fast every day and pray every night." Abd Allah answered: "Yes, O Messenger of God!" The Prophet (prayers & peace be upon him) said: "Desist from doing so, fast a few days and leave it for a few days, offer prayers and sleep at night, for your body has a right upon you, and your wife has a right upon you, and your guest has a right upon you. And it is enough for you to fast for three days a month, as the reward of a good deed is multiplied ten times, thus it will be as you fasted all year." I insisted upon fasting and so I was given a hard lesson. I said: "O Messenger of God! I have the ability." The Prophet (prayers & peace be upon him) said: "Fast like the fasting of The Prophet David and do not exceed that." I said: "What was the fasting of David, the Prophet of God?" He said: "Half the year." Later when Abd Allah grew old he used to say: "It would have been better if I had taken the Prophet's advice."

٦٢٩- عن عبد الله بن عمرو رضى الله عنه قال: قال رسول الله ﷺ: «إن أحبَّ

الصيامِ إلى الله صـيامُ داود، وأحبَّ الصلاة إلى الله صلاة داود عليـه السلام: كان ينام نصْفَ الليل، ويقوم ثلثه، وينام سدسه. وكان يصوم يومًا ويفطر يومًا».

629. It was related that Abd Allah ibn Amr (may God be pleased with them) said that The Messenger of God (prayers & peace be upon him) said: "The most beloeved fasting to God Almighty is the fasting of David (peace be upon him) , he used to sleep for half the night and stand in prayer for a third of it, and then sleep the sixth of it and fast on alternate days."

٦٣٠- عن عائشة رضى الله عنها قـالت: دخل عليَّ النبى ﷺ ذات يوم فقال: «هل عندكم شيءٌ». فقلنا: لا . قال: فإني إذًا صـائم». ثم أتانا يومًا آخر، فقلنا: يا رسول الله أُهدى لنا حَيْسٌ، فقال: «أرينيه، فلقد أصبْحتُ صائمًا». فأكل.

630. It was related that Aisha (may God be pleased with her) said: "One day The Messenger of God (prayers & peace be upon him) came to me and said: 'Do you have anything to eat?' I said: 'No.' He said: 'Then I will fast.' He came on another day and we said: 'O Messenger of God, we have been given a gift of some dates and ghee (clarfied butter) .' He said: 'Let me see it, I have fasted since the morning.' Then he ate it."

١٢- كتاب الاعتكاف

٦٣١- عن عائشة رضى الله عنها قالت: كان رسول الله ﷺ إذا أراد أن يعتكف صلّى الفجر ثم دخل مُعْتَكَفَهُ، وإنه أمر بِخِبائه فَضُرِبَ، أراد الاعتكافَ فى العشر الأواخر من رمضان، فأمَرَتْ زينب بخبائها فَضُرِبَ، وأمَرَ غيرُها من أزواجِ النبى ﷺ بخبائها فضُرِب، فلما صلى رسول الله ﷺ الفجرَ، نظر فإذا الأخْبِيَةُ، فقال: «آلبِرَّ يُرِدْنَ». فأمر بخِبائِه فقوِّض، وترَكَ الاعتكاف فى شهر رمضان، حتى اعتكف فى العشر الأول من شوال.

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631. It was related that Aisha (may God be pleased with her) said: "When The Messenger of God (prayers & peace be upon him) intended to go into retreat, he offered prayer in the morning and then went to the place of his retreat. He ordered a tent to be pitched for him and so it was. Once he intended to go into retreat for the last ten days of Ramadan, and Zainab, the wife of the Prophet, ordered a tent to be pitched for her, and so it was. And some of the other wives of The Messenger of God (prayers & peace be upon him) ordered tents to be pitched for them as well, and so they were. When The Messenger of God (prayers & peace be upon him) offered the dawn prayer he looked around and found many tents. He asked: 'What merit have they decided to seek?' Then he ordered that his tent be removed and he ended his retreat in Ramadan and deferred it until the first ten days of Shawwal."

٦٣٢- عن أبى سعيد الخدرى رضى الله عنه قال: إن رسول الله ﷺ اعكتفَ العشرَ الأول من رمضان، ثم اعتكفَ العشرَ الأوسط فى قُبةٍ تُركيةٍ على سُدَّتِها حصير. قال:

فأخذ الحصيرَ بيده فنحَّاها في ناحية القُبَّة، ثم أطْلَعَ رأسَهُ فكلَّم الناس فدَنَوْا منه، فقال: «إني اعتكفتُ العشر الأول، ألْتَمِسُ هذه الليلة، ثم اعتكفت العشرَ الأوسط، ثم أُتيتُ فقيل لي: إنها في العشر الأواخر، فمن أحبَّ منكم أن يَعْتَكِفَ، فَلْيَعْتَكِفْ». فاعْتَكَفَ الناسُ معه، قال: «وإني أُريتها ليلةَ وترٍ، وأني أسجدُ صَبيحَتَها في طين وماء». فأصبح من ليلة إحدى وعشرين، وقد قام إلى الصبح، فمَطَرت السماءُ، فَوَكَفَ المسجدُ، فأبصرت الطين والماء، فخرج حين فرغَ من صلاةِ الصبح، وجَبينهُ ورَوْثَةُ أنفه فيهما الطين والماء، وإذا هي ليلة إحدى وعشرين من العشر الأواخر.

632. It was related that Abu Sa'id al Khudri (may God be pleased with him) said: "The Messenger of God (prayers & peace be upon him) used to retreat in prayer and devotion for the first ten days of Ramadan, then he went into retreat for ten days in mid-Ramadan in a Turkish tent which had a rug over its door. He took the rug and put it in a corner inside the tent. He put out his head and spoke to some people and they approached and he said: 'I went into retreat for the first ten nights to seek the Night of Power (Lailat al Qadr) , then I went into retreat for the middle ten nights, then an angel was sent to me and I was informed that it was in the last ten nights of Ramadan. So any of you who wishes to go into retreat may do so.' The people joined him in retreat and he said: 'It was revealed to me upon a night of uneven number and I saw in the vision that I was prostrating in the morning in clay and water. So on the morning of the twentyfirst night I rose up for the dawn prayer and it was raining and the water leaked through the mosque and I saw clay and water.' When he came out from the dawn prayer his head and his nose were marked with clay and water, and that was on the twenty first night of the last ten nights of Ramadan."

٦٣٣- عن عائشة رضى الله عنها أن النبى ﷺ كان يعتكف العشرَ الأواخرَ من رمضان حتى توفَّاه الله عز وجل، ثم اعتكف أزواجُه مِنْ بعده.

633. It was related that Aisha, the wife of The Prophet (Prayers & peace be upon him) , said: "The Prophet (prayers & peace be upon him) used to go into retreat for the last ten days of Ramadan until his death, and thereafter his wives used to go into retreat."

٦٣٤- عن عائشة رضى الله عنها قالت: كان رسول الله ﷺ إذا دخل العَشرُ أحيا الليلَ وأيقظَ أهلَه، وَجَدَّ، وشَدَّ المئزر.

634. It was related that Aisha (may God be pleased with her) said: "When the last ten nights of Ramadan commenced The Messenger of God (prayers & peace be upon him) remained awake at night, he woke his family up and prepared to offer prayer."

٦٣٥- عن ابن عمر رضى الله عنهما قال: قال رسول الله ﷺ: «التمسوها فى العشر الأواخر - يعنى ليلة القدر - فإنْ ضعف أحدكم أو عجز فلا يُغْلَبَنَّ على السبع البواقى».

635. It was related that Ibn Umar said that The Messenger of God (prayers & peace be upon him) said: "Look for the Night of Power (Lailat al Qadr) in the last ten nights. If any of you feel lethargic at the beginning, you should not permit yourselves to succumb to it in the last week."

٦٣٦- عن عبد الله بن أُنَيْسٍ رضى الله عنه: أن رسول الله ﷺ قال: «أُريتُ ليلةَ القدر ثم أُنْسيتُها، وأرانى صَبيحتها أسجد فى ماء وطين». قال: فمطرنا ليلة ثلاثة وعشرين، فصلى بنا رسول الله ﷺ فانصرف وإنَّ أثر الماء والطين على جبهته وأنفه. قال: وكان عبد الله بن أُنَيْسٍ يقول: ثلاث وعشرين.

636. It was related that Ubd Allah ibn Unais said that The Messenger of God (prayers & peace be upon him) said: "I looked for the Night of Power (Lailat al Qadr) , then I was made to forget it, then I saw myself prostrating in water and clay the next morning." He said: "On the twenty third night it rained and The Messenger of God (prayers & peace be upon him) led us in prayer and when he turned back, there were traces of water and clay upon his forehead and nose." He said: "Abd Allah ibn Unais said it was the twenty third."

٦٣٧ - عن أبى سعيد الخدرى ﷺ قال: اعتكف رسول الله ﷺ العشر الأوسط من رمضان، يلتمس ليلة القدر قبل أن تبان له، قال: فلما انقضين أمَرَ بالبناء فَقُوِّضَ، ثم أُبِينَتْ له أنها فى العشر الأواخر، فأمَرَ بالبناء فأُعيد، ثم خرج على الناس فقال: «يا أيها الناسُ، إنها كانت أبينَتْ لى ليلةُ القدرِ، وإنى خرجت لأُخبركم بها، فجاء رجلان يَحْتَقَّان معهما الشيطان، فَنُسِّيتُها، فالتمسوها فى العشر الأواخر من رمضان، التمسوها فى التاسعة والسابعة والخامسة». قال: قلتُ: يا أبا سعيد إنكم أعلم بالعدد منا. قال: أجل نحن أحق بذلك منكم. قال: قلت: ما التاسعة والسابعة والخامسة؟ قال: إذا مَضَتْ واحدة وعشرون فالتى تليها ثنتان وعشرون، فهى التاسعة. فإذا مضت ثلاث وعشرون فالتى تليها السابعة، فإذا مضى خمس وعشرون فالتى تليها الخامسة.

637. It was related that Abu Sa'id al Khudri said: "The Messenger of God (prayers & peace be upon him) went into retreat in mid-Ramadan to seek the Night of Power (Lailat al Qadr) before he was ordered to look for it. When the nights passed he ordered the tent to be taken down. Then he was ordered to look for it in the last ten and he ordered the tent to be pitched again. He went to the people and said: "O people, the Night of Power was shown to me and I came out to inform you of it, but two people were arguing with each other and a devil was with them, and I forgot it. So look for it during the last ten nights of

Ramadan, look for it on the ninth, on the seventh and on the fifth." I said: "O Abu Sa'id, you know better about numering.' He said: "Yes, indeed we know better than you." I said: "What is the ninth, seventh and fifth?" He said: "When twenty one nights have passed and the twenty second begins, it is the ninth, and when twenty three have passed, there follows the seventh, and when twenty five nights have passed there follows the fifth." Ibn Khallad said: "He said: 'They are disputing' not 'were arguing'."

٦٣٨ - عن زِرّ بن حُبَيْش رضى الله عنه قال: سألت أُبىّ بن كعب رضى الله عنه فقلت: إن أخاك ابنَ مسعود يقول: من يَقُم الحولَ يُصبْ ليلَةَ القَدْر، فقال: رحمه الله، أراد أن لا يتّكل الناس، أما إنه قد علم أنَّها فى رمضان، وأنها فى العشر الأواخر، وأنها ليلة سبع وعشرين. ثم حلف - لا يستثنى - أنها ليلة سبع وعشرين. فقلت: بأى شىء تقول ذلك يا أبا المنذر؟ قال: بالعلامة - أو بالآية - التى أخبرنا رسول الله ﷺ أنها تطلع يومئذ لا شعاع لها.

638. It was related that Zirr ibn Hubaish said: "I asked Ubayy ibn Ka'b, your brother Ibn Mas'ud said: 'Whoever stands in night prayer all year will find the Night of Power." He said: 'May God have mercy upon him, he intended that the people would not depend upon that as he knew that it is in the month of Ramadan upon the twenty seventh night. Then he swore that it was the twenty seventh night. I said: 'O Abu Munthir, on what basis do you swear to that?' He said: 'On the basis that The Messenger of God (prayers & peace be upon him) said that it is on the day when the sun will rise without any rays of light'."

١٣ - كتاب الحج

٦٣٩ - عن أبى هريرةِ رضى الله عنه قال: خطبنا رسول الله ﷺ فـقال: «أيها الناس قد فَرَضَ الله عليـكم الحج، فحجـوا». فقـال رجل: أكلَّ عام يا رسـولَ الله؟ فسكت، حتى قالها ثلاثًا، فقال رسول الله ﷺ: «لو قلتُ نعم لوَجَبَتْ، ولما استطعتم». ثم قال: «ذرونى ما تركتكم، فإنما هلك من كان قبلكم بكثرةِ سؤالهم، واختلافِهم على أنبيائهم، فإذا أمرتكم بشىء فأتوا منه ما استطعتم، وإذا نهيتكم عن شىء فدعوه».

8. The Book of Pilgrimage

639. It was related that Abu Huraira said that the Messenger of God (prayers & peace be upon him) addressed us saying: "O people God has made the Pilgrimage obligatory upon you, so perform the Pilgrimage." A man asked: "O Messenger of God, every year?" The Messenger of God (prayers & peace be upon him) remained silent and the man repeated his question three times, at that the Messenger of God (prayers & peace be upon him) said: "If I say it is, it would become obligatory and you would not be able to do it." He then said: "Do not ask me more than I have told you, for a people before you questioned excessively and they were destroyed for that, and for their rejection of their Prophets, so when I order you to do anything, just do it to the extent of your ability, and when I prohibit something, then desist from it."

٦٤٠ - عن أبى هريرة رضى الله عنه: أن رسول الله ﷺ قال: «العـمرة إلى العمرةِ كفارةٌ لما بينهما، والحجُّ المبرورُ ليس له جزاء إلاَّ الجنة».

640. It was related that Abu Huraira said that the Messenger of God (prayers & peace be upon him) said: "From one Umra to another is an expiation for sins committed between them. And the reward of a perfect Pilgrimage is nothing less than Para-

dise."

٦٤١ - عن أبي هريرة رضى الله عنه قال: قال رسول الله ﷺ: «من أتَى هذا البيت، فلم يرفُث ولم يفسق، رجع كما ولدته أُمُّه».

641. It was related that Abu Huraira said that The Messenger of God (Prayers & peace be upon him) said: "Whoever comes to this House to perform the Pilgrimage and abstains from sexual relations with his wife, and who does not utter any vulgarity, he will return as the day his mother gave birth to him."

٦٤٢ - عن أبي هريرة رضى الله عنه قال: بعثنى أبو بكر الصديق رضى الله عنه - في الحجة التى أمَّرَهُ عليها رسول الله ﷺ قبل حجة الوداع - فى رهط يؤذِّنون فى الناس يوم النحر: لا يحجّ بعد العام مشرك، ولا يطوف بالبيت عُريان. قال ابن شهاب: فكان حميد بن عبد الرحمن يقول: يوم النحر يوم الحج الأكبر، من أجل حديث أبى هريرة.

642. It was related that Abu Huraira said: "In the year preceding the Prophet's Farewell Pilgrimage when The Prophet (Prayers & peace be upon him) appointed Abu Bakr Al Siddiq as Amir of the Pilgrimage, Abu Bakr sent me with a group of people on the day of slaughtering to proclaim that no polytheist will be permitted to perform pilgrimage after that year, nor will any naked person be allowed to circumambulate the Ka'ba." It was also related that Ibn Shehab said: "Hamaid ibn Abd Abu Rahman used to say: 'The day of slaughtering it the day of the Great Pilgrimage, according to the Hadith of Abu Huraira.'

٦٤٣ - عن عائشة رضى الله عنها: أن رسول الله ﷺ قال: «ما من يوم أكثرَ من أن يُعْتِقَ الله فيه عبدًا من النار من يوم عرفة، وإنه ليدنو، ثم يباهى بهم الملائكة فيقول: ما أراد هؤلاء».

643. It was related that Aisha said that the Messenger of God (prayers & peace be upon him) said: "The day of Arafat is the day upon which many people will be freed from the Fire of Hell. His Mercy nears and He lauds them before the angels and says: 'What do they beseech?' "

٦٤٤ - عن عليّ الأزدى رضى الله عنه: أن ابن عمر رضى الله عنهما علّمهم: أن رسول الله ﷺ كان إذا استوى على بعيره خارجًا إلى سفرٍ كبَّر ثلاثًا، ثم قال: «سبحان الذى سخَّر لنا هذا وما كنا له مُقْرِنين. وإنا إلى ربنا لمنقلبون. اللهم إنا نسألك فى سفرنا هذا البرَّ والتقوى، ومن العمل ما ترضى. اللهم هوّن علينا سفرنا هذا واطْوِ عنَّا بُعده. اللهم أنت الصاحبُ فى السفر، والخليفةُ فى الأهل. اللهم إنى أعوذ بك من وعثاء السفر، وكآبة المنظر، وسوء المنقَلب فى المال والأهل». وإذا رجع قالهن، وزاد فيهن: «آيبون تائبون عابدون، لربنا حامدون».

644. It was related that Ali al Azdi said that Ibn Umar (may God be pleased with them) informed them: "When the Messenger of God (prayers & peace be upon him) used to mount upon his she-camel for a journey, he would say 'God is Great' three times, and then he would say: 'Glory be to The One Who has subjected this for us and we have no power from ourselves in it, and to our Lord is our return. O God, we seek Your goodness and piety and make our jouurney pleasing to You. O God, ease our journey and ease its distance for us, O God, You are our companion on this journey, protect our families. O God, I seek refuge in You from the perils and hardships of this journey, and from finding any loss in the property or family upon my return.' He used to say this and then add: 'We return in repentance and in worship of our Lord and extolling His praises.'"

٦٤٥ - عن أبى سعيد الخدرى رضى الله عنه قال: قال رسول الله ﷺ: «لا يحلُّ لامرأةٍ تؤمن بالله واليوم الآخر أن تسافر سفرًا يكون ثلاثةَ أيام فصاعدًا، إلا معها أبوها، أو ابنُها، أو زوجها، أو أخوها، أو ذو محرم منها».

645. It was related that Abu Sa'id al Khudri (may God be pleased with him) said that the Messenger of God (prayers & peace be upon him) said: "It is not lawful for any woman who believes in God and the Hereafter to go on a journey which lasts for three days or longer, except when she is accompanied by her father, her son or her husband or her brother, or by another Mahram."

٦٤٦ - عن أبى هريرة رضى الله عنه عن النبى ﷺ قال: «لا يحلُّ لامرأة تؤمن بالله واليوم الآخر تُسافر مسيرةَ يوم إلا مع ذى محرم».

646. It was related that Abu Huraira (may God be pleased with him) said: "It is not lawful for any woman who believes in God and the Hereafter to go on a one day journey except with a Mahram."

٦٤٧ - عن ابن عباس رضى الله عنهما قال: سمعت النبى ﷺ يخطب يقول: «لا يَخلُونَّ رجل بامرأة إلا ومعها ذو محرم، ولا تسافر المرأة إلا مع ذى محرم». فقام رجل فقال: يا رسول الله، إن امرأتى خرجت حاجَّة، وإنى اكتُتِبْتُ فى غزوة كذا وكذا. قال: «انطلق فَحُجَّ مع امرأتك».

647. It was related that Ibn Umar (may God be pleased with them) said: "I listened to the Messenger of God (prayers & peace be upon him) when he was delivering a speech saying: 'No man may be alone with a woman except when a Mahram is with her, and no woman may go on a journey except with a Mahram.' A man stood up and said: 'O Messenger of God, my wife has set off on pilgrimage while I have enlisted to participate in

a battle.' He said: 'Go and perform Pilgrimage with your wife.' "

٦٤٨ - عن ابن عباس رضى الله عنهما عن النبى ﷺ: لقى ركبًا بالروحاء، فقال: «مَنِ القومُ». قالوا: المسلمون. فقالوا: مَنْ أنت؟ قال: «رسولُ الله ﷺ». فرفعت إليه امرأةٌ صبيًا فقالت: ألهذا حَجٌّ؟ قال: «نعم، ولَكِ أجْرٌ».

648. It was related that Ibn Abbas said: "The Prophet (prayers & peace be upon him) encountered some riders al Al Rauha, so he asked them who they were. They said they were Muslims and asked him: 'Who are you?' He said: 'I am the Messenger of God.' One woman raised a child up to him and asked: 'Is Pilgrimage due upon this child?' He said: 'Yes, and a reward is for you.'"

٦٤٩ - عن عبد الله بن عباس رضى الله عنهما أنه قال: كان الفضل بن عباس رَديفَ رسولِ الله ﷺ، فجاءته امرأةٌ من خَثْعَمَ تستفتيه، فجعل الفضل يَنْظُر إليها وتنظر إليه، فجعل رسول الله ﷺ يصرف وجه الفضل إلى الشِّقِّ الآخر، قال: يا رسول الله، إن فريضةَ الله على عباده فى الحج أدْرَكَتْ أبى شيخًا كبيرًا، لا يستطيع أن يثبت على الراحلة، أفأحجُّ عنه؟ قال: «نعم». وذلك فى حجة الوَداع.

649. It was related that Abd Allah ibn Abbas said: "Al Fadl ibn Abbas was riding behind the Messenger of God (prayers & peace be upon him) when a woman from the tribe of Khatham came to consult the Prophet, and Al Fadl kept looking at her and she kept looking at him. The Messenger of God (Prayers & peace be upon him) kept turning Al Fadl's face to the other side. So she said: 'O Messenger of God! The obligation of Pilgrimage commanded by God upon His devotees has become due upon my father while he is old and weak and he cannot sit upon a mount, so may I perform the Pilgrimage on his behalf?' He said: 'Yes.' This was during the farewell Pilgrimage."

٦٥٠ - عن عائشة رضى الله عنها قالت: نُفِسَتْ أسماءُ بنت عُمَيْس بمحمد بن أبى بكر بالشجرة، فأمر رسول الله ﷺ أبا بكر يأمرها أن تَغْتَسِلَ وتُهِلَّ.

650. It was related that Aisha (may God be pleased with her) said that Asma' bint Umais gave birth to Mohammed ibn Abu Bakr at the tree. (a place on the road between Madinah and Makkah) The Messenger of God (prayers and peace be upon him) ordered Abu Bakr to tell her she should bathe and then go into the state of Pilgrimage."

٦٥١ - عن ابن عباس رضى الله عنهما قال: وَقَّتَ رسول الله ﷺ لأهل المدينة ذا الحُلَيْفَة، ولأهل الشام الجُحْفَة، ولأهل نجد: قرنًا، ولأهل اليمن: يَلَمْلَمَ، قال: «فهن لهن ولمن أتى عليهن من غير أهلهن، ممن أراد الحج والعمرة، فمن كان دونهن فمن أهله، وكذا فكذلك، حتى أهلُ مكةَ يُهِلُّونَ منها».

651. It was related that Ibn Abbas said: "The Messenger of God (Prayers & peace be upon him) set Dhul-Hulaifa as the starting point for the people of Madinah to commence pilgrimage, Al-Juhfa for the people of al Sham; (Syria, Palestine, Lebanon and Jordan). Qarn for the people of Najd, and Yalamlam for the people of Yemen, these points are set for the people of those places, and for those who pass through them on their way to perform Pilgrimage and Umra; and whoever comes from places other than these may commence pilgrimage from where he starts, even the people of Makkah may start from Makkah."

٦٥٢ - عن أبى الزبير: أنه سمع جابرَ بن عبد الله رضى الله عنهما يُسأل عن المُهَلِّ؟ فقال: سمعت - أحسبه رفع إلى النبى ﷺ - فقال: «مُهَلُّ أهلِ المدينة من ذى الحليفة، والطريق الآخر الجُحْفَة، مُهَلُّ أهل العراق من ذات عِرْقٍ، ومُهَلُّ أهل نجد من قَرْنٍ، ومهل أهل اليمن من يَلَمْلَمَ».

652. It was related that Abu Zubair said: "I heard Jabir ibn Abd Allah (may God be pleased with them), when he was asked about the location for entering the state of pilgrimage, say: 'The Prophet was asked this question, and I heard him say: 'Dhul-Hulaifa is the starting point for the people of Madinah to commence pilgrimage, and the other way is Al-Juhfa. For the people of Iraq the starting point is from Irk and Qarn for the people of Najd, and Yalamlam for the people of Yemen.'"

٦٥٣ - عن عائشة رضى الله عنها زوج النبى ﷺ قالت: طَيَّبْتُ رسولَ الله ﷺ بيدى لِحُرْمِهِ حين أحرم، ولِحِلِّه حين حلَّ، قبل أن يطوف بالبيت.

653. It was related that Aisha, the wife of The Prophet (Prayers & peace be upon him), said: "I used to perfume the Messenger of God (prayers & peace be upon him) when he wished to intend pilgrimage and when he took off pilgrim garb before circumambulating the Ka'ba."

٦٥٤ - عن عائشة رضى الله عنها قالت: كأنى أنظر إلى وبيصِ المسك فى مفرقِ رسول الله ﷺ وهو محرم.

654. It was related that Aisha said: "It is as if I can see the sparkle of perfume now on the parting of the Messenger of God's hair when he was in a state of Pilgrimage."

٦٥٥ - عن أبى سعيد الخدرى رضى الله عنه: أن رسول الله ﷺ ذكر امرأة من بنى إسرائيلَ حشت خاتمها مسكًا، والمسك أطيب الطيب.

655. It was related that Abi Sa'id al Khudri said that the Messenger of God (prayers & peace be upon him) mentioned that a woman from the Children of Israel stuffed her ring with musk, and musk is the best of perfumes."

٦٥٦ - عن نافع قال: كان ابن عمر رضى الله عنهما إذ استجمر استجمر بالألُوَّة غير مطرَّاة، وبكافورٍ يطرحه مع الألوة، ثم قال: هكذا كان يستجمر رسول الله ﷺ.

656. It was related that Nafi said that when Ibn Umar used to use incense he would use pure myrrh and pure camphor and say: "The Messenger of God used to do this."

٦٥٧ - عن أبى هريرة رضى الله عنه قال: قال رسول الله ﷺ: «من عُرِض عليه رَيْحانٌ فلا يرده، فإنه خفيف المحمل طيِّب الريح».

657. It was related that Abu Huraira said: "The Messenger of God (prayers & peace be upon him) said: 'Whoever is offered sweet basil should not refuse it, as it is light to carry and fragrant smelling.' "

٦٥٨ - عن سالم بن عبد الله أنه سمع أباه رضى الله عنه يقول: بَيْدَاؤُكُمْ هذه التى تكذبون على رسول الله ﷺ فيها، ما أهلَّ رسول الله ﷺ إلا من عند المسجد. يعنى ذا الحليفة.

658. It was related that Salim ibn Abd Allah said that he heard his father say: "The Messenger of God (prayers & peace be upon him) never commenced pilgrimage anywhere except at the Mosque of Dhul-Hulaifa, so your claim that the Messenger of God (prayers & peace be upon him) commenced his Pilgrimage at the high hill is untrue."

٦٥٩ - عن عُبَيْد بن جُريج أنه قال لعبد الله بن عمر رضى الله عنهما: يا أبا عبد الرحمن، رأيتك تصنع أربعًا لم أرَ أحدًا من أصحابك يصنعها. قال: ما هُنَّ يا ابن جريج؟ قال: رأيتك لا تَمَسُّ من الأركان إلا اليمانِيَيْن، ورأيتك تَلْبَسُ النعال السِّبْتِيَّة، رأيتُكَ تصبُغ بالصُّفْرة، ورأيتك إذا كنت بمكة أهَلَّ الناسُ إذا رأوا الهلال، ولم تهلل أنت حتى يكون يوم التروية. فقال عبد الله ابن عمر: أما الأركان: فإنى لم أرَ رسول الله

ﷺ يَمسُّ إلا اليمانيين. وأما النعال السِّبتية: فإنى رأيتُ رسولَ الله ﷺ يَلْبَس النعال التى ليس فيها شعر ويتوضأ فيـها، فأنا أُحب أن ألبسَها. وأما الصُفرة: فإنى رأيت رسول الله ﷺ يصبغ بهـا، فأنا أحبُّ أن أَصْبُغَ بها. أما الإهلال: فـإنى لم أرَ رسولَ الله ﷺ يُهلُّ حتى تنبعث به راحلتُه.

659. It was related that Ubaid ibn Jurais said to Abd Allah ibn Umar: "O Abd Al Rahman, I see you doing four things which none of your companions ever did." He said: "O son of Juraij, what are they?" He said: "You only touch the two pillars on the sides of yamanain, and you wear tanned leather sandals, and you dye your beard and hair, and when you were in Makkah and the people were pronouncing the Name of God when they saw the new crescent moon you did not do so until the eighth of Dhul Hijja." Abd Allah ibn Umar said: "As for the pillars, I never saw the Messenger of God (prayers & peace be upon him) touch them other than those on the side of yamanain, as for the tanned leather sandals, I saw the Messenger of God (prayers & peace be upon him) wear leather shoes and I saw him wear them after ablution and so I like to wear them. As for the dye, I saw the Messenger of God (prayers & peace be upon him) use this dye and I like to do so, and as for pronouncing the name of God, I never saw the Messenger of God (prayers & peace be upon him) pronounce it until his she-camel had gone on to Dhul Hulaifa."

٦٦٠ - عن جـابر رضى الله عنه أنـه قال: أقـبـلنا مُهلِّين مع رسـول الله ﷺ بحج مُفْرَد، وأقْبَلَتْ عائشـة بعمرة، حـتى إذا كنا بسَرِفَ عَرَكَتْ [عائشة] حـتى إذا قدمنا طفنا بالكعبة والصفا والمروة، فأمَرَنا رسولُ الله ﷺ أن يَحلَّ منا مَنْ لم يكن معه هَدْى، قال: فقلنا: حلُّ ماذا؟ قال: «الحلُّ كُلُّه». قال: فواقعنا النساء، وتطيبنا بالطيب، ولبسنا ثيابنا، ولَيْس بيننا وبين عـرفة إلاَّ أربعُ ليـال. ثم أهلَلْنَا يوم التروية، ثم دخـل رسول الله ﷺ

على عائشة رضي الله عنها فوجدها تبكي، فقال: «ما شأنك». قالت: «شأني أني قد حضت وقد حَلَّ الناسُ ولم أحْلِلْ، ولم أطفْ بالبيت، والناس يذهبون إلى الحج الآن. فقال: «إن هذا أمر كتبه الله على بناتِ آدم، فاغتسلي ثم أهِلِّي بالحج». فَفَعَلَتْ، وَوَقَفَت المواقف، حتى إذا طَهُرَتْ طافت بالكعبة والصفا والمروة، ثم قال: «قد حللت من حجك وعمرتك جميعًا». فقالت: يا رسول الله، إني أجد في نفسي أني لم أطف بالبيت حتى حججت. قال: «فاذهب بها يا عبد الرحمن فأعمرها من التنعيم». وذلك ليلةَ الحَصْبَة.

660. It was related that Jabir (may God be pleased with him) said: "When we were in a state of Pilgrimage we went with the Messenger of God (prayers & peace be upon him) intending to perform the Pilgrimage, and Aisha intended to perform Umra. When we reached Sarif her menses began. We went on until we reached Makkah and we circumambulated the Ka'ba and ran to and from from Safa and Marwa, and the Messenger of God (prayers & peace be upon him) ordered that whoever had no sacrificial animal with him should go out from his state of pilgrimage. We asked: 'What does this mean?' He said: 'Going out completely from the state of pilgrimage.' So we went to our wives and put on perfume and wore our everyday clothes, and we were four days out from Arafat. Then we went back into a state of pilgrimage on the eighth of Dhul Hijja. The Messenger of God (prayers & peace be upon him) went to Aisha and found her weeping, he asked: 'What is the matter?' She said: 'I have started my menses and the people have put off their state of pilgrimage, and so did I and I did not circumambulate the House. Now the people are going to perform the Pilgrimage. He said: 'This is something which God has decreed for the daughters of Adam, so bathe and put on the state of pilgrimage and perform the Pilgrimage. She did so and stayed at the sta-

tions until her menses ceased, then she circumbulated the Ka'ba and Safa and Marwa. He said: 'Now both your Pilgrimage and Umra are complete.' She said: 'O Messenger of God, I feel that I circumbulated the Ka'ba only for the Pilgrimage.' So he said: "O Abd Al Rahman, go with her and perform Umra.' And that was on the night of Hasba."

٦٦١ - عن عبد الله بن عمر رضى الله عنهما: أن رسول الله ﷺ كان إذا استوت به راحلته قائمةً عند مسجد ذى الحليفة أَهَلَّ، فقال: «لبيك اللَّهمَّ لبيك، لبيك لا شريك لك لبيك، إنَّ الحمد والنعمة لك والملك، لا شريك لك». قالوا: وكان عبد الله [بن عمر] يقول: [هذه] تلبية رسول الله ﷺ. قال نافع: كان عبد الله يزيد مع هذا: لبيك لبيك، لبيك وسعديك، والخير بيديك، لبيكَ والرَّغْباءُ إليك والعملُ.

661. It was related that Abd Allah ibn Umar said that when the Messenger of God (prayers & peace be upon him) used to sit upon his mount at Dhul Hulaifa mosque on his way to pilgrimage, he said: "I respond to Your call O God, I respond to Your call O God, and I obey Your command, You have no partner, I respond to Your call. All praise and blessings are for You. All sovereignty is for You. And You have no partner." And it was also related that Abd Allah ibn Umar used to say the same words as the Messenger of God (prayers and peace be upon him)." Nafi' said that Abd Allah used to add to that: "I respond to Your call, I respond to Your call, I respond to Your call, and I obey Your command, all goodness is in Your Hands, and we seek Your pleasure in our deeds."

٦٦٢ - عن أنس رضى الله عنه قال: سمعت رسول الله ﷺ أهلَّ بهما جميعًا: «لبيك عمرة وحجًا، لبيك عمرة وحجًا».

662. It was related that Anas said: "I heard the Messenger of God (prayers & peace be upon him) calling upon the Name of God

saying: 'I respond to Your call, I intend to perform Umra and the Pilgrimage together.' "

٦٦٣ - عن أبى هريرة رضى الله عنه عن النبى ﷺ قال: «والذى نفسى بيده لَيُهِلَّنَّ ابنُ مريم بِفَجِّ الرَّوْحاء، حاجًّا أو معتمرًا، أو لَيَثْنِيَنَّهُما».

663. It was related that Abu Huraira said that the Prophet (prayers & peace be upon him) said: "By Him in Whose Hands is my soul, the son of Mary will call upon the Name of God for Pilgrimage or for Umra or for the two together, while in the valley of Rauha."

٦٦٤ - عن ابن عمر رضى الله عنهما قال: أهْلَلْنا مع رسول الله ﷺ بالحج مُفْردًا. وفى رواية: أن رسول الله ﷺ أهلَّ بالحج مفردًا.

664. It was related that Ibn Umar said: "We went into the state of pilgrimage with the Messenger of God (prayers & peace be upon him) intending only to perform the Pilgrimage." And it was also related that the Messenger of God (prayers & peace be upon him) went into a state of pilgrimage intending to only perform the pilgrimage.

٦٦٥ - عن عائشة رضى الله عنها: أن رسول الله ﷺ أفردَ الحج.

665. It was related that Aisha said: "The Messenger of God intended only to perform the Pilgrimage."

٦٦٦ - عن بكر بن عبد الله، عن أنسٍ رضى الله عنه قال: سمعت النبى ﷺ يُلَبِّى بالحجِّ والعمرة جميعًا. قال بكر: فحدَّثتُ بذلك ابن عمر، فقال: لبّى بالحجِّ وحده. فلقيت أنسًا فحدثته بقول ابن عمر، فقال أنس: ما تَعُدُّونا إلا صبيانًا، سمعت رسول الله ﷺ يقول: «لبيك عُمرة وحجًا».

666. It was related that Bakr ibn Abd Allah said that Anas ibn Ma-

lik said: "I heard the Prophet responding with intention of perfoming Pilgrimage and Umra together." Bakr said: "I asked Ibn Umar about that, and he said: 'He responded only for Pilgrimage.' So when I met Anas I told him what Ibn Umar had said, and he said: 'Do you think we are children? I have heard the Messenger of God (prayers & peace be upon him) say: 'I respond to Your call for Umra and Pilgrimage.'"

٦٦٧ - عن عمران بن حصين رضى الله عنهما قال: تَمَتَّعْنا مع رسول الله ﷺ ولم ينزلْ فيه القرآن، قال رجل برأيه ما شاء.

667. It was related that Umran ibn Hussain said: "We went into a state of pilgrimage intending to perform Umra with the Messenger of God (prayers & peace be upon him) at the time of the Pilgrimage, and nothing was revealed to forbid that, so let anyone say whatever he pleases, we shall pay no heed to him."

٦٦٨ - عن عمران بن حصين رضى الله عنهما قال: تمتع نبى الله ﷺ، وتمتعنا معه.

668. It was related that Umran ibn Hussain said: "The Prophet of God (prayers & peace be upon him) went into a state of pilgrimage intending to perform Umra and we did likewise with him."

٦٦٩ - عن جابر بن عبد الله رضى الله عنهما قال: قدمنا مع رسول الله ﷺ ونحن نقول: لبَّيك بالحجِّ، فأمرنا رسول الله ﷺ أن نجعلها عمرة.

669. It was related that Jabir ibn Abd Allah said: "We came with the Messenger of God (prayers & peace be upon him) while we were saying: 'We respond to Your call to perform Pilgrimage.' Then the Messenger of God (prayers & peace be upon him) ordered us to make it Umra."

٦٧٠ - عن موسى بن نافع قال: قَدِمتُ مكة متمتـعًا بعمرة قبل التروية بأربعة أيام، فقال الناس: تصير حَجَّتُك الآن مكية، فدخلت على عطاء بن أبى رباح فاستَفْتَيْتُهُ، فقال عطاء: حدثنى جابر بن عبد الله الأنصارى: أنه حجَّ مع رسول الله ﷺ عام ساقَ الهدى معـه، وقد أهلُّوا بالحج مفردًا، فـقال رسول الله ﷺ: «أحِلُّوا منْ إحـرامِكم، فطوفوا بالبيت وبين الصـفا والمروة وقَصِّروا، وأقيمـوا حلالاً، حتى إذا كان يوم التـروية فأهلوا بالحج، واجعلوا التى قدمتم بها متعةً». قالوا: كيف نجعلها متعة وقد سمينا الحجَّ؟ قال: «افعلوا ما آمـركم به، فإنى لولا أنى سقت الهدىَ لفَعَلْتُ مـثلَ الذى أمرتكم به، ولكن لا يحلُّ منى حَرامٌ حتى يبلغ الهدىُ مَحِلَّه». ففَعلوا.

670. It was related that Musa Ibn Nafi' said: "I arrived in Makkah intending to perform Umra, it was four days prior to the day of Arafat, so the people said: 'Your pilgrimage will commence from Makkah.' So I asked Ata' ibn Abu Rabbah and he said: 'Jabir ibn Abd Allah al Ansari said: 'I performed the Pilgrimage with The Messenger of God (Prayers & peace be upon him) on the year he drove the camels with him. The people had intended only to perform Pilgrimage. The Messenger of God (Prayers & peace be upon him) ordered them to put off their state of pilgrimage after circumambulating the Ka'ba, and going to and fro between Safa and Marwa, and to cut their hair short and to remain there as those who were not on pilgrimage until the day of Tarwiya (one day before the day of Arafat) when they would go into a state of Pilgrimage and they were ordered to make the state of pilgrimage with which they had come before for Umra alone.' They asked: "How can we make it Umra when we intended to perform Pilgrimage?" The Prophet (Prayers & peace be upon him) said: "Do as I order you. Had I not brought this sacrificial animal with me I would have done the same, but I cannot put off the state of pilgrimage until the sacrificial animal reaches its destination." So they did as he ordered."

٦٧١ - عن أبى موسى رضى الله عنه قال: قدمت على رسول الله ﷺ وهو [منيخ] بالبطحاء فقال: «بِمَ أهللت؟». قال: قلت: أهْلَلْتُ بإهلال النبى ﷺ. قال: «هل سقت من هدى؟». قلت: لا. قال: «فَطُف بالبيت وبالصفا والمروة، ثم حلّ». فطفتُ بالبيت وبالصفا والمروة، ثم أتيتُ امرأة من قومى فَمَشَّطَتْنى غَسَلَتْ رأسى، فكنت أُفْتى الناسَ بذلك فى إمارة أبى بكر وإمارة عمر رضى الله عنهما، فإنى لقائم بالموسم إذ جاءنى رجل فقال: إنك لا تدرى ما أحدث أمير المؤمنين فى شأن النسك، فقلت: أيها الناس من كنا أفتيناه بشىء فَلْيَتَّئِدْ، فهذا أمير المؤمنين قادم عليكم، فَبِه فائتموا. فلما قَدِمَ قلت: يا أمير المؤمنين ما هذا الذى أحدثت فى شأن النسك؟ قال: إن نأخذ بكتاب الله، فإن الله عز جل قال: ﴿وَأَتِمُّوا الْحَجَّ وَالْعُمْرَةَ لِلَّهِ﴾ [البقرة: ١٩٦]. وإن نأخذ بسنة نبينا محمد ﷺ فإن النبى ﷺ لم يَحلَّ حتى نحر الهدى.

671. It was related that Abu Musa said: "I went to the Messenger of God (prayers & peave be upon him) while he was encamped at Batha'. He asked me: 'What have you intended?' I said: 'I intend as the Prophet intends.' He asked: 'Have you driven any sacrificial animal with you?' I said: 'No.' He said: 'Then circumambulate the House and go to and fro between Safa and Marwa and then come out from your state of pilgrimage.' So I circumambulated the House and went to and from between Safa and Marwa, then I went a woman of my tribe and she washed and combed my hair, and I told the people of this during the reign of Abu Bakr and Umar. And it was during the time of Pilgrimage while I was addressing the people, a man came and said: 'You do not know what the Amir of the Believers has done with regard to the sacrificial animals.' So I said: 'O people, whoever we have advised regarding any matter should wait as the Amir of the Believers is coming to you, and you should follow him.' When he came I said: 'O Amir of the Believers, what have you advised regarding the sacrificial animals?'

He said: 'We follow the Book of God and God Almighty has said: 'And fulfill the Pilgrimage (Haj) and the Visitation (Umrah) for God, but if you are prevented then make such offering as may be feasible, and do not shave your heads until the offering reaches its destination, and if any of you are ill or have an ailment in his scalp, then a compensation should be made by fasting or by charity or by offering sacrifice (slaughtering of a lawful animal for the needy) and when you are in peace, whoever enjoys the Visitation (Umrah) until the Pilgrimage (Haj), let his offering be such as may be feasible, or if he finds none, then a fast of three days during the Pilgrimage and of seven days when you return, that is ten days in all, this is only for those whose homes are not in the precincts of the Sacred Mosque. And fear God and know that God is severe in punishment.' (surah 2 verse 196) And we follow the ordinance of our Prophet Mohammed (prayers and peace be upon him) indeed, he did not go out of the state of pilgrimage until he slaughtered the sacrificial animals."

٦٧٢ - عن أبى ذر رضى الله عنه قال: كانت المتعة فى الحج لأصحاب محمد ﷺ خاصة.

672. It was related that Abu Zarr said: "Umra during the Pilgrimage was specially for the Companions of Mohammed (prayers & peace be upon him)."

٦٧٣ - عن نافع: أن عبد الله بن عمر رضى الله عنهما خرج فى الفتنة معتمرًا، وقال: إن صُدِدْتُ عن البيت صنعنا كما صنعنا مع رسول الله ﷺ. فخرج فأهلَّ بعمرة، وسار حتى إذا ظهر على البيداء التفتَ إلى أصحابه فقال: ما أمرهما إلا واحد، أشهدكم أنى قد أوجبت الحج مع العمرة. فخرج حتى جاء البيت طاف به سبعًا وبين الصفا والمروة سبعًا، لم يزد عليه، ورأى أنه مُجْزِىءٌ عنه، وأهدى.

673. It was related that Nafi' said: "Abd Allah ibn Umar went to perform Umra during the time of affliction (When Al Haggag fought Abd Allah ibn al Zubair) and he said: 'If I am hindered from visiting the House, I shall do as we did in the company of the Messenger of God (the day of Hudaybiyah).' Then he went out intending to perform Umra and marched on until he reached al Baida'. (A place between Makkah & Madinah) He turned to his companions and said: 'The matter concerns one thing, and I call you to bear witness that I render Pilgrimage and Umra compulsory for myself.' And he went on until he reached the House and circumambulated it seven times and went to and fro between Safa and Marwa seven times, and he did nothing in addition to that, and he considered it sufficient, then he slaughtered the sacrifice."

٦٧٤ - عن سالم بن عبد الله: أن عبد الله بن عمر رضى الله عنهما قال: تمتع رسول الله ﷺ فى حَجَّة الوداع بالعُمْرَة إلى الحجِّ وأهدى، فساق معه الهدى من ذى الحليفة، وبدأ رسول الله ﷺ فأهلَّ بالعُمْرَة، ثم أهلَّ بالحجِّ، وتَمَتَّعَ الناسُ مع رسول الله ﷺ بالعمرة إلى الحجِّ، فكان من الناس من أهدى فساق الهدى، منهم من لم يهد، فلما قدم رسول الله ﷺ مكة قال للناس: «مَنْ كان منكم أهدى فإنه لا يَحِلُّ من شىء حرم منه حتى يقضىَ حجَّهُ، ومن لم يكن منكم أهدي فلْيَطُفْ بالبيت وبالصفا والمروة، ولْيُقَصِّر وليَحْلِل، ثم ليُهِلَّ بالحجِّ، وليُهدِ، فمن لم يجد هديًا فليصُم ثلاثة أيام فى الحج، وسبعةً إذا رجع إلى أهله». وطاف رسول الله ﷺ حين قدم مكة فاستلم الركن أول شىء، ثم خَبَّ ثلاثة أطواف من السبع، ومشى أربعةَ أطوافٍ، ثم ركع حين قضى طوافه بالبيت عند المقام ركعتين، ثم سلَّم فانصرف فأتى الصفا فطاف بالصَّفا والمروة سبعة أطوافٍ، ثم لم يَحْلِلْ مِنْ شىءٍ حَرُمَ منه حتي قضى حَجَّهُ، ونَحَرَ هديه يوم النَّحر، وأفاض فطاف بالبيت، ثم حلَّ من كل شىء حَرُم منه، وفَعل مثل ما فعل رسول الله

ﷺ مَنْ أهدى وساق الهدى من الناس.

674. It was related that Salim ibn Abd Allah said that Abd Allah Ibn Umar said: "The Messenger of God performed Umra and Pilgrimage during his Farewell Pilgrimage. He led a sacrificial animal from Dhul-Hulaifa, the Messenger of God (prayers & peace be upon him) began intending Umra and then Pilgrimage. And the people performed Umra and Pilgrimage with The Messenger of God (Prayers & peace be upon him). Some of them had driven sacrificial animals with them and others had not. So when The Messenger of God (Prayers & peace be upon him) reached Makkah he said to the people: "Whoever has driven a sacrificial animal should not leave his state of pilgrimage until he completes his Pilgrimage. And those who have not brought sacrificial animals with them should circumambulate the Ka'ba and go to and fro between Safa and Marwa, then cut their hair short and put off their state of pilgrimage, later they should again go into the state of pilgrimage for Pilgrimage then offer a sacrificial animal. And if anyone cannot afford to buy a sacrificial animal then they may fast for three days while on Pilgrimage and for seven days when they return home." When the Messenger of God (prayers & peace be upon him) arrived in Makkah, he kissed the Black Stone first while circumambulating the Ka'ba and he ran the first three rounds of the seven and then walked for the remaining four rounds. After completing his circumambulation of the House he offered two Raka'at of prayer at Abraham's station, then when he finished he went to and fro between Safa and Marwa seven times and he did not put off his state of pilgrimage until he had completed it. He slaughtered his sacrificial animal on the day of slaughtering and then came down from Mina and circumambulated the House, then went out from his state of pilgrimage.

And he did the same as the Messenger of God (prayers & peace be upon him) with regard to the driving of sacrificial animals and the people."

٦٧٥ - عن عائشة رضي الله عنها أنها قالت: خرجنا مع رسول الله ﷺ عامَ حَجَّةِ الوداعِ، فمنا من أهلَّ بعُمْرَةٍ ومنا من أهلَّ بحجٍّ، حتى قدمنا مكة، فقال رسول الله ﷺ: «من أحرم بعمرةٍ ولم يُهْدِ فليحلل، من أحرم بعمرة وأهدى فلا يحل حتى ينحر هديه، ومن أهلَّ بحج فليُتِمَّ حَجَّهُ». قالت عائشة: فَحِضْتُ، فلم أزل حائضًا حتى كان يوم عرفة، لم أُهْلِلْ إلا بعُمْرَةٍ، فأمرني رسول الله ﷺ أن أنْقُضَ رأسي، وأمْتَشِطَ، وأُهلَّ بحجٍّ، وأترك العمرة. قالت: ففعلت ذلك، حتى إذا قَضَيْتُ حَجَّتي بعث معي رسول الله ﷺ عبد الرحمن بن أبي بكر، وأمرني أن أعْتَمِرَ من التنعيم مكان عمرتي التي أدركني الحجُّ ولم أحلل منها.

675. It was related that Aisha said: "We set off with the Messenger of God (prayers & peace be upon him) in the year of the Prophet's Farewell Pilgrimage. Some of us had intended Umra alone, and some had intended Pilgrimage alone. When we reached Makkah The Messenger of God (prayers & peace be upon him) said: 'Whoever intended Umra and did not bring a sacrificial animal let him put off his state of Pilgrimage, and whoever intended Umra and has brought a sacrificial animal should not leave his state of pilgrimage until he slaughters his sacrifice and whoever intended Pilgrimage let him remain in the state of pilgrimage until he completes his Pilgrimage.' Aisha said: ' I began menstruating and was menstruating until the day of Arafat, and I had intended to perform Umra. The Messenger of God (prayers & peace be upon him) ordered me: 'Untie and comb your hair and make your intention for Pilgrimage and give up your intention for Umra.' I did so and when I completed my Pilgrimage The Messenger of God (Prayers & peace be

upon him) sent Abd Al Rahman ibn Abi Bakr with me and ordered me to intend Umra from Al-Tan'im where my Pilgrimage had commenced.' "

٦٧٦ - عن ابن عباس رضى الله عنهما: أن ضُبَـاعَةَ بِنْتَ الزُّبير بن عبد المطلب أتتْ رسول الله ﷺ فـقالتْ: إنى امرأةٌ ثقـيلةٌ، وإنى أريدُ الحجَّ، فما تأمـرنى؟ قال: «أهلِّى بالحجِّ واشترطى أنَّ مَحِلِّى حيث تَحبِسُنى». قال: فأدْرَكَتْ.

676. It was related that Ibn Abbas said: "Duba'a bint Al Zubair ibn Abd al Muttlib came to the Messenger of God (prayers & peace be upon him) and said: 'I am a woman burdened with ill health, and I wish to perform Pilgrimage, what would you order me to do?' He said: 'Intend a state of pilgrimage, on the condition that the place where you feel unable to continue would be the place where you will leave the state of pilgrimage.' She said: 'I managed to complete the Pilgrimage.' "

٦٧٧ - عن يَعْلَى بن مُنْيَة رضـى الله عنه قـال: جـاء رجل إلى النـبى ﷺ وهو بالجِعرانَةِ عليه جُبَّةٌ وعليها خَلُوقٌ، أو قال: أثر صُفْرَةٍ، فقال: كيف تأمرنى أن أصنع فى عمرتى؟ قال: وأُنزل على النبى ﷺ الوحىُ، فَسُتِرَ بثوبٍ، وكان يعلى يقول: وَدِدْتُ أنِّى أرى النبى ﷺ وقد أُنزل عليـه الوحى، قال: فقـال: أيَسُرُّكَ أنْ تَنْظُرَ إلى النبىِّ ﷺ وقدْ أُنْزِلَ عليـه الوحىُ؟ قال: فَرَفَعَ عُمَرُ رضي الله عنه طرفَ الثَّوبِ فنظرتُ إليـه له غَطيطٌ، قال: وأحْسِبُهُ قال: كغطيط البَكر. قال: فلمـا سُرِّىَ عنه قال: «أين السائل عن العمرة؟ اغسل عنك أثَرَ الصفرة - أو قال: أثر الخلوق - اخْلعْ عَنْكَ جُبَّتَكَ، واصنع فى عمرتك ما أنت صانع في حَجِّكَ».

677. It was related that Ya'li ibn Monayah said: While the Prophet (Prayers & peace be upon him) was at Ju'raana a man came to him wearing a cloak scented with perfume." Or he said: "Some saffron." And he asked: "What would you order me to do for

my Umra?" Then the Prophet (Prayers & peace be upon him) received Divine inspiration and was covered with a garment. Ya'li said: 'I always hoped to see the Prophet while he was receiving Revelation.' Umar asked him: 'Would it please you to see the Prophet receive Revelation?' So Umar raised the side of the garment and I looked under it and saw that the face of the Messenger of God (prayers & peace be upon him) was red and his breathing was noisy. When this condition had passed from The Prophet (Prayers & peace be upon him) he asked: "Where is the one who asked about Umra? Go and wash the perfume off from your body and remove the cloak and do the same for Umra as your do for the Pilgrimage'."

٦٧٨ - عن ابن عمر رضى الله عنهما: أن رجلاً سألَ رسولَ الله ﷺ: ما يَلْبَسُ المُحْرِمُ من الثِّياب؟ فقال رسول الله ﷺ: «لا تَلْبَسُوا القُمُصَ، ولا العمائم، ولا السراويلات، ولا البرانس ولا الخفاف، إلا أحدًا لا يجد النَّعلين فليلبس الخُفَّيْن، وليقطعهما أسفل من الكعبين، ولا تَلْبَسُوا من الثِّياب شيئًا مسَّه الزَّعْفَرانُ ولا الوَرْسُ».

678. It was related that Ibn Umar said: "A man asked the Messenger of God (prayers & peace be upon him) 'What should the one who is in a state of pilgrimage wear?' The Messenger of God (prayers & peace be upon him) said: 'Do not wear shirts, nor turbans, nor trousers, nor headcovers, nor socks except if you do not find sandals, then he may wear socks but he must cut them below the heel. And do not wear any dress which has perfume or saffron."

٦٧٩ - عن ابن عباس رضى الله عنهما قال: سمعت رسول الله ﷺ وهو يخطب يقول: «السراويل لمن لم يجد الإزار، والخُفَّان لمن لم يجد النعلين». يعنى المُحْرِم.

679. It was related that Ibn Abbas said: "I heard the Messenger of God (prayers & peace be upon him) say while he was address-

ing the people: 'The Trousers are for those who cannot find a waist wrapper, and socks are for those who cannot find shoes.' He meant this was for those who were in a state of pilgrimage."

٦٨٠ - عن الصَّعْبِ بن جَثَّامة الليثى رضى الله عنه: أنه أهدى لرسول الله ﷺ حمارًا وحشيًا، وهو بالأبْواءِ أو بوَدَّان، فردَّهُ عليه رسول الله ﷺ. قال: فلما أن رأى رسولُ الله ﷺ ما فى وجهى قال: «إنا لم نَرُدَّه عليكَ إلا أنّا حُرُمٌ».

680. It was related that Al-Sa'b ibn Jath-thama Al Laithi presented a wild ass to the Messenger of God (prayers & peace be upon him) while he was at Al-Abwa or at Waddan, but he declined to eat it. On seeing signs of disappointment on his face The Prophet (Prayers & peace be upon him) said: "I have only declined it because I am in a state of pilgrimage."

٦٨١ - عن طاوس - عن ابن عباس رضى الله عنهما - قال: قدم زيدُ بن أرقَمَ، فقال له عبد الله بنُ عباس رضى الله عنهما يستذكره: كيف أخبرتنى عن لحم صيد أُهْدِىَ إلى رسول الله ﷺ وهو حرامٌ؟ قال: قال: أُهدِى له عُضوٌ من لحمِ صيدٍ، فَرَدَّهُ فقال: «إنا لا نأكُلُهُ، إنا حُرُمٌ».

681. It was related that Tawus said that Ibn Abbas said: "Zaid ibn Arqam came and Abd Allah ibn Abbas asked him: 'Do you remember what you told me regarding the meat of a hunt which was presented to the Messenger of God (prayers & peace be upon him) while he was in a state of pilgrimage?' He replied: 'A part of the meat of the hunt was presented to the Messenger of God (prayers & peace be upon him) but he declined it saying: 'We cannot eat it because we are in a state of pilgrimage.' "

٦٨٢ - عن أبى قَتَادة رضى الله عنه قال: خرج رسول الله ﷺ حاجًا وخرجنا معه، قال: فَصَرَفَ من أصحابه فيهم أبو قَتَادة، فقال: «خذوا ساحلَ البحر حتى تلقونى».

فأخذوا ساحل البحر، فلما انصرفوا قِبَلَ رسولِ الله ﷺ أحْرَمُوا كلهم إلا أبا قتادة فإنه لم يُحرم، فبينما هم يسيرون إذ رأوا حُمُرَ وَحْشٍ، فحمل عليها أبو قتادة فَعَقَرَ منها أتانًا، فنزلوا فأكلوا من لحمها، قال: فقالوا: أكلنا لحمًا ونحن مُحْرِمون؟ قال: فحملوا ما بقىَ من لحم الأتان، فلما أتَوْا رسولَ الله ﷺ قالوا: يا رسول الله إنا كنا أحْرمنا، وكان أبو قتادة لم يُحرِمْ، فرأينا حُمُرَ وحشٍ، فحَمَلَ عليها أبو قتادة فعقَرَ منها أتانًا، فنزلنا فأكلنا من لحمها، فقُلنا: نأكل لحمَ صيدٍ ونحنُ مُحْرِمُون؟ فحملنا ما بقى منْ لحمها، فقال: «هل معكم أحدٌ أمَرَهُ أو أشار إليه بشىءٍ». [قال]: قالوا: لا. قال: «فكلوا ما بقىَ من لحمها».

682. It was related that Abd Allah ibn Abu Qatada said: "The Messenger of God (prayers & peace be upon him) went to perform Pilgrimage and we went with him. Abu Qatada said: 'He sent some of his Companions including Abu Qatada along the coastal route telling them to continue on until they met him.' So they went on ahead of the Prophet and they were all in a state of pilgrimage except Abu Qatada. On their way they saw a wild ass, so Abu Qatada killed it and cut off its back legs. They dismounted and ate from it, then they said: 'We have eaten ass while we are in a state of pilgrimage.' So they collected what remained of the ass and when they met up with the Messenger of God (prayers & peace be upon him) they said: 'O Messenger of God, we intended Pilgrimage but Abu Qatada did not, then we saw wild ass and Abu Qatada killed one and we dismounted and ate from it, then we said, 'How can we eat flesh of the hunt while we are in a state of pilgrimage? We have brought with us what remained of its meat.' He said: 'Did any of you order him or indicate to him to do so?' They said: 'No.' So he said: 'Then eat what remains of it.'

٦٨٣ - عن عائشة رضى الله عنها عن النبى ﷺ أنه قال: «خَمْسٌ فواسِقُ يُقْتَلْنَ فى

الحِلِّ والحَرَمِ: الحيَّةُ، والغرابُ الأبقعُ، والفأرةُ، والكلْبُ العَقُورُ، والحُدَيَّا».

683. It was related that Aisha said that the Prophet (prayers & peace be upon him) said: "There are five types of animal which are harmful and which may be killed in the Sanctuary whether you are in a state of pilgrimage or not. These are, the snake, the crow, the rat, the rabid dog and the kite."

٦٨٤ – عن ابن عمر رضى الله عنهما عن النبى ﷺ قال: «خمسٌ لا جُنَاحَ على منْ قَتَلهُنَّ فى الحَرَمِ والإحْرامِ: الفأرةُ، والعَقْرَبُ، والغُرابُ، والحِدَأةُ، والكلب العَقُورُ».

684. It was related that Ibn Umar said that the Prophet said: "There is no blame on anyone who kills five types of animal which are harmful and which may be killed in the Sanctuary whether you are in a state of pilgrimage or not. These are, the rat, the scorpion, the crow, the kite and the rabid dog."

٦٨٥ – عن ابن بُحَيْنَةَ رضى الله عنهما: أن النبى ﷺ احْتَجَمَ بطريق مكة وهو مُحْرِمٌ، وَسَطَ رأسِهِ.

685. It was related that Ibn Buhaina said: "The Prophet (prayers & peace be upon him) was cupped from the middle of his head while he was on his way to Makkah."

٦٨٦ – عن نُبَيْهِ بن وهب قال: خرجنا مع أبان بنِ عُثْمانَ، حتّى إذا كنّا بِمَلَلٍ اشتكى عمر بن عبيد الله عَيْنَيْهِ، فلما كنا بالروحاء اشتدَّ وجَعُهُ، فأرسلَ إلى أبان بن عثمانَ يسأله؟ فأرسلَ إليه أن اضمدْهما بالصَّبر، فإنَّ عثْمانَ رضى الله عنه حَدَّثَ عنْ رسولِ الله ﷺ فى الرَّجل إذا اشتكى عَيْنَيْهِ وهو مُحْرِمٌ: «ضمدَهُما بالصَّبر».

686. It was related that Nubaih ibn Wahb said: "We went out with the intention of performing pilgrimage with Aban ibn Uthman until we reached Malal (a place between Makkah & Madinah) where Umar ibn Ubaid Allah complained from his eyes, and

when we arrived at al Rauha his pain had worsened so he sent a message to Aban ibn Uthman asking for help, he replied saying 'Heal them with patience, as Uthman related that the Messenger of God (prayers & peace be upon him) said with regard to the man who complained about his eyes while in a state of pilgrimage: 'Heal them with patience.' "

٦٨٧ - عن عبد الله بن حُنَيْنٍ، عن عبد الله بن عباسٍ والمِسْوَرِ بن مَخْرَمَةَ رضى الله عنهم: أنَّهما اختلفا بالأبواء، فقال عبد الله بن عباس: يَغْسِلُ المُحْرِمُ رأسَهُ، وقال المِسْوَرُ: لا يَغْسِلُ المحرمُ رأسَهُ، فأرسلنى ابنُ عباسٍ إلى أبى أيوب الأنصاريّ رضى الله عنه أسأله عن ذلك، فوجدتُهُ يَغْتَسِلُ بين القَرْنَيْنِ وهو يستتر بثوبٍ، قال: فسلَّمتُ عليه، فقال: من هذا؟ فقلتُ: أنا عبد الله بن حُنَيْنٍ، أرسلنى إليك عبد الله بن عباس أسألك: كيف كان رسول الله ﷺ يَغْسِلُ رأسَهُ وهو مُحْرِمٌ؟ فوضع أبو أيُّوبَ يده على الثَّوبِ فطأطأه حتى بدا لى رأسُهُ، ثمَّ قال لإنسان يصبُّ: [اصْبُبْ] فصَبَّ على رأسِهِ، ثم حرَّكَ رأسَهُ بيديه فأقبل بهما وأدبر، ثُمَّ قال: هكذا رأيته ﷺ يفعل.

687. It was related that Abd Allah ibn Hunain said: "Abd Allah ibn Abbas and Al Miswar ibn Makhrama differed between themselves. Abd Allah Ibn Abbas said that one in a state of pilgrimage could wash his head, while Al-Miswar held that he should not do so. Ibn Abbas sent me to Abu Aiyub Al-Ansari to ask him about it. I found him bathing between the two wooden posts of the well and he was screened by a piece of cloth. I greeted him and he asked who I was. I said: "I am Abd Allah ibn Hunain and I have been sent to you by Abd Allah ibn Abbas to ask you how the Messenger of God (prayers & peace be upon him) used to wash his head while he was in a state of pilgrimage." Abu Aiyub caught hold of the piece of cloth and lowered it until I could see his head and then he told someone to pour water over his head. He poured the water on

his head and Abu Aiyub rubbed his head with his hands by passing them from back to front and from front to back and said: "Thus I saw The Prophet (Prayers & peace be upon him) do."

٦٨٨ - عن عبد الله بن مَعْقِلٍ قال: قَعَدْتُ إلى كعب وهو في المسجد، فسألتُهُ عن هذه الآية: ﴿فَفِدْيَةٌ مِّن صِيَامٍ أَوْ صَدَقَةٍ أَوْ نُسُكٍ﴾ [البقرة: ١٩٦]. فقال كعبٌ: نزلت فيَّ، كان بي أذى من رأسي، فَحُمِلْتُ إلى رسول الله ﷺ والقَمْلُ يتناثرُ على وجهي، فقال: «ما كنتُ أرى أنَّ الجهدَ بلغَ بكَ ما أرى، أتجدُ شاةً». فقلت: لا، فنزلت هذه الآية: ﴿فَفِدْيَةٌ مِّن صِيَامٍ أَوْ صَدَقَةٍ أَوْ نُسُكٍ﴾، قال: «صومُ ثلاثةِ أيامٍ، أو إطعامُ ستةِ مساكينَ، نصفَ صاعٍ طعامًا لكل مسكينٍ». قال: فنزلت فيَّ خاصةً، وهي لكم عامةً.

688. It was related that Abd Allah ibn Ma'qil said: "I sat in the mosque with Ka'b and asked him regarding the verse: '...a compensation should be made by fasting or by charity or by offering sacrifice (slaughtering of a lawful animal for the needy) ...(Surah 2 verse 196) Ka'b said: "It was revealed on account of me. I had an affliction in my hair and I went to the Messenger of God (prayers & peace be upon him) while great numbers of lice were falling on my face. He asked me: "I did not know you were so afflicted as I see now. Can you find a sheep?" I said: "No." So the verse '...a compensation should be made by fasting or by charity or by offering sacrifice (slaughtering of a lawful animal for the needy)...' was revealed. So he said: 'Fast for three days or feed six needy people with a half measure of dates each' The verse was revealed on account of me but it is for you all."

٦٨٩ - عن ابن عباس رضي الله عنهما - عن النبي ﷺ - قال: خَرَّ رجل مِنْ بعيره فَوُقِصَ، فمات. فقال: «اغسلوه بماءٍ وسِدْرٍ، وكفِّنُوه في ثَوْبَيْهِ، ولا تُخَمِّروا رأسَه، فإن

الله يَبْعَثُهُ يومَ القَيامَةَ مُلَبِّيًا».

689. It was related that Ibn Abbas said "A man fell from his camel and he broke his neck and died. The Prophet (Prayers & peace be upon him) said: "Wash him with water and lotus and shroud him in two pieces of cloth, but do not perfume him or cover his head, for he will be raised on the Day of Resurrection saying: 'I respond to Your call'."

٦٩٠ – عن نافع: أن ابن عمر رضى الله عنهما كان لا يَقْدَمُ مَكَّةَ إلا باتَ بذى طوًى حتى يُصْبحَ ويغتسِلَ، ثم يدخلُ مكة نهارًا، ويذْكُرُ عن النبى ﷺ أنه فعله.

690. It was related that Nafi' said: "Whenever Ibn Umar used to near Makkah he used to spend the night at Tuwa until dawn, and then he used to wash and enter Makkah in the daytime. And he said: 'Thus The Prophet (Prayers & peace be upon him) used to do'."

٦٩١ – عن ابن عمر رضى الله عنهما: أن رسول الله ﷺ كان يخرج من طريق الشجرة ويدخل من طريق المُعَرَّسِ، وإذا دخل مكة دخل من الثَّنيَّة العليا، ويخرج من الثَّنيَّة السفلى.

691. It was related that Abd Allah ibn Umar said: "The Messenger of God (prayers & peace be upon him) used to depart to Makkah from the way of the tree and return from the way of Mu'arras. And whenever he entered Makkah he used to enter from the heights and leave from the valley."

٦٩٢ – عن أسامة بن زيد [بن حارثة] رضى الله عنهما أنه قال: يا رسول الله، أتنزل فى دارك بمكة؟ قال: «وهل ترك لنا عقيلٌ من رِباعٍ أو دورٍ». وكان عقيلٌ ورث أبا طالبٍ هو وطالبٌ، ولم يرثه جعفر ولا علىٌّ شيئًا لأنهما كانا مسلمين، وكان عقيل وطالبٌ كافرين.

692. It was related that Usama ibn Zaid (Ibn Haritha) said: "I asked the Messenger of God (prayers & peace be upon him): 'Will you stay in your house in Makkah?' He replied: 'Has Aqil left any property or house?' Aqil along with Talib had inherited property from Abu Talib. Jafar and Ali did not inherit anything as they were Muslims, but Aqil and Talib were unbelievers."

٦٩٣ - عن ابن عمر رضى الله عنهما: أن رسول الله ﷺ كان إذا طاف فى الحج والعمرة أوَّلَ ما يَقْدَمُ: فإنه يسعى ثلاثة أطوافٍ بالبيت، ثم يمشى أربعةً، ثم يصلى سجدتين، ثم يطوف بين الصفا والمروة.

693. It was related that Ibn Umar said: "When the Messenger of God (prayers & peace be upon him) circumambulated the Ka'ba in the Pilgrimage and Umra, he would run for the first three rounds and walk in the last four rounds. Then after circumambulating he used to pray two Rak'at and then go to and fro between Safa and Marwa."

٦٩٤ - عن جابر بن عبد الله رضى الله عنهما أنه قال: رأيت رسول الله ﷺ رَمَلَ من الحجر الأسود حتى انتهى إليه ثلاثةَ أطوافٍ.

694. It was related that Jabir ibn Abd Allah said: "I saw the Messenger of God (prayers & peace be upon him) circumambulating quickly from the Black Stone three times."

٦٩٥ - عن أبى الطفيل قال: قلت لابن عباس رضى الله عنهم: أرأيت هذا الرمل بالبيت ثلاثة أطواف ومَشْىَ أربعةِ أطوافٍ، أسُنَّةٌ هو، فإن قومك يزعمون أنه سُنَّة؟ قال: فقال: صَدَقوا وكَذَبوا. قال: قلت: ما قولكَ صدَقوا وكذَبوا؟ قال: إن رسول الله ﷺ قدم مكة، فقال المشركون: إن محمدًا وأصحابه لا يستطيعون أن يطوفوا بالبيت من الهزال، وكانوا يحسدونه، قال: فأمرهم رسول الله ﷺ أن يرمُلُوا ثلاثًا ويمشوا أربعًا: قال: قلت له: أخبرنى عن الطواف بين الصفا والمروة راكبًا - أسُنَّةٌ هو، فإنَّ قومَكَ

يزعمون أنه سُنَّةٌ؟ قال: صدقوا وكذبوا، قـال: قلت: وما قولك صدقوا وكذبوا؟ قال: إن رسولَ الله ﷺ كَثُرَ عليه الناسُ، يقولون: هذا محمدٌ هذا محمدٌ - ﷺ - حتى خرج العواتق من الـبيوت، قـال: وكان رسول الله ﷺ لا يُضْرَبُ الناسُ بين يـديه، فلما كَثُرَ عليه رَكِبَ، والمشي والسعي أفضل.

695. It was related that Abu Tufail said: "I asked Ibn Abbas (may God be pleased with them): 'Do you know if circumambulating the House quickly for three rounds and walking for four rounds is Sunnah, for your people claim that it is the Sunnah?' He said: 'They have spoken truthfully and they have lied.' I asked: 'What do you mean they have spoken the truth and they have lied?' He said: 'The Messenger of God (prayers & peace be upon him) came to Makkah and the unbelievers asserted that Mohammed and his Comapnions were so famished they would be unable to circumambulate the House, this was on account of their jealousy of him. So the Messenger of God (prayers & peace be upon him) ordered them to walk quickly for the first three rounds and then to walk for the other four rounds.' I asked him: 'Tell me if it is Sunnah to go to and fro between Safa and Marwa when mounted, for your people regard it as the Sunnah.' He said: 'They have spoken truthfully and they have lied.' I asked: 'What do you mean they have spoken the truth and they have lied?' He said: 'The Messenger of God (prayers & peace be upon him) came to Makkah and there was such a multitude of people gathered around him, and even the virgins had come out of their houses, and they were saying: 'It is Mohammed, it is Mohammed.' The Messenger of God (prayers & peace be upon him) would not permit the people to be driven back to make way for him, so when the crowd pressed around him, he rode his she-camel, however to walk or to make a brisk pace is better."

٦٩٦ - عن عبـد الله بن سَرْجِسَ قال: رأيت الأُصْلَعَ - يعنى عـمر رضى الله عنه - يقبِّل الحجـر الأسود ويقول: والله إنى لأقَبِّلك، وإنى أعلم أنك حـجرٌ، وأنك لا تضرُّ ولا تنفع، ولولا أنى رأيت رسول الله ﷺ قبَّلك ما قبَّلتك.

696. It was related that Abd Allah ibn Sarjis said: "I saw a bald man, that is Umar ibn Khattab (may God be pleased with him), kiss the Black Stone saying: "By God, I know that you are only a stone which can do no harm or benefit. If it were not that I saw The Messenger of God (Prayers & peace be upon him) kissing you I would not have done so."

٦٩٧ - عن عبد الله بن عمر رضى الله عنهما قال: ما تركت استلام هذين الركنين - اليمانىَ والـحَجَرَ - مذ رأيتُ رسولَ الله ﷺ يستلمهما، فى شدةٍ ولا رخاء.

697. It was related that Ibn Umar said: "I have never missed touching the two corners of the Ka'ba, whether in a crowd or alone, from the time I saw The Prophet (Prayers & peace be upon him) touch them."

٦٩٨ - عن ابن عـباس رضى الله عنـهمـا قال: لم أرَ رسـول الله ﷺ يسـتلم غيـر الركنين اليمانيَيْن.

698. It was related that Ibn Abbas (may God be pleased with them) said: "I never saw the Messenger of God (prayers & peace be upon him) touch other than the corners of Yamin."

٦٩٩ - عن جابر رضى الله عنه قـال: طاف رسول الله ﷺ بالبـيت فى حجَّة الوَداع على راحلتـه، يستـلم الحجـر بمحجنه، لأن يـراه الناس وليُشرِفَ وليسـألوه، فإن الناس غَشُوه.

699. It was related that Jabir said: "During his last Pilgrimage The Prophet (Prayers & peace be upon him) circumambulated the

Ka'ba mounted upon a camel and he touched the corner with his stick for the people to see him. He made himself noticeable so that they would be able to see him and question him for he was surrounded by crowds of people."

٧٠٠ - عن أم سلمة رضى الله عنها أنها قالت: شكوت إلى النبى ﷺ أني أشتكى، فقال: «طوفى من وراء الناس وأنت راكبة». قالت: فطفت ورسول الله ﷺ حينئذ يصلى إلى جنب البيت، وهو يقرأ بـ ﴿وَالطُّورِ ۝١ وَكِتَابٍ مَّسْطُورٍ﴾.

700. It was related that Umm Salama said: "I complained to the Messenger of God (prayers & peace be upon him) about my illness and he said: 'Circumambulate behind the people mounted.' She said: 'So I circumambulated and the Messenger of God (prayers & peace be upon him) was praying at the side of the House and he was reciting: 'By the Mount Tur, and by a Scripture inscribed.' (Surah 52 verses 1 -2)

٧٠١ - عن عروة قال: قلت لعائشة رضى الله عنها: ما أرى علىّ جُناحًا أن لا أتَطَوَّفَ بين الصفا والمروة. قالت: لِمَ؟ قلت: لأن الله عز وجل يقول: ﴿إِنَّ الصَّفَا وَالْمَرْوَةَ مِن شَعَائِرِ اللَّهِ﴾ الآية. فقالت: لو كان كما تقول لكان: فلا جناح عليه أن يطَّوَّف بهما. إنما أُنزل هذا فى أُناس من الأنصار، كانا إذا أهلّوا أهلّوا لِمَنَاةَ فى الجاهلية، فلا يحل لهم أن يطوفوا بين الصفا والمروة، فلما قَدموا مع النبى ﷺ للحج ذكروا ذلك له، فأنزل الله عز وجل هذه الآية، فلعمرى ما أتم الله حجَّ من لم يطف بين الصفا والمروة. فى رواية: ما أتم الله حج امرىء ولا عمرتَه لم يطف بين الصفا والمروة.

701. It was related that Urwa said: "I said to Aisha: 'I see that there is no blame on me if I do not circumambulate between Safa and Marwa." She said: "How is that?" I said: "Because God Almighty has said: 'Indeed! Safa and Marwa are among the re-

ligious ceremonies of Pilgrimage ordained by God, so whoever performs Pilgrimage to the Sacred House or pays a visit to it (Umra), there is no harm if he circumambulates them.'(Surah 2 verse 158)." Then she said: "Had it been as you say it would mean there is no harm for the one who does not go to and fro between them. But it was revealed regarding some of the Helpers (Al Ansar) who before becoming Muslim used to intend their visitation for an idol named 'Manat', so it was embarassing for them to go to and fro between Safa and Marwa when they became Muslim. They mentioned this to the Prophet, then God Almighty revealed this verse, by God, God did not permit any pilgrimage to be completed without going to and fro between Safa and Marwa." It was also related that Aisha said: 'God did not accept a Pilgrimage or Umra from anyone who did not perform the going to and fro between Safa and Marwa'."

٧٠٢ - عن جابر بن عبد الله رضى الله عنهما قال: لم يطف النبى ﷺ ولا أصحابُه بين الصفا والمروة إلا طوافًا واحدًا.

702. It was related that Jabir ibn Abd Allah said: "Neither the Prophet nor his Companions went to and fro between Safa and Marwa except once."

٧٠٣ - عن وَبَرَةَ - يعنى ابن عبد الرحمن - قال: كنت جالسًا عند ابن عمر رضى الله عنهما، فجاءه رجل فقال: أيصلح لى أن أطوف بالبيت قبل أن آتى الموقف؟ فقال: نعم، فقال: فإن ابن عباس يقول: لا تطف بالبيت حتى تأتى الموقف. فقال ابن عمر: فقد حج رسول الله ﷺ فطاف بالبيت قبل أن يأتى الموقف، فبقول رسول الله ﷺ أحقُّ أن نأخذ أو بقول ابن عباس إن كنت صادقًا؟. وفى رواية قال: رأينا رسول الله ﷺ أحرم بالحج وطاف بالبيت وسعى بين الصفا والمروة.

703. It was related that Wabara ibn Abd Al Rahman said: "While I

was sitting with Ibn Umar, a man came and asked: 'Is it correct for me to circumambulate the House before I stand upon Arafat?' Ibn Umar said: 'Yes.' So he said: 'Ibn Abbas said: 'Do not circumambulate the House until you reach Arafat.' Ibn Umar said: 'The Messenger of God (prayers & peace be upon him) performed the Pilgrimage and circumambulated the House before reaching Arafat. If you are truthful, whom should we follow, the words of the Prophet or the words of Ibn Abbas?' " It was also related that he said: "We saw the Messenger of God (prayers & peace be upon him) intend to perform Pilgrimage and circumambulate the House and then go to fro between Safa and Marwa."

٧٠٤ - عن عـمرو بن دينار قـال: سألْنا ابن عـمر رضى الله عنهـما عن رجـل قدم بعمرة، فطاف بالبيت ولم يطف بين الصفـا والمروة، أيأتى امرأته؟ فقال: قدم رسول الله ﷺ فطاف بالبيت سبعًا، وصلى خلف المقام ركعتين، وبين الصفا والمروة سبعًا [جميعًا]، وقد كان لكم فى رسول الله أُسوةٌ حسنة.

704. It was related that Amr ibn Dinar said: "We asked Ibn Umar about a man who intended to perform Umra, who circumambulated the House and did not go to and fro between Safa and Marwa, if he may have intimate relations with his wife." He said: "The Messenger of God (prayers & peace be upon him) circumambulated the House seven times and prayed two Raka'a at the station of Abraham and then went to and fro between Safa and Marwa seven times, and there is an ideal for you in the Messenger of God (prayers & peace be upon him)."

٧٠٥ - عن ابن عمر رضى الله عنهما قال: قدم رسول الله ﷺ يوم الفتح فنزلَ بِفناء الكعبة، وأرسـل إلى عثمان بن طلحة فـجاءه بالمِفْتَح ففتح البـاب، قال: ثم دخل النبى ﷺ وبلال وأُسامة بن زيد وعثمان بن طلحـة رضى الله عنهم وأمر بالباب فأُغلِق، فلبثا

فيه مليًا، ثم فَتَحَ البـابَ، قال عبد الله: فبـادرت الناسَ فَتَلَقَّيْتُ رسولَ الله ﷺ خارجًا، وبلال على إثره، فقلتُ لبلال: هل صلى فيه رسول الله ﷺ؟ قال: نعم، قلت: أين؟ قال: بين العمودين تِلْقاءَ وجهه، قال: ونَسِيتُ أن أسأله كم صلّى.

705. It was related that Ibn Umar said: "The Messenger of God (Prayers & peace be upon him) arrived on the Day of the Conquest and stood in the courtyard of the Ka'ba and sent for Uthman ibn Talha. He came with the key, opened the gate and The Prophet (Prayers & peace be upon him), Bilal, Usama ibn Zaid and Uthman ibn Talha entered the Ka'ba, then he ordered the gate to be closed. They stayed there for some time and then the gate was re-opened." Ibn Umar added: "I was the first to meet the Messenger of God outside, Bilal was close behind him and I asked him: 'Did the Messenger of God (Prayers & peace be upon him) pray inside?' Bilal replied; "Yes, he prayed inside." I asked: "Where?" He replied: "Between the two pillars in front of him." Ibn Umar added: "I forgot to ask how many Rak'at The Prophet (Prayers & peace be upon him) had prayed."

٧٠٦ - عن ابن جـريج قال: قلـت لعطاء: أسمـعت ابنَ عـباس يقـول: إنما أُمِرتُم بالطواف، ولم تؤمروا بدخوله؟ قال: لم يكن ينهى عن دخولـه، ولكنى سمعته يقول: أخبرنى أسـامة بن زيد رضى الله عنهما: أن النبى ﷺ لـمَّا دخلَ البيتَ دعـا فى نواحيه كلها، ولـم يصل فيـه حتى خرج، فلما خرج ركع فى قُبُلِ البيت ركـعتين، وقال: «هذه القِبْلة». قلت له: ما نواحيها، أفى زواياها؟ قال: بل فى كل قِبْلَةٍ من البيت.

706. It was related that Ibn Juraig said: "I asked Ata': 'Did you hear Ibn Abbas say: 'You have been commanded to circumambulate but commanded to enter it?' He said: 'It was not forbidden to enter it, but I heard him say: 'Usama ibn Zaid informed me that when the Prophet entered the House he invoked at every side

of it, but he did not pray there until he went out, and when he went out he prayed two Raka'a towards the House and said: 'This is the Qibla.' "

٧٠٧ - عن جعفــر بن محمد عن أبيه قال: دخلنا على جـابر بن عبد الله رضى الله عنهم، فسأل عن القوم حتى انتهى إلىَّ، فـقلت: أنا محمد بن على بن حسين، فأهوى بيده إلى رأسى فنزع زرِّى الأعلى، ثم نزع زرِّى الأسـفل، ثم وضع كفه بين ثَدْيَىَّ، وأنا يومئذ غلام شاب، فقال: مرحـبًا بك يا ابن أخى، سل عما شئت. فسألته وهو أعمى، وحضر وقت الصلاة فقام فى نساجة ملتحـفًا بها، كلما وضعها على منكبيه رجع طرفاها إليه من صغرهـا، ورداؤه إلى جنبه على المشجب، فصلى بنا. فقلتُ أخبـرنى عن حجة رسول الله ﷺ، فقال بيده، فعـقد تسعًا. فقال: إن رسول الله ﷺ مكث تسع سنين لم يحج، ثم أذَّن فى الناس فى العاشرة: أن رسـول الله ﷺ حاجٌّ فقدم المدينة بشرٌ كـثير، كلهم يَلْتَمسُ أن يأتمَّ برسـول الله ﷺ ويعمل مـثل عمله، فـخرجنا مـعه حـتى أتَينا ذا الـحُليفة، فَوَلَدَتْ أسماء بنتُ عُمَيْسٍ مـحمد بن أبى بكر رضى الله عنهم، فأرسلتْ إلى رسولِ الله ﷺ: كيف أصنع؟ قال: «اغتسلى واستثفرى بثوب وأحرمى». فصلى رسول الله ﷺ ركعـتين فى المسجـد ثم ركب القَصواء، حتى إذا اسـتوت به ناقَتُهُ على البـيداء نظرتُ إلى مَدِّ بصرى بين يديهِ منْ راكب وماشٍ، وعن يمينه مـثل ذلك، وعن يساره مثل ذلك، من خلفه مثل ذلك، ورسول الله ﷺ بين أظهُرنا وعليه ينزل القرآن، وهو يعرف تأويله، وما عَملَ به من شيء عـملنا به، فأهَلَّ بالتوحـيد: «لبَّيك اللهم لبَّيك، لبَّيك لا شريك لك لبَّيك، إنَّ الحـمد والنعـمة لك والملك، لا شريك لـك». وأهلَّ الناس بهذا الذى يهلون به، فلم يردّ رسـول الله ﷺ عليهم شـيئًا منه، لـزم رسول الله ﷺ تَلْبِيَتَهُ. قال جابر رضى الله عـنه: لسنا ننوى إلاَّ الحجَّ، لسنا نعرف العمرةَ، حـتي إذا أتينا البيتَ معـه، استلم الركنَ، فَرَمَلَ ثلاثًا ومـشى أربعًا، ثم نَفَذَ إلى مقـام إبراهيم عليـه السلام فقرأ: ﴿**وَاتَّخِذُوا من مَقَامِ إِبْرَاهِيمَ مُصَلًّى**﴾ [البقرة: ١٢٥] فجعل المقامَ بينه وبين البيت. فكان أبى يقول - لا أعلمه ذكره إلا عن النبى ﷺ - كان يقرأ فى الركعتين ﴿**قُلْ هُوَ اللَّهُ**

أَحَدٌ﴾ و ﴿قُلْ يَا أَيُّهَا الْكَافِرُونَ﴾. ثم رجع إلى الركن فاستَلَمَهُ، ثم خرج من الباب إلى الصفا، فلما دنـا من الصفا قرأ: ﴿إِنَّ الصَّفَا وَالْمَرْوَةَ مِن شَعَائِرِ اللَّهِ﴾ [البقرة: ١٥٨]، «أبْدَأُ بما بدأ الله به» فبدأ بالصفا فرقِىَ عليه حتى رأى البيت، فاستقبل القبلَة، فوحَّد الله وكبَّره، قـال: «لا إله إلا الله وحده لا شـريك له، له الملك وله الحمـد، وهو على كل شيء قدير. لا إله إلاَّ الله وحده، أنْجَزَ وعده، ونصـر عبده، هزم الأحزاب وحده». ثم دعا بين ذلك فقـال مثل هذا ثلاث مرات. ثم نزل إلى الـمَرْوَةِ، حتى إذا انصـبَّت قدماه فى بطن الوادى سعى، حـتى إذا صَعِدنا مشى حـتى أتى المروة، ففعل على المروَة كـما فعل على الصفا، حتى إذا كان آخر طوافٍ على المروة قال: «لو أنى استَقْبلتُ من أمرى ما استدبرتُ لم أسُقِ الهـدى، وجعلتها عمرةً، فمن كـان منكم ليس معه هدى فَلْيَحِلَّ، وليجعلها عمرة». فقام سـراقة ابن مالك بن جُعْشُمٍ فقال: يا رسول الله، ألِعامِنا هذا أم لأبد؟ فشبَّك رسول الله ﷺ أصابعه واحدة فى الأخرى وقال: «دَخَلَتِ العمرة فى الحج - مـرتـين - لا بل لأبد [أبدًا]». قَدِم علىٌّ رضى الله عـنه من اليـمـن ببُدْن النبى ﷺ، فوجد فاطمـة رضى الله عنها ممن حلَّ لبِسَتْ ثيابًا صبيغًا واكتـحلت، فأنكر ذلك عليها، فقالت: [إنَّ] أبى أمـرنى بهذا، قال: فكان علىٌّ رضى الله عنه يقول بـالعراق: فذهبتُ إلى رسول الله ﷺ مُحَرِّشًا عـلى فاطمـة للذى صنعتْ، مُسْتَفتيًا لرسـول الله ﷺ فيـما ذَكَرَتْ عنه، فأخبـرته أنى أنكرت ذلك عليها، فقـال: «صَدَقَتْ صَدَقَتْ، ماذا قلتَ حين فَرَضْتَ الحجَّ». قـال: قلت: اللهـمَّ إنى أُهِلُّ بما أَهَلَّ به رسـولك، قـال: «فـإنَّ مـعى الهدى، فـلا تَحِلّ». قال: فكان جمـاعةُ الـهَدْىِ الذى قدم به عـلىٌّ من اليمن، والذى أتى به النبى ﷺ مائةً. قـال: فحلَّ الناس كلهم وقَصَّروا، إلاَّ النبى ﷺ ومن كان مـعه هدى. فلمـا كان يوم التروية تـوجَّهوا إلى منًى، فأهلُّوا بـالحج وركب رسول الله ﷺ، فـصلى بها الظهـر والعـصر والمغـرب والعـشاء والفـجر، ثم مكث قـليلاً حـتى طلعت الشمس، وأمر بقبةٍ من شعرٍ تُضْرَبُ له بنَمِرَةَ. فسار رسول الله ﷺ ولا تَشُكُّ قريشٌ إلا أنه واقف عند المشعر الحرام، كما كانت قريش تصنع فى الجاهلية، فأجاز رسول الله ﷺ

حتى أتى عرفة، فوجد القبَّة قد ضربت له بنَمِرة، فنزلَ بها، حتى إذا زاغت الشمس أمر بالقَصْواء فَرُحِلَتْ له، فأتى بطن الوادى، فخطب الناس وقال: «إن دماءكم وأموالكم حرامٌ عليكم، كحرمة يومكم هذا، فى شهركم هذا، فى بلدكم هذا، ألا كلُّ شىء من أمر الجاهلية تحت قَدَمَىَّ موضوع، ودماءُ الجاهلية موضوعة، وإنَّ أول دم أضع من دمائنا دم ابن ربيعة بن الحارث - كان مسترضعًا فى بنى سعد فَقَتَلَتْهُ هذيل - وربا الجاهلية موضوع، وأول ربًا أضع [ربانا] ربا عباس بن عبد المطلب، فإنه موضوع كله، فاتقوا الله فى النساء، فإنكم أخذتموهن بأمان الله، واستحلَلْتُم فروجهن بكلمة الله، ولكم عليهنَّ أن لا يُوطئن فرشكم أحدًا تكرهونه، فإن فعلنَ ذلك فاضربوهنَّ ضربًا غير مُبَرِّحٍ. ولهن عليكم رِزقُهُنَّ وكسوتُهُن بالمعروف، وقد تركت فيكم ما لن تضلوا بعده إن اعتَصَمْتُم به: كتاب الله، وأنتم تسألون عنى فما أنتم قائلون». قالوا: نشهد أنك قد بَلَّغْتَ وأدَّيْتَ ونَصَحْتَ، فقال بأصبعه السبَّابة يرفعها إلى السماء وَيَنْكُتُها إلى الناس: «اللهم اشهد، اللهم اشهد» ثلاث مرات. ثم أذَّن ثم أقام، فصلى الظهر، ثم أقام فصلى العصر، ولم يصل بينهما شيئًا. ثم ركب رسول الله ﷺ حتى أتى الموقفَ فجعل بطن ناقَتِه القَصْواء إلى الصخرات وجعل حَبْل المشاة بين يديه، واستقبل القِبلَةَ، فلم يزل واقفًا حتى غربت الشمس، وذهبت الصفرة قليلاً حتى غاب القرص، وأردف أسامة خلفه، ودفع رسول الله ﷺ وقد شَنَقَ للقَصواء الزِّمام حتى إن رأسَها ليصيب مَوْرِكَ رحله، ويقول بيده اليمنى: «أيها الناس، السَّكِينَةَ، السَّكِينَةَ». كلما أتى حبلاً من الحبال أرخى لها قليلاً حتى تَصْعَدَ حتى أتى المزدلفة، فصلى بها المغرب والعشاءَ، بأذان واحد وإقامتين، ولم يُسَبِّح بينهما شيئًا، ثم اضطجع رسول الله ﷺ حتى طلع الفجر، فصلى الفجر حين تبيَّن له الصبح بأذان وإقامة. ثم ركب القَصْواء حتى أتى المشعَر الحرامَ، فاستقبل القِبلَةَ، فدعاه، وكبَّره، وهلَّله، ووحَّده، فلم يزل واقفًا حتى أسفر جدًا، فدفع قبل أن تطلع الشمس، وأردف الفضلَ بن عباس - وكان رجلاً حسن الشعر أبيضَ وسيمًا - فلما دَفَعَ رسولُ الله ﷺ مرَّتْ به ظُعُنٌ يجْرينَ، فطفِقَ الفضلُ ينظرُ إليهِن، فوضع رسولُ الله ﷺ

يدَهُ على وجْهِ الفضل فحوَّلَ الفضْلُ وَجْهَهُ إلى الشّقِّ الآخر ينظر، فحوَّل رسولُ الله ﷺ يده من الشقِّ الآخر على وجه الفضل يَصْرِف وجهَهُ إلى الشّقِّ الآخـر ينظر، حتى أتى بطن مُحَسِّرٍ فحـرَّك قليلاً، ثم سلك الطَّريق الوسطى التى تخـرج على الجَمْرَةِ الكبرى، حتى أتى الجَمْرَةَ الـتى عند الشَّجرةِ فرمـاها بسبع حـصيـات، يكبِّرُ مع كلِّ حصـاةٍ منها، [مثل] حـصى الخَذْفِ، رمى من بطن الوادى، ثم انصرف إلى المَنْحَرِ فنحر ثلاثًا وسـتين بيده، ثم أعطى عليًّا رَضى الله عنه فنحر مـا غَبَرَ وأشركه فى هديه، ثم أمر من كل بَدَنَةٍ بِبَضْعَةٍ فجُعِلتْ فى قِدرٍ فَطبِخت، فـأكلا من لحمها، وشـربا من مَرَقِها. ثم ركب رسول الله ﷺ فـأفاض إلى البـيت، فصلى بمكة الظُّهـر، فـأتى بنى عبـد المطلب يَسْقُون على زمزم، فقـال: «انْزِعوا بنى عبدِ المطـلب، فلولا أن يغْلِبَكُم الناسُ على سِقايَتِكُم لنزعتُ معكم». فناولوه دَلْوًا فشرب منه.

707. It was related that Jafar ibn Mohammed said that his father said: "We went to Jabir ibn Abd Allah and he asked who the people were, when he asked who I was I said: 'I am Mohammed ibn Ali ibn Hussain.' So he put his hands upon my head and pulled open my top button and my lower button and placed his hand on my chest, that day I was a young man. Then he said: 'Welcome son of my brother, ask me as you please.' I asked him, and he had lost the sight of his eyes, and when the time of prayer was due he stood up and wrapped his cloak around himself. Whenever he used to wrap the ends of it around himself they would slip off due to his short stature, but another cloak was hanging upon the rack nearby and he led us in prayer. I asked him: 'Tell me about the Pilgrimage of the Messenger of God?' He indicated nine with his hand and began: 'The Messenger of God (prayers & peace be upon him) stayed in Madinah for nine years but did not perform the Pilgrimage, then in the tenth year it was proclaimed that the Messenger of God (prayers & peace be upon him) intended to per-

form the pilgrimage, so many people came to Madinah, all of them seeking to follow the Messenger of God (prayers & peace be upon him) and copy his deeds. So we went with him until we reached Dhul Hulaifa where Asma bint Umais gave birth to Mohammed ibn Abu Bakr, she sent to the Messenger of God (prayers & peace be upon him) asking him what she should do. He said: 'Wash and wear a garment and intend the Pilgrimage.' The Messenger of God (prayers & peace be upon him) prayed in the Mosque and then mounted upon al Qaswa (his she-camel). When she stood upright with him upon her back at Al Baida', as far as I could see in front of me and behind me and to my right and left were throngs of riders and people on foot. The Messenger of God (prayers & peace be upon him) was amid us and receiving Revelation, and he knew its interpretation. And whatever he did we did likewise. He started with 'I respond to Your call O God, I respond to Your call O God, and I obey Your command, You have no partner, I respond to Your call. All praise and blessings are for You. All sovereignty is for You. And You have no partner.' The people were repeating it after him. The Messenger of God (prayers & peace be upon him) did not prohibit them and he continued saying those words. Jabir said: 'We only intended to perform Pilgrimage because we did not know of Umra. When we reached the House with him, he touched the pillar and circumambulated quickly for three rounds and then walked for the other four. Then he went to the station of Abraham (peace be upon him) where he recited: '...and take Abraham's place of worship as your place of worship... (Surah 2 verse 125) He stood with the station between himself and the House. My father said that the Prophet offered two Raka'a and recited: 'Say, He is God The One and Only...' (Surah 112) and 'Say, O unbelievers...' (Surah 109) then he returned to the pillar and

touched it, then went out through the gate to Safa and when he neared it he recited: 'Indeed Safa and Marwa are among the Religious ceremonies ordained by God...' (Surah 2 verse 158) and he said: 'I will start with that which God started, then he started from Safa he ascended it until he could see the House, then he turned towards the Qibla and praised God and glorified Him, and said: 'There is no god but God, no partner is with Him, All praise and sovereignty is for Him, and He has Power over all things, there is no god but God, the One and Only, His Promise is fulfilled, and He grants victory to His servants, and He Alone defeats the parties.' Then he invoked between these words and repeated them three times, then he descended to Marwa and when he reached the valley he walked quickly until we mounted Marwa and so he walked until he reached Marwa. And he repeated the same he had done on top of Safa, and when he finished his going to and fro between Safa and Marwa at Marwa he said: 'Had I known before what I know now I would not have brought sacrifical animals with me and I would have perfomed Umra, so if any of you have not brought sacrificial animals with him, then let him make it Umra and put off your state of Pilgrimage.' Suraqa ibn Malik ibn Ju'sham said: 'O Messenger of God, is it just for this year or from now on?' So the Messenger of God (prayers & peace be upon him) intertwined his fingers and said: 'Umra intertwines with the Pilgrimage.' And he repeated it twice and said: 'For ever and ever.' Ali returned from Yemen with the gift of a camel for the Prophet and he found Fatimah was among those who had left the state of pilgrimage, she had dressed in coloured garments and had put on perfume. He dissaproved of this and so she said: 'My father ordered me to do that.' The narrator said: 'Ali used to say while he was in Iraq, I went to the Messenger of God (prayers & peace be upon him) to incite him against Fatimah for what

she did, asking the Messenger of God (prayers & peace be upon him) about what she said he had told her to do, and I informed him I dissaproved of what she did. But he said: 'She spoke the truth, she spoke the truth, and what did you say when you intended to perform Pilgrimage?' Ali said: 'O God, I intend to perform what Your Messenger has intended to perform.' He said: 'Since I have sacrificial animals with me I cannot go out from my state of pilgrimage.' He said: 'The number of sacrificial animals which Ali brought from Yemen together with those which the Prophet brought was one hundred in all.' Then all the people, except the Prophet and those who had brought sacrificial animals with them, went out from their state of pilgrimage and had their hair cut, and when it was the day of Tarwiya they went to Mina and went back into their state of pilgrimage for the Pilgrimage and the Messenger of God (prayers & peace be upon him) rode and led the midday, afternoon and sunset, evening and dawn prayers. Then he stayed a little while until the sun had risen and ordered a tent of hide to be pitched at Namira. The Messenger of God (prayers & peace be upon him) then walked until he reached Mash'ar al Haram and stopped there, Quraish thought he would stop there, since it was their practice before Islam. But he walked on until he reached Arafat and came to the tent that had been pitched for him at Namira. He stayed in it until sunset, then he asked for Qaswa to be brought to him, he rode it until he reached the depth of the valley and he addressed the people saying: 'O People, lend me an attentive ear, for I know not whether, after this year, I shall ever be amongst you again. Therefore, listen to what I am saying to you very carefully and take these words to those who could not be present today. O People, just as you regard this month, this day, this city as sacred, so regard the life and property of every Muslim as a sacred trust. Return the

goods entrusted to you to their rightful owners. Hurt no one so that no one may hurt you. Remember that you will indeed meet your Lord, and that He will indeed reckon your deeds. God has forbidden you to take interest, therefore, all interest obligations shall henceforth be waived. Your capital, however, is yours to keep. You will neither inflict nor suffer inequity. God has judged that there shall be no interest and that all interest due to Abbas bin Abdul-Muttalib (the Prophet's uncle) shall henceforth be waived. Every right arising out of homicide in pre-Islamic days is henceforth waived and the first such right I waive is that arising from the murder of Rabiyah bin Al-Harith (relative of the Prophet). O Men, the unbelievers indulge in tampering with the calendar in order to make permissible that which God forbade, and to forbid that which God had made permissible. With God the months are twelve; four of them are holy; three of these are successive and one occurs singly between the months of Jumadah and Shaaban. Beware of Satan, for the safety of your religion. He has lost all hope that he will ever be able to lead you astray in big things, so beware of following him in small things. O People, it is true that you have certain right with regard to your women, but they also have rights over you. If they abide by your right then to them belongs the right to be fed and clothed in kindness. Do treat your women well and be kind to them for they are your partners and committed helpers. And it is your right that they do not make friends with any one of whom you do not approve, as well as never commit adultery. O People, listen to me in earnest, worship God, say your five daily prayers, fast during the month of Ramadan, and give your wealth in Zakat. Perform the Pilgrimage if you can afford to. All mankind is from Adam and Eve, an Arab has no superiority over a non-Arab, nor a non-Arab has any superiority over an Arab; also a white has

no superiority over a black, nor a black has any superiority over white except by piety and good action. Learn that every Muslim is the brother of another Muslim, and that Muslims constitute one brotherhood. Nothing shall be legitimate to a Muslim which belongs to a fellow Muslim unless it was given freely and willingly. Do not, therefore, do injustice to yourselves. Remember, one day you will appear before God and answer for your deeds. So beware, do not stray from the path of righteousness after I am gone. O People, no Prophet or Messenger will come after me and no new faith will be born. Reason well, therefore, O People, and understand my words which I convey to you. I leave behind me two things, the Quran and my example, the Sunnah, and if you follow these you will never go astray. All those who listen to me shall pass on my words to others, and those to others again; and may the last ones understand my words better that those who listen to me directly. Be my witness O God, that I have conveyed Your message to Your people.' He said this three times then Bilal pronounced the call to prayer and the Prophet led the midday prayer. Then he called later and the Prophet led the afterrnoon prayer and he prayed no other prayer between the two. The Messenger of God (prayers & peace be upon him) mounted his camel Qaswa and led her towards the rocky side of the track facing the Qibla with those who were walking in front of him on the path. He stood there until the sun had set and the light had almost gone and the sphere of the sun had vanished. He made Usama sit behind him and he pulled Qaswa's reins to the extent that her head touched the saddle and he indicated to the people to keep an even pace. Whenever he passed over a high tract of sand he relaxed the reins until she climbed up and so he came to al Muzdalifa where he led the sunset and evening prayers with one call to prayer and he did not offer additional prayer in

between the two. The Messenger of God (prayers & peace be upon him) then lay down until dawn and offered the dawn prayer after the call to prayer and iqama were pronounced when the morning light was appearing. He mounted Qaswa and went to Al Mash'ar al Haram and faced the Qibla, invoked God Almighty and glorified Him and bore witness to His Oneness. He stood there until the daylight was clear and then he left quickly before the sun rose, with Al Fadl ibn Abbas seated behind him, he was a hansome man with a fair compexion and beautiful hair. While the Messenger of God (prayers & peace be upon him) went ahead some women rode alongside them. Al Fadl looked at them and the Messenger of God (prayers & peace be upon him) turned his face aside with his hand, he looked again and the Messenger of God (prayers & peace be upon him) again turned his face aside with his hand. He turned his face repeatedly until they reached the depths of Muhassir. He urged Qaswa on and took the middle road which meets the largest Jamra, he reached the Jamra near the tree, here he threw seven small stones with his fingers while saying: 'God is Great' at every throw. Then he went on to the place of sacrifice and slaughtered sixty three camels by his own hands, and he distributed his sacrifice. Then he ordered a piece of meat from each sacrificial animal to be put into a pot and cooked. When it was cooked he took some of the meat from it and drank some of the soup. The Messenger of God (prayers & peace be upon him) mounted once again and went to the House and offered the midday prayer at Makkah. He went to the family of Abd al Muttalib who were charged with the care of Zam Zam, and said: 'Draw water, O Bani Abd Al Muttalib! Had it not been that the people would take this right from you, I would have drawn water with you.' So they drew a bucket for him and he drank it."

٧٠٨ - عن عبد الله بن عمر رَضي الله عنهما قال: غدونا مع رسول الله ﷺ من منىً إلى عرفات، منا الملبِّى ومنّا المكبِّرُ.

708. It was related that Abd Allah ibn Umar said: "One morning we went out with the Messenger of God (prayers & peace be upon him) from Mina to Arafat, some among us invoked the Name of God and others said: 'God is Great.' "

٧٠٩ - عن محمد بن أبى بكر الثقفى رَضى الله عنه: أنه سأل أنسَ بن مالك رَضى الله عنه - وهما غاديان من منى إلى عَرَفَةَ - كيف كنتم تصنعون فى هذا اليوم مع رسول الله ﷺ؟ فقال: كان يُهِلُّ الْمُهِلُّ منا فلا يُنكَرُ عليه، ويُكَبِّر الْمُكَبِّرُ منّا فلا يُنْكَرُ عليه.

709. It was related that Mohammed ibn Abu Bakr al Thaqafi asked Anas ibn Malik as they journeyed from Mina to Arafat one morning: "What did you use to do this day when you were with the Messenger of God?" He said: "There was no blame on the one who invoked the name of God nor upon the one who said: 'God is Great'."

٧١٠ - عن عائشة رضى الله عنها قالت: كانت قريش ومَنْ دانَ دينها يقفون بالمزدَلِفة، وكانوا يُسَمَّون الحُمْسَ، وكان سائر العرب يقفون بعرفَةَ، فلماجاء الإسلام أمر الله عز وجل نبيه ﷺ أن يأتى عرفات فيقفَ بها، ثم يُفيضَ منها، فذلك قوله عز وجل: ﴿ثُمَّ أَفِيضُوا مِنْ حَيْثُ أَفَاضَ النَّاسُ﴾ [البقرة: ١٩٩].

710. It was related that Aisha said: "Quraish and whoever believed in their creed, used to stand at Al Muzdalifah, and they called themselves 'Al Hums' while the rest of the Arabs used to stand at Arafat. When Islam came God Almighty commanded His Prophet to go to Arafat and stay there, and then to hasten on from there, and thus the saying of the High Exalted: "Then hasten on from where the people hasten." (Surah 2 verse 199)

٧١١ - عن جُبيرِ بن مُطْعِمٍ رَضى الله عنه قال: أضْلَلْتُ بعيرًا لى، فذهبتُ أطلُبُهُ يوم عرفة، فـرأيت رسول الله ﷺ واقفًا مع الناس بعرفـة، فقلت: والله إن هذا لمن الحُمْسِ فما شأنه هَهُنا؟ وكانت قريش تُعَدُّ من الحُمْسِ.

711. It was related that Jubair ibn Mut'im said: "I lost my camel and went out to search for it on the day of Arafat, and I saw The Prophet (Prayers & peace be upon him) standing in Arafat. I told myself, by God he is from the strictly religious. What is he doing here?"

٧١٢ - عن كُرَيْبٍ: أنه سـأل أسامـة بن زيد رَضى الله عنهـمَا: كيف صَنَعْتُم حـين رَدِفْتَ رسول الله ﷺ عشيةَ عرفة؟ فقـال: جئنا الشِّعْبَ الذى يُنيخُ الناس فيه للمغرب، فأناخ رسول الله ﷺ ناقَتَهُ وبال - وما قـال أهَرَاق الماءَ - ثم دعا بالوَضوء فَتَوضَّأ وضوءًا ليس بالبالغ، فقلتُ: يا رسول الله الصلاة؟ فقـال: «الصلاة أمامك». فركب حتى جئنا المزدلفة فـأقام الْمُغْرِبَ، ثم أناخ الناس فى منازلهم ولم يَحُلُّوا حـتى أقامَ العشـاء الآخرة فَصَلّى، ثم حلّوا، قلتُ: فكيف فعلـتم حين أصْبَحْتُمْ؟ قال: رَدِفَهُ الفضلُ بن عـباسٍ، وانطلقت أنا فى سُبّاق قريش على رِجْلَىَّ.

712. It was related that Kuraib said: "I asked Usama ibn Zaid 'What did you do on the night of Arafat when you rode behind the Messenger of God?' He said: 'We reached a valley where the people used to bring their camels to a halt for the sunset prayer, the Messenger of God (prayers & peace be upon him) halted his camel and went to answer the call of nature. He called for water and performed a light ablution. I said: 'O Messenger of God, the prayer is due.' He said: 'The prayer is waiting for you.' And he rode on until we reached Muzdalifa, then he offered the sunset prayer. The people stopped their camels in their places and did not untie them until the evening prayer had been called and he offered the prayer, then they untied

them. I asked: 'What did you do in the morning?' He said: 'In the morning Al Fadl ibn Abbas sat behind the Prophet while I went on ahead by foot with Quraish."

٧١٣ - عن عروة قال: سُئل أسامة وأنا شاهد - أو قال: سألت أُسامة بن زيد رَضى الله عنهمَا - وكـان رسول الله ﷺ أردَفَه من عـرفات: كيف كـان يسيـر رسول الله ﷺ حين أفاض من عرفة؟ قال: كان يسير العَنَق، فإذا وجد فجوة نَصَّ.

713. It was related that Urwa said that Usama ibn Zaid was asked in his presence, or he asked him: "When you sat behind the Messenger of God (prayers & peace be upon him) as he returned from Arafat what speed did the camel of the Messenger of God (prayers & peace be upon him) do on his return from Arafat?" Usama said: "He used to make it walk at an even pace and when there was more space he would let his camel run fast."

٧١٤ - عن ابن عـمـر رَضى الله عنهـمَا قـال: جـمع رسـول الله ﷺ بين المغـرب والعشـاء، بَجَمْع، ليس بينهـما سجـدة. وصلى المغرب ثـلاث ركعات، وصلـى العِشاء ركعتين. فكان عبد الله يصلّى بجمْعٍ كذلك حتى لحق بالله.

714. It was related that Umar said that his father said: "The Messenger of God (prayers & peace be upon him) used to combine the sunset and evening prayers at Muzdalifa and he did not offer any additional prayers between them. He performed three Raka'at in the sunset prayer and two Raka'at in the evening prayer, and Abd Allah ibn Umar used to offer prayer the same way until he encountered his Lord."

٧١٥ - عن سعـيد بن جُبَيرٍ قـال: أفضنا مع ابن عمـر حتى أتينا جمـعًا، فصلى بنا المغرب والعشاء بإقامة واحدة، ثم انصرف فقال: هكذا صلى بنا رسول الله ﷺ فى هذا المكان.

715. It was related that Sa'id ibn Jubair said: "We returned together with Ibn Umar until we reached Muzdalifa, and there he led us in the sunset prayer and the evening prayer with one call to prayer and then we went on and he said: 'This is how the Messenger of God (prayers & peace be upon him) used to lead us in prayer when we were here'."

٧١٦ - عن عبد الله بـن مسعود رَضى الله عنه قال: مـا رأيت رسول الله ﷺ صلّى صلاةً إلا لميقـاتها إلا صلاتين: صلاة المغرب والعـشاء بجمعٍ، وصلّى الفجر يومـئذ قبل ميقاتها.

716. It was related that Abd Allah ibn Umar said: "I always saw the Messenger of God (prayers & peace be upon him) offering prayers at their due time except for two, the sunset and evening prayers at Muzdalifa."

٧١٧ - عن عائشـة رضى الله عنهَا أنها قـالت: استأذنتْ سـودةُ رسولَ الله ﷺ ليلةَ المزدلفة تَدفَعُ قَبْلَهُ، وقـبل حَطْمَةِ الناس، وكانت [امرأة] ثَبِطةً - يقـول القاسم: والثَبِطة الثقيلة - قـالت: فأذن لها، فخـرجت قبل دَفعه، وحُبِسْنا حـتى أصبحنا فدفعـنا بدفعه، ولأن أكون استأذَنتُ رسول الله ﷺ كما اسـتأذَنْتهُ سودة، فأكون أدفع بإذنه، أحبُّ إليَّ من مفروحٍ به.

717. It was related that Aisha said: "Sauda, who was a large lady, asked the permission of the Messenger of God (prayers & peace be upon him) to go on ahead of him on the night of Muzdalifa before the people set out. So he granted her permission to do so and she left before his departure. But we stayed on there until it was dawn and then we set off when he set off. Had I asked the permission of the Messenger of God (prayers & peace be upon him) as Sauda had done, I could have also left with his permission and I would have been much happier

as it would have been better for me."

٧١٨ - عن عبد الله مولى أسماء قال: قالت لى أسماء رَضى الله عنها وهى عند دارٍ المزدلفة: هل غاب القَمَرُ؟ قلت: لا، فصلَّتْ ساعة، ثم قالت: يا بُنى هل غاب القمر؟ قلت: نعم، قالت: ارْحَلْ بى، فارتحلنا حتى رمت الجمرة، ثم صلَّت فى منزلها، فقلت لها: أى هَنْتَاهْ لقد غَلَّسْنَا، قالت: كلا أى بُنَىّ، إنَّ النبىّ ﷺ أذنَ للظُّعُنِ.

718. It was related that Abd Allah, the freed slave of Asma' said: "When Asma' (may God be pleased with her) was in the house at Muzdalifa she asked me if the moon had set. I said: 'No.' She prayed for a while and then asked: 'Has the moon set?' I said: 'Yes.' She said: 'Come out with me, so we went on and she stoned the Jamra, then she prayed in her place. I said: 'Respectful lady, we left when it was still dark.' She said: 'My son, there is no wrong in that, the Messenger of God (prayers & peace be upon him) has given his permission to the women.'"

٧١٩ - عن ابن عباس رَضى الله عنهمَا قال: بعثنى رسول الله ﷺ فى الثَّقَلِ - أو قال: فى الضَّعَفَةِ - من جَمْعٍ بليلٍ.

719. It was related that Ibn Abbas said: "The Messenger of God (prayers & peace be upon him) sent me on ahead from Muzdalifa, with the baggage and those who were weak, in the late hours of the night."

٧٢٠ - عن سالم بن عبد الله : أن عبد الله بن عمر رَضى الله عنهمَا كان يُقَدِّمُ ضَعَفَةَ أهله، فيقفون عند المَشْعَرِ الحرام بالمزدلفة بالليل، فيذكرون الله ما بدا لهم، ثم يَدْفعون قبل أن يقف الإمام وقبل أن يدفع، فمنهم من يَقْدَمُ منًى لصلاة الفجر ومنهم من يَقْدَمُ بعد ذلك، فإذا قَدِموا رموا الجَمْرَةَ، وكان ابن عمر يقول: أرْخَصَ فى أولئك رسول الله ﷺ.

720. It was related that Salim ibn Abd Allah said: "Abd Allah ibn Umar used to send the weak members of his family on ahead on the night of Mash'ar al Haram from Muzdalifa. They invoked God as long as they were able and then went on before the Imam had gone or returned, so some of them reached Mina for the dawn prayer and others arrived afterwards, and when they arrived they stoned the Jamra and Ibn Umar used to say: 'The Messenger of God (prayers & peace be upon him) has permitted them to do this."

٧٢١ - عن ابن عباس رَضى الله عنهما: أن النبى ﷺ أردف الفضل رَضى الله عنه من جَمْعٍ، قال: فأخبرنى ابن عباس: أنّ الفضْلَ أخبره: أن النبى ﷺ لم يزل يلبِّى حتى رمى جَمْرَةَ العقبة.

721. It was related that Ibn Abbas said: "The Messenger of God (prayers & peace be upon him) mounted Al Fadl behind him from the place where the prayers are combined." It was also related that Ibn Abbas said: "The Messenger of God (prayers & peace be upon him) did not invoke the Name of God until he threw small stones at the greater Jamra."

٧٢٢ - عن عبد الرحمن بن يزيد: أن عبد الله لبّى حين أفاض من جمعٍ، فقيل: أعرابى هذا؟ فقال عبد الله: أنَسِىَ الناس أم ضلوا؟ سمعت الذى أُنزلتْ عليه سورة البقرة يقول فى هذا المكان: «لبيك اللهم لبَّيك».

722. It was related that Abd Al Rahman ibn Yazid said: "Abd Allah ibn Mas'ud invoked the Name of God when he returned from where the people had gathered. It was said: 'Perhaps he is a Bedouin.' So Abd Allah said: 'Have they forgotten or have they gone astray? I heard the one upon whom Surah 'The Heifer' was revealed, invoking the Name of God in this very spot'."

٧٢٣ - عن الأعمش قال: سمعت الحجاج بن يوسف يقول وهو يخطب على المنبر: أَلِّفُوا القرآن كما أَلَّفَهُ جبريل: السُّورة التى يُذْكر فيها البقرة، والسورةُ التى يُذكَر فيها النِّساء، والسورة التى يُذْكر فيها آل عمران. قال: فلقيتُ إبراهيم فأخبرته بقوله، فسبه وقال: حدثنى عبد الرحمن بن يزيد: أنه كان مع عبد الله بن مسعود رَضى الله عنه فأتى جمرة العقبة فاستبطن الوادى، فاستعرضها فرماها من بطن الوادى بسبع حصيات يُكبِّرُ مع كل حصاة، قال: فقلت: يا أبا عبد الرحمن، إنَّ الناس يرمونها من فوقها؟ فقال: هذا - والذى لا إله غيره - مقامُ الذى أُنزلتْ عليه سورةُ البقرة.

723. It was related that A'mash said: "I heard Hajjaj ibn Yusef saying in his speech from the pulpit: 'Refer to the Qur'an as Gabriel referred to it, 'the one in which the heifer is mentioned' and 'the one in which women are mentioned' and 'the one in which the Family of Imran' are mentioned.' He said: 'I met Ibrahim and told him of this and he cursed him and said: 'Abd Al Rahman in Yazid told me that when he was with Abd Allah ibn Mas'ud he went to the greater Jamra and then down to the base of the valley and faced the Jamra and threw seven small stones at it from the depth of the valley uttering 'God is Great with every stones throw. I said: 'O Abu Abd Al Rahman, the people throw stones at it from the heights.' He said: 'By Him, The One and Only, that is the place from where the one upon whom Surah 'The Heifer' was revealed used to throw'."

٧٢٤ - عن جابر رَضى الله عنه قال: رأيت النبىّ ﷺ يرمى على راحلته يومَ النحر، ويقول: «لِتأخُذُوا مناسككم، فإنى لا أدرى لعلِّى لا أحجُّ بعدَ حجَّتى هذه».

724. It was related that Jabir said: "I saw the Prophet casting small stones while mounted upon his camel on the day of sacrifice, and he said: 'Learn from me the ceremonies of the Pilgrimage, as I do not know if I will perform another Pilgrimage after this one'."

٧٢٥ - عن جابر بن عبد الله رَضى الله عنهمَا قال: رأيت النبىَّ ﷺ رمى الجَمْرَةَ بمثل حصى الخَذْف.

725. It was related that Jabir ibn Abd Allah said: "I saw the Prophet casting stones like hurling pebbles."

٧٢٦ - عن جابر بن عبد الله رَضى الله عنهمـا قال: رمى رسول الله ﷺ الجمرة يوم النحر ضُحًى، وأما بعد ذلك فإذا زالت الشمس.

726. It was related that Jabir said: "The Messenger of God (prayers & peace be upon him) cast stones in the forenoon of the day of sacrifice, and after that when the sun had set."

٧٢٧ - عن جابر رَضى الله عنه قـال: قال رسول الله ﷺ: «الاستـجمار تَوٌّ، ورمى الجمار توٌّ، والسعى بين الصفا والمروة توٌّ، والطواف توٌّ، وإذا استجمرَ أحدُكم فليستجمر بتوٍّ».

727. It was related that Jabir said that the Messenger of God (prayers & peace be upon him) said: "An uneven number of stones should be used for cleansing after answering the call of nature, and in casting on the day of Arafat, and an uneven number should be perfomed in circumambulating. And when any of you needs to use stones he should use an odd number."

٧٢٨ - عن ابن عـمر رَضى الله عنهـما: أن رسول الله ﷺ حـلق رأسه فى حـجة الوداع.

728. It was related that Ibn Umar said: "The Messenger of God (prayers & peace be upon him) shaved his head on the Farewell Pilgrimage."

٧٢٩ - عن أبى هريرة رَضـى الله عنه قـال: قـال رسـول الله ﷺ: «اللـهم اغـفـر

للمحلقين». قالوا: يا رسول الله وللمقَصِّرين. قال: «اللهم اغفر للمُحَلِّقين» قالوا: يا رسول الله وللمقصرين. قال: «اللهم اغفر للمحلقين». قالوا: يا رسول الله وللمقصرين. قال: «وللمقصرين».

729. It was related that Abu Huraira said: "The Messenger of God (prayers & peace be upon him) said: 'Please God! Forgive those who have shaved their heads.' They said: 'O Messenger of God, and those who cut their hair short.' He said: 'Please God! Forgive those who have shaved their heads.' They said: 'O Messenger of God, and those who cut their hair short.' He said three times: 'And those who cut their hair short'."

٧٣٠ – عن أنس بن مالك رَضى الله عنه: أن رسول الله ﷺ رمى جَمْرَةَ العَقَبَةِ ثم انصرف إلى البُدْنِ فنحرها، والحجَّام جالس، وقال بيده عن رأسه فحلق شِقَّهُ الأيمن فقسمه فيمن يليه، ثم قال: «احلق الشِّقَّ الآخر». فقال: «أين أبو طلحة». فأعطاه إياه.

730. It was related that Anas said: "The Messenger of God (prayers & peace be upon him) cast stones at the greater Jamra. Then he went to his sacrificial animal and slaughtered it. The barbar was sitting there so he indicated to his head and had the right side of it shaved, then he distributed it between those who were around him, then he said: 'Shave the other side.' And he asked: 'Where is Abu Talha?' Then he gave it to him."

٧٣١ – عن عبد الله بن عمرو بن العاص رَضى الله عنهمَا قال: وقف رسول الله ﷺ على راحلته، فطفق ناس يسألونه، فيقول القائل منهم: يا رسول الله، إنى لم أكن أشعرُ أن الرمى قبل النحر، فنحرت قبل الرمى؟ فقال رسول الله ﷺ: «فارم ولا حرَج». قال: وَطَفِقَ آخر يقول: إنى لم أشعر أن النحر قبل الحلق، فحلقتُ قبل أن أنحر؟ فيقول: «انحر ولا حرج». قال: فما سمعته يُسألُ يومئذ عن أمر مما ينسى المرء أو

يجهل - من تقديم بعض الأمور قبل بعض وأشباهها - إلا قال رسول الله ﷺ: «افعلوا ذلك ولا حرج».

731. It was related that Abd Allah ibn Amr ibn al As said: "The Messenger of God (prayers & peace be upon him) halted while mounted upon his camel and the people came to ask him, so one said: 'O Messenger of God, I did not know that stones should be thrown before slaughtering, so I slaughtered before casting the stones.' The Messenger of God (prayers & peace be upon him) replied: 'Cast and do not worry.' Then another man asked: 'I did not know that slaughtering should be before shaving, so I shaved before I slaughtered.' He said: 'Slaughter and do not worry.' I did not hear any question the people asked him that day concerning a matter of which they were ignorant, but the Messenger of God (prayers & peace be upon him) said: 'Do it, and do not worry.' "

٧٣٢ - عن عبد الله بن عمرو بن العاص رَضي الله عنهمَا قال: سمعت رسول الله ﷺ وأتاه رجل يوم النحر وهو واقف عند الجمرة، فقال: يا رسول الله، إني حلقت قبل أن أرمي؟ قال: «ارم ولا حرج». وأتاه آخر فقال: إني ذبحت قبل أن أرمي؟ قال: «ارمِ ولا حرج». وأتاه آخر فقال: إني أفضت إلى البيت قبلَ أن أرمي؟ قال: ارمْ ولا حرج». [قال]: فما رأيته سُئِل يومئذٍ عن شيء إلا قال: «افعلوا ولا حرج».

732. It was related that Abd Allah ibn Amr said: "A man came and asked the Messenger of God (prayers & peace be upon him) as he stood at the Jamra on the day of sacrifice: 'O Messenger of God I shaved before I cast.' He said: 'Cast and do not worry.' Another one asked: 'I slaughtered before I cast.' He said: 'Cast and do not worry.' Yet another asked: 'I circumambulated the House before casting.' He said: 'Cast and do not worry.' And whatever he was asked that day, he replied: 'Do it and do not

worry'."

٧٣٣ - عن ابن عباس رَضى الله عنهمَا قال: صلى رسول الله ﷺ الظهر بذى الحليفة، ثم دعا بناقَته فأشعرها فى صفحة سنامها الأيمن وسلت الدم، وقلدها نعلين، ثم ركب راحلته، فلما استوت به على البيداء أهلّ بالحج.

733. It was related that Ibn Abbas said: "The Messenger of God (prayers & peace be upon him) prayer the midday prayer at Dhul Hulaifa and then asked for his she camel, then he scored its hump on the right side. He tied two sandals around its neck, then he mounted it and set off with the intention of Pilgrimage."

٧٣٤ - عن عمرة بنت عبد الرحمن: أن زياداً كتب إلى عائشة: أن عبد الله بن عباس رضىَ الله عنهم قال: من أهدى هدياً حرم عليه ما يَحْرُمُ على الحاجِّ حتى ينحر الهدى، وقد بعثتُ بهديى، فاكتبى إلىَّ بأمرك. قالت عمرة: قالت عائشة: ليس كما قال ابن عباس، أنا فتلتُ قلائد هدْى رسول الله ﷺ بيدىّ، ثم قَلدها رسول الله ﷺ بيده، ثم بعث بها مع أبى، فلم يحرُمْ على رسول الله ﷺ شىءٌ أحَلَّهُ الله له حتى نُحِرَ الهدىُ.

734. It was related that Amra bint Abd Al Rahman said that Ziyad wrote to Aisha telling her that Abd Allah ibn Abbas had said: "Whoever sends his sacrificial animal to the Ka'ba, then whatever is unlawful for a pilgrim becomes unlawful for him until he slaughters it. I have sent my sacrificial animal so tell me what should I do?' Amra said that Aisha said: "It is not as Ibn Abbas has said, I twined the garlands of the sacrificial animals of the Messenger of God (prayers & peace be upon him) with my own hands. Then the Messenger of God (prayers & peace be upon him) put them around their necks with his own hands, and sent them with my father. But the Messenger of God

(prayers & peace be upon him) did not forbid anything which had been made lawful by God Almighty before the slaughtering the sacrificial animal."

٧٣٥ - عن عائشة رضيَ الله عنها قالت: أهدى رسول الله ﷺ مرّةً إلى البيت غنماً فقلَّدَها.

735. It was related that Aisha said: "Once The Prophet (Prayers & peace be upon him) sent sheep as the sacrificial animals for his family and he garlanded them."

٧٣٦ - عن أبي هريرة رضيَ الله عنه: أن رسول الله ﷺ رأى رجلاً يسوق بَدَنَةً، فقال: «ارْكَبْها». فقال: يا رسول الله، إنها بدنة؟ فقال: «اركبها ويلك» في الثانية أو في الثالثة.

736. It was related that Abu Huraira said that the Messenger of God (prayers & peace be upon him) saw a man leading his sacrificial camel. He said: "Ride it." The man said: "It is my sacrificial camel." The Prophet (Prayers & peace be upon him) repeated: "Ride it." He said: "It is my sacrificial camel." The Prophet (Prayers & peace be upon him) said for the third or second time: "Woe to you! Ride it."

٧٣٧ - عن أبي الزبير قال: سمعت جابرَ بن عبد الله رضيَ الله عنهما سئل عن ركوب الهدى، فقال: سمعت رسول الله ﷺ يقول: «اركبها بالمعروف إذا أُلْجِئْتَ إليها، حتى تَجِدَ ظَهراً».

737. It was related that Al Zubair said: "I heard Jabir ibn Abd Allah, when he was asked about riding sacrificial animals, say: 'I heard the Messenger of God (prayers & peace be upon him) say: 'Ride it kindly, if you need to, until you find something else to ride.'"

٧٣٨ - عن ابن عباس رضىَ الله عنهما: أن ذؤيباً أبا قَبيصةَ حدَّثه: أن رسول الله ﷺ كان يبعث معه بالبُدْن، ثم يقول: «إنْ عَطِبَ منها شىءٌ، فخشيت عليها موتاً، فانحرها، ثم اغْمِسْ نَعْلَها فى دمها، ثم اضرب به صفحتها، ولا تَطْعَمْها أنت ولا أحدٌ من أهل رُفقَتك».

738. It was related that Ibn Abbas said that Zu'aib Abu Qabisa told him that the Messenger of God (prayers & peace be upon him) used to send the sacrificial animals with him and say: "If any of these falls from exhaustion and you think it is going to die, then slaughter it and dip its hooves into its blood and mark its hump with it, but none of you or your companions should eat it."

٧٣٩ - عن جابر بن عبد الله رضى الله عنهما قال: خرجنا مع رسول الله ﷺ مُهِلِّين بالحج، فأمرنا رسول الله ﷺ أن نشترك فى الإبل والبقر، كلّ سبعة منا فى بَدَنَةٍ.

739. It was related that Jabir ibn Abd Allah said: "We set off with the Messenger of God (prayers & peace be upon him) intending to perform Pilgrimage, so the Messenger of God (prayers & peace be upon him) ordered us to share the sacrificial animals, every seven of us to share in either a camel or one of the cattle."

٧٤٠ - عن جابر بن عبد الله رضى الله عنهما قال: ذبح رسول الله ﷺ عن عائشة بقرة يوم النحر.

740. It was related that Jabir ibn Abd Allah said: "The Messenger of God (prayers & peace be upon him) slaughtered a cow on behalf of Aisha on the day of sacrifice."

٧٤١ - عن زياد بن جُبَيْر: أن ابن عمر رضى الله عنهما أتى على رجل وهو ينحر بدنته باركةً، فقال: ابعثها قائمةً مقيدةً، سُنَّةَ نبيكم ﷺ.

741. It was related that Ziyad ibn Jubair said that Ibn Umar passed a man who had made his sacrificial camel sit down in order to slaughter it. Ibn Umar said: "Slaughter it while it is standing tied up according to the tradition of your Prophet."

٧٤٢ - عن على رضى الله عنه قال: أمرنى رسول الله ﷺ أن أقوم على بُدْنه، وأن أتصدق بلحومـها وجلودها وأجِلَّتِهَا، وأن لا أعطى الجزَّار منها، قـال: «نحن نعطيه من عندنا».

742. It was related that Ali said: "The Messenger of God (prayers & peace be upon him) ordered me to supervise the slaughter of his sacrificial animals and to give their skins and covering sheets as charity and not to give any part of them to the butcher, and he said: 'We will give him from what we have for ourselves'."

٧٤٣ - عن ابن عـمر رضى الله عنهـما: أن رسـول الله ﷺ أفاض يوم النحـر، ثم رجع فصلى الظهر بمنًى. قال نافع: فكان ابن عمـر يفيض يوم النحر، ثم يرجع فيصلى الظهر بمنًى، ويذكر أن النبى ﷺ فعله.

743. It was related that Ibn Umar said: "The Messenger of God (prayers & peace be upon him) circumambulated the House on the day of sacrifice, then returned and offered the midday prayer at Mina." Nafi' said: "Ibn Umar used to circumambulate the House on the day of sacrifice and then return and offer the midday prayer at Mina, and used to say that the Messenger of God (prayers & peace be upon him) did that."

٧٤٤ - عن [ابن جريج: أخبرنى] عطاء قال: كان ابن عباس رضى الله عنهم يقول: لا يطوف بالبيـت حاجٌ ولا غيـر حاجٍّ إلا حلَّ. قلت لعطاء: من أين يقـول ذلك؟ قال: من قول الله تعالى: ﴿ثُمَّ مَحِلُّهَا إِلَى الْبَيْتِ الْعَتِيقِ﴾ [الحج: ٣٣]. قال: قلت: فإن ذلك

بعد المُعَرَّف. فقال: كان ابن عباس [رضى الله عنهما] يقول: هو بعد المُعَرَّفِ وقَبْلَهُ، وكان يأخذ ذلك من أمر النبى ﷺ حين أمرهم أن يحلُّوا فى حجة الوداع.

744. It was related that Ibn Juraij said that Ata' said: "Ibn Abbas used to say: 'Once a pilgrim or a non-pilgrim has circumambulated the House he is out of the state of pilgrimage.' I asked Ata': 'On what grounds does he say that?' He said: 'On the grounds that God Almighty has said: '...until it reaches its place at the Ancient House.' (Surah 22 verse 33).' I said: 'That is about standing upon Arafat.' He said: 'Ibn Abbas used to say: 'It is after and before Arafat.' And he used to say: 'The Prophet ordered them thus on the Farewell Pilgrimage.'"

٧٤٥- عن عائشة رضىَ الله عنها: أنها حاضَتْ بِسَرِفَ وتَطَهَّرَتْ بعرفة، فقال لها رسول الله ﷺ: «يجزىء عنك طوافك بالصفا والمروة عن حجِّك وعُمرَتك».

745. It was related that Aisha said: "I was menstuating at Sarif and and I purified myself at Arafat. Then the Messenger of God (prayers & peace be upon him) told me: 'Your circumambulation and going to and fro between Safa and Marwa will suffice for your reward for Pilgrimage and for Umra.' "

٧٤٦ - عن عائشة رضىَ الله عنها أنها قالت: خرجنا مع رسول الله ﷺ عام حجة الوداع، فمنَّا من أهلَّ بعمرة، ومنا من أهلَّ بحج وعمرة، ومنا من أهلَّ بحجٍ، وأهلَّ رسول الله ﷺ بالحج، فأما من أهلَّ بعمرة فحلَّ، وأما من أهلَّ بحج أو جمع الحج والعمرة فلم يحلوا حتى كان يوم النحر.

746. It was related that Aisha said: "We set off with the Messenger of God (prayers & peace be upon him) in the year of the Prophet's Farewell Pilgrimage. Some of us had intended Umra alone, and some had intended both the Pilgrimage and Umra, and others had intended Pilgrimage. The Messenger of God

(prayers & peace be upon him) intended Pilgrimage. Thus whoever had intended Umra then he puts off his state of pilgrimage, but those intended Pilgrimage or to combine Pilgrimage and Umra did not leave their state of pilgrimage until the day of sacrifice."

٧٤٧ - عن ابن عمر رضى الله عنهما: أن النبى ﷺ وأبا بكر وعمر رضى الله عنهما كانوا ينزلون الأبطح.

747. It was related that Ibn Umar said: "The Prophet, Abu Bakr and Umar used to stay at al Abtah (a place in the environs of Makkah)."

٧٤٨ - عن عائشة رضى الله عنها قالت: نزول الأبطح ليس بسنَّة، إنما نزله رسول الله ﷺ لأنه كان أسمح لخروج إذا خرج.

748. It was related that Aisha said: "The residing at al Abtah was not an ordinance, but the Messenger of God (prayers & peace be upon him) stayed there because it was convenient for his travel."

٧٤٩ - عن أبى هريرة رضى الله عنه قال: قال لنا رسول الله ﷺ ونحن بمنى: «نحن نازلون غداً بخيف بنى كنانة حيث تقاسموا على الكفر»، وذلك أن قريشاً وبنى كنانة تحالفت على بنى هاشم وبنى المطلب: أن لا يناكحوهم ولا يبايعوهم حتى يُسلموا إليهم رسولَ الله ﷺ، يعنى بذلك المُحَصَّبَ.

749. It was related that Abu Huraira said that when the Messenger of God (prayers & peace be upon him) said to us when we were in Mina: "Tomorrow we shall stay at Khaif Bani Kinana where the unbelievers pledged their paganism." He meant by that Al-Muhassab where the tribes of Quraish and Kinana took a pledge of allegiance together against Bani Hashim and Bani

Abd Al Muttalib that they would not inter-marry with them or conduct business with them until they handed The Messenger of God (Prayers & peace be upon him) over to them."

٧٥٠ - عن ابن عمر رضى الله عنهما: أن العباس بن عبد المطلب رضى الله عنه استأذن رسول الله ﷺ أن يبيت بمكة ليالى منى من أجل سقايته، فأذنَ له.

750. It was related that Ibn Umar said: "Al Abbas bin Abd Al Muttalib sought the permission of the Messenger of God (prayers & peace be upon him) to stay in Makkah during the nights of Mina in order to provide the pilgrims with drinking water. So he allowed him to stay."

٧٥١ - عن بكر بن عبد الله المُزَنِيِّ قال: كنت جالساً مع ابن عباس رضى الله عنهما عند الكعبة، فأتاه أعرابيٌّ فقال: مالى أرى بنى عمكم يسقون العَسَلَ واللَّبَنَ، وأنتم تسقون النبيذ؟ أمِنْ حاجة بكم، أم من بُخلٍ؟ فقال ابن عباس: الحمد لله، ما بنا حاجةٌ، ولا بخلٌ، قَدِمَ النبى ﷺ على راحلته وخلفه أسامة، فاستَسقَى فأتيناه بإناء من نبيذ، فشرب، وسقى فضله أسامةَ وقال: «أحسنتم وأجملتم، كذا فاصنعوا». فلا نريد تَغْيِيرَ ما أمر به رسول الله ﷺ.

751. It was related that Bakr ibn Abd Allah al Muzani said: "A Bedouin came to Ibn Abbas while I sat with him near the Ka'ba and asked: "Why is it that your uncle's children give milk and honey while you give date water? Are you poor or are you misers?" Ibn Abbas said: "Praise be to God, we are neither poor not misers, but the Messenger of God (prayers & peace be upon him) came here upon his she camel with Usama mounted behind him and asked for water, so we gave him a cup of date water and he drank it, and then he gave some to Usama, and the Prophet said: 'You have done well, you have done well, so continue doing this.' So we do not wish to do other than the

Messenger of God (prayers & peace be upon him) ordered us to do."

٧٥٢ - عن عبد الرحمن بن حُمَيْد قال: سمعت عمر بن عبد العزيز يقول لجلسائه: ما سمعتم فى سكنى مكة؟ فقال السائب بن يزيد: سمعت العلاء - أو قال: العلاء بن الحضرمىّ - قال: قال رسول الله ﷺ: «يُقيمُ المهاجرُ بمكة بعد قضاء نُسُكِه ثلاثاً».

752. It was related that Al Ala' ibn al Hadrami said that the Messenger of God (prayers & peace be upon him) said: "The pilgrim should remain in Makkah for three days after completing the ordinances of the Pilgrimage."

٧٥٣ - عن ابن عباس رضى الله عنهما قال: كان الناس يَنْصَرِفون فى كل وجهٍ، فقال رسول الله ﷺ: «لا يَنْفِرَنَّ أحد، حتى يكون آخر عهده بالبيت».

753. It was related that Ibn Abbas said: "The people used to disperse in every direction, then the Messenger of God (prayers & peace be upon him) said: 'No one should leave Makkah except by way of the Ka'ba.' "

٧٥٤ - عن عائشة رضى الله عنها قالت: حاضت صفية بنت حُيَيٍّ رضى الله عنها بعدما أفاضت، قالت عائشة: فَذَكَرْتُ حَيْضَتَها لرسول الله ﷺ، فقال رسول الله ﷺ: «أحابِستُنا هى». قالت: فقلت: يا رسول الله، إنها قد كانت أفاضت وطافت بالبيت، ثم حاضت بعد الإفاضة. فقال رسول الله ﷺ: «فَلْتَنْفِر».

754. It was related that Aisha said: "Safiyah bint Huyy began her menses after she had visited Arafat and circumambulated, so she mentioned this to the Messenger of God (prayers & peace be upon him) and he said: 'Is she going to delay us?' I said: 'O Messenger of God, she had already circumambulated the House upon returning from Arafat, then her menses began.' Then the Messenger of God (prayers & peace be upon him)

said: 'Then she should depart.' "

٧٥٥ - عن ابن عـباس رضـى الله عنهمـا قـال: أُمِرَ الناسُ أن يكون آخـرُ عهـدِهم بالبيت، إلا أنه خُفِّفَ عن المرأة الحائض.

755. It was related that Ibn Abbas said: "The people were ordered to leave Makkah by way of the Ka'ba, exemption was given only to the menstruating women."

٧٥٦ - عن ابن عباس رضى الله عنهـما قال: كانوا يرون أن العُمـرة فى أشهر الحج من أفجر الفـجور فى الأرض، ويجعلون المحَرَّم صفراً، ويقـولون: إذا برأ الدَّبَرْ، وعفا الأثرْ، وانسلخ صفرْ، حَلَّت العمرةُ لمن اعتمرْ. فـقدم النبى ﷺ وأصحابُه صبيحة رابعة مُهِلِّين بالحج، فأمرهم أن يجعلوها عمرة، فـتعاظم ذلك عندهم، فقالوا: يا رسول الله: أى الحِلِّ؟ قال: «الحِلُّ كلُّهُ».

756. It was related that Ibn Abbas said: "We regarded Umra during the month of Pilgrimage (in the days before Islam) as one of the greatest sins, so we used to interchange the months of Muharram for Safar and said: 'When the backs of the camels have healed and the month of Safar is over then Umra is permissible for any who wises to perform it.' When the Messenger of God (prayers & peace be upon him) and his Companions intended to perform Pilgrimage on the fourth he ordered them to intend Umra instead. It was something incomprehensible to them, so they asked: 'Are we free to put off our intention for pilgrimage completely?' He said: 'You are completely free to do so'."

٧٥٧ - عن ابن عباس رضى الله عنهما: أن الـنبى ﷺ قال لامرأةٍ من الأنصار يقال لهـا أم سنان: «منعك أن تكونى حجـجت معنا». قـالت: ناضحـان كانا لأبـى فلان - زوجها - حجَّ هو وابنهُ على أحـدهما، وكان الآخر يَسقِى عليـه غُلامُنا نَخلاً لنا. قال: «فعمرةٌ فى رمضان تَقْضى حَجَّةً أو حَجَّةً معى».

757. It was related that Ibn Abbas said that the Messenger of God (prayers & peace be upon him) told a woman of the Helpers (al Ansar) named Umm Sinan: "What prevented you from performing the Pilgrimage with us?' She said: "So and so's father had only two camels, one was used by him and his son for the Pilgrimage and the other is used by our boy to carry water.' He said: 'It would be sufficient for you to perform Umra in the month of Ramadan instead of the Pilgrimage with me.' "

٧٥٨ - عن أبى إسحاق قال: سألت زيد بن أرقم: كم غزوتَ مع رسول الله ﷺ؟ قال: سَبْعَ عَشْرَةَ. قال: وحدثنى زيد بن أرقم رضى الله عنه: أن رسول الله ﷺ غزا تِسْعَ عَشْرَةَ، وأنه حجَّ بعدما هاجر حجةً واحدةً حجَّةَ الوَداع. قال أبو إسحاق: وبمكة أُخرى.

758. It was related that Abu Ishaq said: "I asked Zaid ibn Arqam: 'How many battles did you participate in with the Messenger of God (prayers & peace be upon him)?' He said: 'Seventeen.' He also said: 'The Messenger of God (prayers & peace be upon him) took part in nineteen battles, and he performed Pilgrimage once after his emigration, and that was his Farewell Pilgrimage.' Abu Ishaq said: 'One more while he was in Makkah'."

٧٥٩ - عن أنس رضى الله عنه: أن رسول الله ﷺ اعْتَمَرَ أربع عُمَرٍ كُلُّهُن فى ذى القَعْدَةِ إلا التى مع حَجَّتِه: عُمْرَةً من الحُدَيْبِيَة - أو: زمنَ الحُدَيبية - فى ذى القَعدة، وعمرةً من العام المقْبِلِ فى ذى القَعْدَة، وعمرة من جِعرانَةَ حيث قَسَمَ غنائمَ حُنَيْنٍ فى ذى القعدة، وعمرةً مع حَجَّته.

759. It was related that Anas said: "The Messenger of God (prayers & peace be upon him) performed Umra four times, all of which were in the month of Dhul Qada except for one which he combined with the Pilgrimage. He performed Umra from Al Huday-

biyah in the month of Dhul Qada, and in the following year in the month of Dhul Qada, then he performed Umra from Ji'rana where he had distributed the booty of Hunain in the month of Dhul Qada, and then he performed Umra together with the Pilgrimage."

٧٦٠ - عن ابن عباس: أن معاوية بنَ أبى سفيان رضى الله عنهم أخبره قال: قَصَّرْتُ عن رسول الله ﷺ بِمِشْقَصٍ وهو على المروة. أو: رأيته يُقَصَّر عنه بمشقصٍ وهو على المروة.

760. It was related that Ibn Abbas said: "Mu'awiya ibn Abu Sufyan told me: 'I cut the hair of the Messenger of God (prayers & peace be upon him) with a blade when he was at Marwa' or 'I saw him having his hair cut with a blade when he was at Marwa.' "

٧٦١ - عن أم المؤمنين رضى الله عنها قالت: قلت: يا رسول الله، يَصْدُرُ الناسُ بِنُسُكَيْن، وأصدرُ بِنُسُك واحد؟ قال: «انتظرى، فإذا طَهُرْتِ فاخرُجى إلى التنعيم فأهِلّى منه، ثم الْقَيْنا عند كذا وكذا - قال: أظنه قال: غداً - ولكنها على قَدْرِ نَصَبِكِ، أو قال: نَفَقَتِك».

761. It was related that Aisha said: "We set off with the Messenger of God (prayers & peace be upon him) at the beginning of the month of Dhul-Hijjah. The Messenger of God (prayers & peace be upon him) said: 'Whoever wishes to intend Umra may do so and whoever wishes to intend Pilgrimage may do so. And had I not brought the sacrificial animals with me I would have intended Umra.' Some of them intended Umra and some intended Pilgrimage, and I was of those who intended Umra. Then I began menstruating before reaching Makkah and was menstruating until the day of Arafat. I complained to the Messenger of God (prayers & peace be upon him) about it and he said: 'Give

up your Umra, untie and comb your hair and make your intention for Pilgrimage. I did so and when it was the night of Hasba The Prophet (Prayers & peace be upon him) sent Abd Al Rahman with me to Al-Tan'im'." He let her ride behind him. And she intended Umra to replace the one she had given up. God completed her Pilgrimage and Umra and no sacrificial animal or fasting or charity was due upon her." And it was related that she also said: "O Messenger of God! The people are returning after having performed the two ceremonies, Pilgrimage and Umra, while I return with one ceremony of the Pilgrimage." It was said to her: "Wait until you purify yourself and then go to Al-Tan'im and announce your intention for Umra. Then join at such and such a place, but it is according to your means or the hardships you endure."

٧٦٢ - عن عبد الله بن عمر رضي الله عنهما قال: كان رسول الله ﷺ إذا قَفَلَ من الجيوش، أو السرايا أو الحج أو العمرة، إذا أوفى على ثَنِيَّة أو فدفد كبَّر ثلاثاً، ثم قال: «لا إله إلا الله وحده لا شريك له، له الملك وله الحمد، وهو على كل شيء قدير. آيبون تائبون عابدون ساجدون، لربِّنا حامدون، صدق الله وعده، ونصَرَ عبده، وهزم الأحزاب وحده».

762. It was related that Abd Allah Ibn Umar said: "Whenever the Messenger of God (prayers & peace be upon him) returned from a battle, Pilgrimage or Umra he used to repeat 'God is Great' three times at every level of the ground and then say 'There is no god but God, He is One and has no partner. All dominion is for Him, and all praise is for Him, and He is Omnipotent. We return repenting, worshipping, prostrating and praising our Lord. He has kept His promise and made His servant victorious, and He alone defeated all the tribes of the unbelievers."

٧٦٣ - عن عبـد الله بن عمر رضى الله عنهـما: أن رسول الله ﷺ أنـاخ بالبطحاء التى بذى الحليفة فصلّى بها. قال: وكان ابن عمر يفعل ذلك.

763. It was related that Abd Allah ibn Umar said: "The Messenger of God (prayers & peace be upon him) halted his camel and prayed and Abd Allah ibn Umar prayed with him."

٧٦٤ - عن نافع أن عـبد الله بن عـمر رضى الله عنهـما كـان إذا صَدَرَ من الحج أو العمرة أناخ بالبطحاء التى بذى الحليفة، التى كان يُنيخ بها رسول الله ﷺ.

764. It was related that Nafi' said: "When Abd Allah ibn Umar returned from Pilgrimage or Umra he used to halt his camel upon the rocky groud of Dhul Hulaifa at the same place the Messenger of God (prayers & peace be upon him) had halted his camel."

٧٦٥ - عن ابن عـمـر رضى الله عنهـمـا: أن الـنبى ﷺ أُتِيَ وهو فى مُعَرَّسِهِ من ذى الحليفة فى بطن الوادى، فـقيل: إنك ببطحاء مباركة. قال مـوسى: وقد أناخ بنا سالم بالمناخ من المسـجد الذى كـان عبـد الله ينيخ به، يتـحرى مُعَرَّس رسـول الله ﷺ، وهو أسفل من المسجد الذى ببطن الوادى، بينه وبين القبلة وَسَطاً من ذلك.

765. It was related that Abd Allah ibn Umar said that his father said: "The Messenger of God (prayers & peace be upon him) reached Dhul Hulaifa in the midst of the valley at the end of the night and it was said: 'This is blessed place.' Musa said: 'Salim halted his camel at the mosque where Abd Allah used to halt his camel in the same place the Messenger of God (prayers & peace be upon him) had halted his camel. It is upon lower ground than the mosque, which stands in the midst of the valley, and it is between it and the place where the Messenger of God (prayers & peace be upon him) used to rest and pray'."

٧٦٦ - عن أبى هريرة رضى الله عنه قال: لما فتح الله عز وجل على رسول الله ﷺ مكة، قام فى الناس، فحمد الله وأثنى عليه، ثم قال: «إن الله حَبَسَ عن مكة الفيلَ، وسلط عليها رسولَه ﷺ والمؤمنين، وإنها لم تَحِلَّ لأحد كان قبلى، وإنها أُحلَّتْ لى ساعةً من نهارٍ، وإنها لن تحلَّ لأحدٍ بعدى، فلا يُنَفَّرُ صيدها، ولا يُخْتَلى شوكُها، ولا تحل ساقِطَتُها إلا لِمُنْشِدٍ، ومن قُتِلَ له قتيل فهو بخَيْرِ النظرين: إما أن يُفدى وإما أن يَقْتُل». فقال العباس: إلا الإذخر يا رسول الله، فإنَّا نجعله فى قبورنا وبيوتنا. فقال رسول الله ﷺ: «إلا الإذخرَ». فقام أبو شاه - رجلٌ من أهل اليمن - فقال: اكتبوا لى يا رسول الله. فقال رسول الله ﷺ: «اكتبوا لأبى شاةٍ». قال الوليد: فقلت للأوزاعى: ما قوله: اكتبوا لى يا رسول الله؟ قال: هذه الخطبة التى سمعها من رسول الله ﷺ.

766. It was related that Abu Huraira said: "When God Almighty gave the Messenger of God (prayers & peace be upon him) victory over Makkah, he stood before the people and gave praise to God and said: 'Indeed God Almighty restrained the elephant from Makkah and subjected it to His Messenger and the believers, and it was inviolable to those before me and it was only made violable for me for one hour of one day, and it shall be for ever inviolable after me. Therefore do not hunt or cut the weeds from it, and if you find anything which has been lost it is not lawful for you to pick it up except by making public annoucement of it. And for the one who is killed, his relatives are entitled to one of two things, to be paid blood money or retribution.' Abbas said: 'O Messenger of God, but we use lemon grass for our graves and in our homes.' The Messenger of God (prayers & peace be upon him) said: 'Except lemon grass.' Abu Shah, a man from Yemen, said: 'O Messenger of God, have that written for me.' The Messenger of God (prayers & peace be upon him) said: 'Write that for Abu Shah.' Walid

said: 'I asked al Auza'i: 'What did he mean by saying 'Have that written for me.'?' He said: 'The speech he had just heard from the Messenger of God (prayers & peace be upon him).' "

٧٦٧ - عن جابر رضى الله عنه قال: سمعت النبى ﷺ يقول: «لا يَحِلُّ لأحدكم أن يحمل بمكة السلاح».

767. It was related that Jabir said that he heard the Messenger of God (prayers & peace be upon him) say: "It is not lawful for any of you to carry weapons in Makkah."

٧٦٨ - عن جابر بن عبد الله الأنصارى رضى الله عنهما: أن رسول الله ﷺ دخل مكة - وقال قتيبة: دخل يوم فتح مكة - وعليه عمامة سوداء بغير إحرام.

768. It was related that Jabir ibn Abd Allah al Ansari said: "The Messenger of God (prayers & peace be upon him) entered Makkah - Qutaiba said 'He entered Makkah in the year of the Conquest' - wearing a black turban but not dressed in the garments of pilgrimage.' "

٧٦٩ - عن أنس بن مالك رضى الله عنه: أن النبى ﷺ دخل مكة عام الفتح وعلى رأسه مغفر، فلما نَزَعَهُ جاءه رجل فقال: ابنُ خَطَلٍ مُتَعَلِّق بأستار الكعبة، فقال: «اقْتُلوه».

769. It was related that Anas ibn Malik said: "The Messenger of God (prayers & peace be upon him) entered Makkah in the Year of the Conquest wearing a helmet and when he removed it a man came to him and said: 'Ibn Khatal is clinging to the covers of the Ka'ba.' He said: 'Kill him.' Malik confirmed that this was true."

٧٧٠ - عن عائشة رضى الله عنها قالت: سألت رسول الله ﷺ عن الجَدْرِ، أمن

البيت هو؟ قال: «نعم». قُلت: فلمَ لم يُدْخِلُوه البيتَ؟ قال: «إنّ قومك قَصَّرَتْ بهم النفقة». قلت: فما شأن بابِه مرتَفِعاً؟ قال: «فعل ذلك قومُك ليدخلوا من شاؤوا ويمنعوا من شاؤوا، ولولا أن قَومَكِ حديثٌ عهدُهم فى الجاهلية، فأخاف أن تُنكر قلوبُهم، لَنَظَرْتُ أن أُدْخِلَ الجَدْرَ فى البيت، وأن أُلزِقَ بابَه بالأرض».

770. It was related that Aisha said: "I asked The Messenger of God (Prayers & peace be upon him) if the circular wall was a part of the Ka'ba. He (Prayers & peace be upon him) replied : "Yes." I asked him: "Why did they not include it in the building of the Ka'ba?" He said: " Your people ran short of funds?" I asked: "Why is its gate so high?" He replied: "Your people made it so to admit whoever they wished and to keep out whoever they wished. If your people had not been so close to the times before Islam and had I not been afraid that they would be disinclined, surely I would have included the wall inside the building of the Ka'ba and I would have lowered its gate to ground level."

٧٧١ - عن عطاء قال: لما احترق البيتُ زمن يزيد بن معاوية حين غزاه أهل الشام، فكان من أمره ما كان، تركه ابن الزبير حتى قدم الناس الموسم يريد أن يُجَرِّئهم - أو يُحَرِّبَهم - على أهل الشام. فلما صدَرَ الناسُ قال: يا أيها الناس أشيروا علىّ فى الكعبة، أنقُضُها ثم أبْنى بناءها، أو أُصلح ما وَهَى منها؟ قال ابن عباس: فإنى قد فُرِقَ لى رأى فيها، أرى أن تُصْلِحَ ما وَهى منها، وتَدَعَ بيتاً أسلم الناس عليه، وأحجاراً أسلم الناس عليها، وبُعثَ عليها النبى ﷺ. فقال ابن الزبير: لو كان أحدكم احترق بيتُه ما رضى حتى يُجِدَّهُ، فكيف بَيْتُ ربكم؟ إنى مستَخيرٌ ربى ثلاثاً، ثم عازم على أمرى. فلما مضى الثلاث أجمع رأيَه على أن يَنْقُضَها، فتحاماه الناس أن ينزل بأول الناس يصعد فيه أمر من السماء، حتى صعِده رجل، فألقى منه حجارة، فلما لم يره الناسُ أصابه شىء تَتَابَعوا فَنَقَضُوه حتى بلغوا به الأرض، فجعل ابن الزبير أعمدة فستر عليها الستور حتى

ارتفع بناؤه. وقال ابن الزبيـر: إنى سمعت عائشة رضى الله عنـها تقول: إن النبى ﷺ قال: «لولا أن الناس حـديثٌ عهدهم بكفر، وليس عـندى من النفقة ما يقـوينى ليومى على بنائه، لكنت أدخَلتُ فـيه من الحـجر خـمسَ أذرع، ولجعلتُ لهـا باباً يدخل الناس منه، وباباً يخرجـون منه». قال: فأنا اليـوم أجد ما أنفق، ولستُ أخـاف الناس. قال: فزاد فيه خمس أذرع من الحِجْر حتى أبـدى أُسّاً نظر الناس إليه، فبنى عليه البناء، وكان طول الكعبـة ثمانىَ عَشْرَةَ ذراعاً، فلمـا زاد فيه استـقصره، فزاد فى طوله عـشر أذرع، وجـعل له بابين، أحـدهما يـدخل منه والآخر يخـرج منه، فلمـا قُتِلَ ابن الزبيـر كَتَبَ الحجاج إلى عبد الملك بن مروان يخبره بذلك، ويخبره أن ابنَ الزبير قد وضع البناء على أسٍّ نظر إليه العدول من أهل مكة، فَكَتَبَ إليه عبد الملك: إنا لسنا من تلطيخ ابن الزبير فى شىء، أما ما زاد فى طوله فـأقرَّه، وأما ما زاد فيه من الحـجر فَرُدَّه إلى بنائه، وسد الباب الذى فَتَحه. فنقضه وأعاده إلى بنائه.

771. It was related Ata' said: "During the time of Yazid ibn Mu'awiya the House was burnt when the people of al Sham were fighting there. So it was fated for it. Ibn Zubair waited until the people came to perform the Pilgrimage so that he could urge them to fight the people of al Sham. When they arrived he asked them: 'O people, tell me what to do about the Ka'ba, should I pull it down and rebuild it or should I repair the damage?' Ibn Abbas said: 'I believe you should only repair the damage and leave the House in which the people embraced Islam and which the Messenger of God (prayers & peace be upon him) raised himself. Ibn Zubair said: 'If any of your houses are burnt, you would not be satisfied until you had rebuilt it, so what then of the House of your Lord? I shall seek guidance from my Lord three times and then decide about it.' Then he sought guidance three times and determined to demolish it. The people feared that their might be met with affliction if they climbed it to demolish it until a man threw down one of its

stones, then they saw no affliction beset him and they joined him and pulled it down until it was levelled to the ground. Then Ibn Zubair set up pillars and draped it with curtains and then the walls were built and Ibn Zubair said: 'I heard Aisha say that the Messenger of God (prayers & peace be upon him) had said: 'If the people had not been so close to the days of ignorance, and had I the means to rebuild it, I would have enclosed it within five cubits from Hijr and I would have built a door by which the people could enter and a door by which they could exit.' So now I have the means and I do not fear any opposition.' Then he added on five cubits to it on the side of Hatim where the ancient foundations lay, and the people saw it and the wall was built upon those foundations. The length of the Ka'ba was eighteen cubits with the additional building. Then it was lengthened by ten cubits as well. Two doors were built, one for entrance and one for exit. When Ibn Zubair was killed, Hajjaj sent a letter to Abd Al Malik informing him of his death and telling him that Ibn Zubair had rebuilt upon the foundations which were verified by the people of Makkah. Abd Al Malik replied to him: 'We do not wish to censure Ibn Zubair in anything, retain whatever he has added to its length, and whatever he has added on on the side of Hijr revert it to its foundation, and close the door he has opened.' So it was demolished in part and rebuilt on its foundations.' "

٧٧٢ – عن أبى قَزَعَةَ: أن عبد الملك بن مروان بينما هو يطوف بالبيت إذ قال: قاتل الله ابنَ الزبير حيث يكذب على أم المؤمنين، يقول: سمعتها تقول: قال رسول الله ﷺ: «يا عائشةُ، لولا حِدْثَانُ قومك بالكفر لَنَقَضْتُ البيتَ حتى أزيد فيه من الحجر، فإن قومك قَصَّروا فى البناء». فقال الحارث بنُ عبدِ الله بن أبى ربيعة: لا تَقُل هذا يا أمير المؤمنين، فأنا سمعت أمَّ المؤمنين تحدث هذا. قال: لو كنت سمعته قبل أن أهدمه

لتركتُهُ على ما بنى ابنُ الزبير.

772. It was related that that Abu Qaza'ah said: "When Abd al Malik ibn Marwan was circumambulating the Ka'ba he said: 'May God Almighty destroy Ibn Zubair for falsely attributing to Aisha that she said that the Messenger of God (prayers & peace be upon him) said: 'Aisha, if your people had not been so close to the days of ignorance I would have demolished the House and built on to it from the Hijr and pulled it down to its foundations.' Harith ibn Abu Rabi'a said: 'O Amir of the Believers, do not say that, for I heard the Mother of the Believers say that.' He said: 'Had I known that before I demolished it I would have left it the way Ibn Zubair built it'."

٧٧٣ - عن عبد الله بن زيد بن عاصم رضى الله عنه: أن رسول الله ﷺ قال: «إن إبراهيمَ حرَّم مكة ودعا لأهلها، وإنى حَرَّمْتُ المدينة كما حَرَّم إبراهيم مكة، وإنى دعوتُ فى صاعها ومُدِّها بمِثْلَىْ ما دعا به إبراهيم لأهل مكة».

773. It was related that Abd Allah ibn Zaid ibn Assem (may God be pleased with him) said that the Messenger of God (prayers & peace be upon him) said: "Abraham avowed Makkah to be inviolable and invoked blessings upon those who dwell in it. I avow Makkah to be inviolable as Abraham avowed it to be inviolable, and I invoke twofold measure of blessings upon those who dwell in it."

٧٧٤ - عن سعد بن أبى وقاص رضى الله عنه قال: قال رسولُ الله ﷺ: «إنى أُحرِّم ما بين لابتَىْ المدينة: أن يقطع عِضاهُها، أو يُقتَلَ صيدُها. وقال: المدينة خيرٌ لهم لو كانوا يعلمون، لا يَدَعها أحد رغبة عنها إلا أبدل الله فيها من هو خير منه، ولا يثبت أحدٌ على لأوائها وجَهْدِها إلاَّ كُنْتُ له شفيعاً - أو: شهيداً - يومَ القيامة».

774. It was related that Sa'd said that his father (may God be

pleased with him) said that the Messenger of God (prayers & peace be upon him) said: "I proclaim that the land between the two plains of Madinah inviolable, its trees must not be felled nor its game killed." And he said: "Madinah is better for them if only they knew, whoever departs from it out of aversion God Almighty replaces him there with one who is better. And whoever remains there in spite of misfortune and adversity, I will intercede for him on the Day of Resurrection."

٧٧٥ – عن عامر بن سعد: أن سعداً رضى الله عنه ركب إلى قصره بالعقيق، فوجد عبداً يَقْطَعُ شجراً – أو يخبطه – فسلبه، فلما رجع سعدٌ جاءه أهل العبد فكلموه أن يرد على غلامهم – أو: عليهم – ما أخذ من غلامهم، فقال: معاذ الله أن أرد شيئاً نفَّلنيه رسول الله ﷺ. وأبى أن يرد عليهم.

775. It was related that Amer ibn Sa'd said that Sa'd rode to his fortress in Al Aqiq and found there a servant felling the trees, or stripping off their foliage. He took everything away from him. When Sa'd returned the servant's masters came asking him for the man to be returned to them or for what he had taken from the man to be returned to them. He said: 'God forbid that I would return anything which the Messenger of God has given me as booty.' So he refused to give anything back to them."

٧٧٦ – عن أنس بن مالك رضى الله عنه قال: قال رسول الله ﷺ: «اللهم اجعل بالمدينة ضِعْفَىْ ما بمكة من البركة».

776. It was related that Anas ibn Malik said that the Messenger of God said: "O God, bestow upon Madinah twice the blessings You bestowed upon Makkah."

٧٧٧ – عن إبراهيم التيمى عن أبيه قال: خطبنا على بن أبى طالب رضى الله عنه فقال: من زعم أن عندنا شيئاً نقرؤه إلا كتاب الله وهذه الصحيفة – قال: وصحيفة

معلّقة في قِراب سيفه - فقد كذب، فيها أسنان الإبل وأشياء من الجِراحات، وفيها: قال النبي ﷺ: «المدينة حَرَمٌ ما بين عَيْر إلى ثور، فمن أحدث فيها حدثاً، أو آوى محدثاً، فعليه لعنة الله والملائكة والناس أجمعين، لا يَقْبَلُ الله منه يوم القيامة صَرفاً ولا عدلاً. وذمة المسلمين واحدة، يسعى بها أدناهم. ومن ادَّعى إلى غير أبيه، أو انتمى إلى غير مواليه، فعليه لعنةُ الله والملائكةِ والناس أجمعين، لا يَقْبَلُ اللهُ منه يوم القيامة صَرفاً ولا عَدلاً».

777. It was related that Ali said: "We have nothing less than the Book of God and this inscription on paper from The Prophet (Prayers & peace be upon him) stating that Madinah is a sanctuary from the Mountain of Air to such and such a place, and whoever invents in apostasy or commits sin or gives refuge to such a one who invents in it, will be cursed by God, the angels and all people, and none of his compulsory or voluntary good deeds of worship will be accepted from him, and whoever takes as a friend, other than those who freed him, without their permission, such a one incurs the curse of God, the angels and all people, and none of his compulsory or voluntary deeds of worship will be accepted."

٧٧٨ - عن أبي هريرة رضي الله عنه: أن رسول الله ﷺ كان يؤتَى بأول الثمر فيقول: «اللهم بارك لنا في مدينتنا وفي ثمارنا، [وفي مُدِّنا] وفي صاعِنا، بركَةً مع بَرَكَةٍ». ثم يُعطيه أصْغَرَ من يَحضُرُه من الولدان.

778. It was related that Abu Huraira said: "When the Messenger of God was given the fruit of the first harvest he said: 'O God, bestow blessings upon us in this our city, and in our fruits, and in our measurements, blessings upon blessings.' And he gave it to the youngest children there with him."

٧٧٩ - عن أبى سعيد مولى المهرى: أنه جاء أبا سعيد الخدرى رضى الله عنه ليالى الحَرَّة، فاستشاره فى الجلاء من المدينة، وشكا إليه أسعارها وكَثرةَ عياله، وأخبره أن لا صبرَ له على جهد المدينة ولأوائها، فقال [له: ويحك لا آمرك بذلك] إنى سمعت رسول الله ﷺ يقول: «لا يصبر أحد على لأوائها فيموت إلا كنت له شفيعاً - أو: شهيداً - يوم القيامة إذا كان مسلماً».

779. It was related that Abu Sa'id Maula al Mahri said: "I went to Abu Sa'id al Khudri during the nights of Al Harrah and asked his advice about leaving Madinah. He complained that the prices there were too high and his family was large and he said he could not withstand the adversity of Madinah and its desolate country. He said: 'Woe to you, I do not advise you to leave, for I heard the Messenger of God say: 'Whoever endures the adversity of Madinah, if he is a Muslim, I will intercede for him on the Day of Resurrection."

٧٨٠ - عن عائشة رضى الله عنها قالت: قدمنا المدينة وهى وبيئة، فاشتكى أبو بكر ٤٢٨١واشتكى بلال، فلما رأى رسول الله ﷺ شكوى أصحابه قال: «اللهم حَبِّبْ إلينا المدينة كما حَبَّبْتَ مكة أو أشد، وصَحِّحْها، وبارك لنا فى صاعها ومدها، وحَوِّل حُمّاها إلى الجُحْفَة»

780. It was related that Aisha said: "When we arrived in Madinah it was an unhealthy and disagreeable place, Abu Bakr and Bilal both fell ill. When the Messenger of God saw his Companions unwell he said: 'O God, make Madinah as favorable to us as You made Makkah favourable or even more so. Make it healthy and bless us in its measurements and banish its fever to Al Juhfa'."

٧٨١ - عن أبى هريرة رضى الله عنه قال: قال رسول الله ﷺ: «على أنقاب المدينة

ملائكةٌ، لا يدخلُها الطاعون ولا الدجال».

781. It was related that Abu Huraira said that the Messenger of God said: "Angels stand guard at the approaches of Madinah so that neither plague nor the Antichist shall gain entry to it."

٧٨٢ - عن أبى هريرة رضى الله عنه: أن رسول الله ﷺ قال: «يأتى على الناس زمان يدعو الرجلُ ابنَ عمه وقريبه: هَلُمَّ إلى الرخاء هلم إلى الرخاء، والمدينة خير لهم لو كانوا يعلمون، والذى نفسى بيده لا يخرج منهم أحد - رغبة عنها - إلا أخلف الله فيها خيراً منه. ألا إن المدينة كالكير تخرج الخبيث، لا تقوم الساعة حتى تَنفىَ المدينةُ شرارها كما ينفى الكير خَبَثَ الحديد».

782. It was related that Abu Huraira said that the Messenger of God said: "There will come a time when the people will see a man invite his cousin and other relatives saying: 'Come to live where the life is cheaper and more bountiful, but Madinah will be better for them if only they knew. By Him in Whose Hand is my soul, whoever departs from his aversion of it God Almighty will replace him there with one who is better. Indeed, Madinah is as a furnace which spews out its impurities. And the Hour will not arrive until Madinah has spewed out its evil as furnace reduces the impurities from iron."

٧٨٣ - عن جابر بن سَمُرَةَ رضى الله عنه قال: سمعت رسول الله ﷺ يقول: إن الله سَمّى المدينةَ طابةَ».

783. It was related that Abu Humaid said: "We arrived from Tabuk with The Prophet (Prayers & peace be upon him) and when we neared Madinah The Prophet (Prayers & peace be upon him) said: 'This is Tabah'."

٧٨٤ - عن أبى هريرة رضى الله عنه قال: قال رسول الله ﷺ: «من أراد أهلَها

بسوء - يريد المدينة - أذابه الله كما يذوب الملح فى الماء».

784. It was related that Sa'd said: "I heard The Prophet (Prayers & peace be upon him) say: 'No one plots against the people of Madinah but he will be dissolved as salt is dissolved in water."

٧٨٥ - عن سفيان بن أبى زهير رضى الله عنه قـال: سمعت رسول الله ﷺ يقول: «يُفتحُ اليمن، فيأتى قوم يَبُسُّون، فيتـحملون بأهليهم ومن أطاعهم، والمدينة خير لهم لو كانوا يعلمون. ثـم يفتح الشام، فيأتى قـوم يَبُسُّون، فيتحملون بأهلـيهم ومن أطاعهم، والمدينة خيـر لهم لو كانوا يعلمـون. ثم يُفْتَحُ العراق، فيـأتى قوم يبسـون، فيتـحملون بأهليهم ومن أطاعهم، والمدينة خير لهم لو كانوا يعلمون».

785. It was related that Sufian Ibn Abu Zuhair said: "I heard the Messenger of God (prayers & peace be upon him) say: 'Yemen will be conquered and some people will migrate from Madinah and will urge their families, and they will follow them in migrating to Yemen, even though Madinah is better, if only they knew. And Sha'm will be conquered as well, and some people will migrate from Madinah and will urge their families and they will follow them in migrating, even though Madinah is better, if only they knew. And Iraq will be conquered and some people will migrate from Madinah and will urge their families, and they will follow them in migrating, even though Madinah is better, if only they knew."

٧٨٦ - عن أبى هريرة رضى الله عنه قال: سـمعت رسول الله ﷺ يقول: «يتـركون المدينة على خيـر ما كانت، لا يغـشاها إلا العوافـى - يريد عوافى السبـاع والطير - ثم يخرج راعيـان من مزينة يريدان المدينة، يَنْعِقان بغنمهمـا فيجدانها وحشـاً، حتى إذا بلغا ثَنِيَّةَ الوداع خرّا على وجُوهِهِما».

786. It was related that Abu Huraira said: "I heard the Messenger

of God (prayers & peace be upon him) say 'The people will leave Madinah although it will be in a better state, no one but the wild birds and the beasts of prey will abide in it, and the last ones to die will be two shepherds of the tribe of Muzania while driving their sheep towards Madinah, but they will find no one there. And when they reach the valley of Thaniyat-al-Wada, they will fall down dead upon their faces."

٧٨٧ - عن أبى هريرة رضى الله عنه: أن رسول الله ﷺ قال: «ما بين بيتى ومنبرى روضة من رياض الجنة، ومنبرى على حوضى».

787. It was related that Abu Huraira said that the Messenger of God said: "Between my house and my pulpit is a garden of the gardens of Paradise, and my pulpit is on the Fountain."

٧٨٨ - عن أنس بن مالك رضى الله عنه قال: نَظَرَ رسولُ اللهِ ﷺ إلى أُحُدٍ فقال: «إن أُحُداً جَبَلٌ يحبنا ونحبه».

788. It was related that Anas ibn Malik said: "The Messenger of God looked at Uhud and said: 'Uhud is a mountain which loves us and we love it.'"

٧٨٩ - عن أبى هريرة رضى الله عنه - يبلغ به النبى ﷺ - قال: «لا تُشَدُّ الرحال إلا إلى ثلاثة مساجد: مسجدى هذا، ومسجد الحرام، ومسجد الأقصى».

789. It was related that Abu Huraira said that the Prophet said: "Travel is for three mosques, my Mosque, the Sacred Mosque and Al Aqsa Mosque."

٧٩٠ - عن أبى هريرة رضى الله عنه قال: قال رسول الله ﷺ: «صلاة فى مسجدى هذا خير من ألف صلاة فى غيره من المساجد، إلا المسجد الحرام».

790. It was related that Abu Huraira said that the Messenger of God said: "One prayer in my Mosque is one thousand times

better than prayer in any other mosque except the Sacred Mosque.' "

٧٩١ - عن أبى سلمة بن عبد الرحمن قال: مر بى عبد الرحمن بن أبى سعيد الخدرى، قال: قلت له: كيف سمعت أباك يذكر فى المسجد الذى أُسِّسَ على التقوى؟ قال: قال لى أبى: دخلت على رسول الله ﷺ فى بيت بعض نسائه، فقلت: يا رسول الله، أى المسجدين أُسِّس على التقوى؟ قال: فأخذ كفاً من حصباءَ فضرب به الأرض ثم قال: «هو مسجدكم هذا» لمسجد المدينة. قال: فقلت: أشهدُ أنى سمعت أباك هكذا يذكره.

791. It was related that Abu Salama ibn Abd Al Rahman said that Abd Al Rahman ibn Abu Said al Khudri visited me and I asked him: "Have you heard what your father said about the mosque which is founded upon piety?" He replied: "My father said: 'I went to visit The Messenger of God (prayers & peace be upon him) at the house of one of his wives, and I asked him 'O Messenger of God, which of the two mosques was founded upon piety?'" He said that The Messenger of God (prayers & peace be upon him) took a handful of pebbles and threw them at the ground and said: 'It is your mosque, the Mosque of Madinah.' He said: 'I said: 'I bear witness that I heard the same from your father.'"

٧٩٢ - عن ابن عمر رضى الله عنهما قال: كان رسول الله ﷺ يأتى مسجد قُباءٍ راكباً وماشياً، فَيُصلى فيه ركعتين.

792. It was related that Ibn Umar said: "The Messenger of God (prayers & peace be upon him) used to walk or ride to the mosque of Quba'a and then pray there two Raka'at."

٧٩٣ - عن ابن عمر رضى الله عنهما: كـان يأتى قُباءً كل سبتٍ، وكان يقول: رأيت رسول الله ﷺ يأتيه كل سبت.

793. It was related that Ibn Umar used to come to the mosque of Quba'a every Saturday and he said: "I saw the Messenger of God come here every Saturday."

١٤ - كتاب النكاح

٧٩٤ - عن علقمة رضى الله عنه قال: كنت أمشى مع عبد الله بمنى فَلَقِيَه عثمان رضى الله عنه، فقام معه يحدثه، فقال له عثمان: يا أبا عبد الرحمن: ألا نزوجك جارية شابة؟ لعلها تذكرك بعض ما مضى من زمانك. قال: فقال عبد الله: لئن قلت ذاك لقد قال لنا ﷺ: «يا معشر الشباب، من استطاع منكم الباءة فليتزوج، فإنه أغض للبصر وأحصن للفرج، ومن لم يستطع فعليه بالصوم فإنه له وجاء».

14. The Book of Marriage

794. It was related that Alqama said: "I was walking with Abd Allah at Mina when Uthman encountered him, he stopped there and spoke to him. Uthman said: 'O Abu Abd Al Rahman, let us find for you a young girl to marry.' He said: 'If you say so, the Messenger of God said: 'O young men, whoever among you can afford to support a wife then he should marry, for it keeps the eyes from glancing and prevents immorality, and whoever cannot afford to do so, then he should fast in order to control his desire'."

٧٩٥ - عن أنس رضى الله عنه: أن نفراً من أصحاب النبى ﷺ سألوا أزواج النبى ﷺ عن عمله فى السر، فقال بعضهم: لا أتزوج النساء، وقال بعضهم: لا آكل اللحم، وقال بعضهم: لا أنام على فراش. فحمد الله وأثنى عليه، فقال: «ما بال أقوام قالوا كذا وكذا؟ لكنى أصلى وأنام، وأصوم وأفطر، وأتزوج النساء، فمن رغب عن سنتى فليس منى».

795. It was related that Anas said: "Some of the Companions of the Messenger of God asked his wives about his personal deeds and actions, some among them saying: 'I shall not marry

women,' another said: 'I shall not eat meat' and another said: 'I shall not lie down to sleep.' " He gave praise and glory to God and said: "What is the matter with them that they say such things, while I pray and sleep as well, I fast and break my fast, and I marry women too? Whoever dislikes my Sunnah is not from me."

٧٩٦- عن سعد بن أبى وقاص رضى الله عنه قال: أراد عثمان بن مظعون - رضى الله عنه - أن يتبتل، فنهاه رسول الله ﷺ، ولو أجاز له ذلك لاختصينا.

796. It was related that Sa'd ibn Abi Waqqas said: "Uthman ibn Muz'un vowed never to marry, but the Messenger of God forbade him to do so. And had he permitted him we would have had ourselves castrated."

٧٩٧ - عن عبد الله بن عمرو رضى الله عنهما: أن رسول الله ﷺ قال: «الدنيا متاع، وخير متاع الدنيا المرأة الصالحة».

797. It was related that Abd Allah ibn Amr said that the Messenger of God said: "The entire world is a bounty, but the best of bounties is the pious woman."

٧٩٨ - عن أبى هريرة رضى الله عنه عن النبى ﷺ قال: «تنكح المرأة لأربع: لمالها ولحسبها ولجمالها ولدينها، فاظفر بذات الدين تربت يداك».

798. It was related that Abu Huraira said that the Prophet (Prayers & peace be upon him) said: "You may marry a woman for four things; her wealth, her family, her beauty and her Religion. But marry the religious woman or you will lose."

٧٩٩ - عن جابر بن عبد الله رضى الله عنهما: أن عبد الله هلك وترك تسع بنات - أو قال: سبع [بنات] - فَتَزوجتُ امرأةً ثيِّباً، فقال لى رسول الله ﷺ: «يا جابرُ

تزوجتَ». قـال: قلت: نعم. «فـبكرٌ أم ثيب». قـال: قلت: بل ثيب يا رسـول الله، قال: «فهلا جاريةً تلاعبهـا وتلاعبك، أو قال: تضاحكها وتضاحكك». قال: قلت له: إن عـبد الله هَلَكَ وترك تسع بنات - أو: سـبع [بنات] - وإنى كـرهت أن آتيَهُنَّ - أو: أجيئـهنَّ - بمثلهن، فأحْبَبْتُ أن أجيء بامرأةٍ تقـوم عليهم وتصلحهن. قـال: «فبارك الله لك». أو: قال لى خيراً.

799. It was related that Jabir ibn Abd Allah said: "Abd Allah died and left nine or seven daughters behind. I married a woman who had been married before, the Messenger of God asked me: 'O Jabir have you married?' I said: 'Yes.' He asked: 'A virgin or a woman previously married?' I said: 'O Messenger of God, one who was married before.' He said: 'Why did you not marry a young girl so you could play with her and she play with you? Or you could amuse her and she could amuse you?' I said: 'Abd Allah died and left nine or seven daughters behind, so I did not consider it right for me to marry one of their age, so I preferred to marry a woman who would care for them and teach them well.' The Messenger of God said: 'May God bless you.' Or he invoked good upon me."

٨٠٠ - عن عبد الرحمن بـن شماسة: أنه سمع عقبـة بن عامر رضى الله عنه على المنبر يقـول: إن رسول الله ﷺ قال: «المؤمن أخـو المؤمن، فلا يحل للمؤمن أن يبـتاع على بيعِ أخيه، ولا يَخطُب على خِطبة أخيه حتى يَذَرَ».

800. It was related that when Uqba ibn Amer stood upon the pulpit he said that the Messenger of God said: "A believer is the brother of another believer, so it is unlawful for him to seek to outstrip his brother, and he should not make a proposal after his brother has proposed, unless his brother first gives up his proposal."

٨٠١ - عن أبى هريرة رضى الله عنه قال: جاء رجل إلى النبى ﷺ فقال: إنى تزوجت امرأةً من الأنصار، فقال له النبى ﷺ: «هل نظرت إليها؟ فإن فى عيون الأنصار شيئاً». قال: قد نظرت إليها، قال: «على كم تزوجْتَها». قال: على أربع أواق، فقال له النبى ﷺ: «على أربع أواق؟ كأنما تَنْحِتُون الفضّةَ من عُرْض هذا الجبل. ما عندنا ما نعطيك، ولكن عسى أن نبعثك فى بَعْثٍ تُصيب منه». قال: فبعث بعثاً إلى بنى عَبْسٍ، بعث ذلك الرجل فيهم.

801. It was related that Abu Huraira said: "A man went to the Messenger of God and said: 'I have married a woman of the Helpers (Al Ansar).' The Messenger of God asked: 'Did you take a glance at her, for there is something in the eyes of the Helpers?' He said: 'I did take a glance at her.' He asked: 'What dowry did you agree to give?' He said: 'Four ounces.' The Messenger of God said: 'Four ounces, are you going to mine silver from the side of this mountain? We have nothing to give you, but we can send you on an expedition whereby you may obtain spoils.' So he sent the man with the expedition to Banu Abs."

٨٠٢ - عن أبى هريرة رضى الله تعالى عنه: أن رسول الله ﷺ قال: «لا تُنْكَحُ الأيِّم حتى تُسْتَأمَرَ، ولا تُنكح البِكرُ حتى تُستأذن». قالوا: يا رسول الله: وكيف إذنُها؟ قال: «أن تَسْكُتَ».

802. It was related that Abu Huraira said that the Prophet (Prayers & peace be upon him) said: "A matron without a husband should not be given in marriage without her consent and a virgin should not be given in marriage until she agrees to it.' The people asked: 'O Messenger of God! How would we know if she has agreed?' He said: 'By her silence'."

٨٠٣ - عن ابن عباس رضى الله عنهما: أن النبى ﷺ قال: «الأيِّم أحق بِنَفْسِها من

وليِّها، والبكر تُستأذن فى نفسها، وإذنها صُماتُها».

803. It was related that Ibn Abbas said that the Messenger of God said: "A matron without a husband has more say concerning herself than her guardian, and a virgin must be consulted, and her silence is her consent."

٨٠٤ – عن عقبة بن عامر رضى الله عنه قال: قال رسول الله ﷺ: «إن أحقَّ الشَّرط أنْ يوفَّى به ما استحلَلْتُم به الفروج».

804. It was related that Uqba ibn Amer said that the Messenger of God said: "The commitment most worthy of fulfillment is that by which sexual relations is lawful." It was related that Ibn Muthanna said: 'commitments.'"

٨٠٥ – عن عائشة رضى الله عنها قالت: تزوجنى رسول الله ﷺ لست سنين، وبنى بى وأنا بنتُ تسع سنين، قالت: فقدمنا المدينة، فَوُعِكْتُ شهرًا، فوفى شعرى جُمَيْمَةً، فأتَتْنى أم رُومان وأنا على أرجوحة ومعى صواحبى، فصَرَخَتْ بى فأتَيْتُها وما أدرى ما تريد بى، فأخَذَتْ بيدى فأوقَفَتْنى على الباب، فقلت: هَهْ هَهْ حتى ذهب نَفَسى، فأدخلَتْنى بيتاً فإذا نسْوَةٌ من الأنصار، فقلن: على الخير والبَرَكَة وعلى خير طائر، فَأسْلَمَتْنى إليهن، فَغَسَلْن رأسى وأصْلَحْنَنى، فلم يَرُعنى إلا ورسولُ الله ﷺ ضحًى، فأسْلَمْنَنى إليه.

805. It was related that Aisha said: "I was a girl of six when the Prophet (Prayers & peace be upon him) married me, and I went his house at the age of nine. We went to Madinah and I became ill and my hair fell out. Umm Ruman, came to me as I played on a swing with my girlfriends. She summoned me and I went to her unaware of what she wanted. She held my hand and made me stand in the doorway of the house. I was out of breath and when I could breathe normally she took some wa-

ter and wiped my face and head with it. Then she took me into the house. I saw some women of the Helpers inside and they said: 'Congratulation and God's Blessing and good fortune upon you.' Then she left me with them and they washed my head and readied me and I was calmed. Then the Messenger of God came to me before noon and I was put in his charge."

٨٠٦ – عن أنس رضى الله عنه: أن رسول الله ﷺ غزا خيبر، قال: فصلَّينا عندها صلاة الغداة بِغَلَس، فركب نبيُّ الله ﷺ وركب أبو طلحة، وأنا رديف أبى طلحة، فأجرى نبى الله ﷺ فى زُقاق خيبر، وإن ركبتى لتمس فَخذَ نبيِّ الله ﷺ، وانحسر الإزار عن فخذ نبى الله ﷺ، فإنى لأرى بياض فخذ نبى الله ﷺ، فلما دخل القرية قال: «الله أكبر، خربت خيبر، إنا إذا نزلنا بساحة قوم فساء صباح المنذرين». قالها ثلاث مرات، قال: وقد خرج القوم إلى أعمالهم، فقالوا: محمد [والله]! – قال عبد العزيز: وقال بعض أصحابنا: محمد والخميس – قال: وأصبناها عَنْوَةً، وجُمِعَ السَّبْيُ، فجاءه دِحْيَة فقال: يا رسول الله، أعطنى جارية من السبى؟ فقال: «اذْهَبْ فخذ جارية». فأخذ صَفِيَّةَ بنتَ حُيَيٍّ، فجاء رجل إلى نبيّ الله ﷺ، فقال: يا نبى الله، أعطيتَ دحية صَفية بنْتَ حُيَيٍّ سيّد قريظة والنضير، ما تصلح إلا لك. قال: «ادعوه بها». قال: فجاء بها، فلما نظر إليها النبى ﷺ قال: «خذ جارية من السَّبى غيرها». قال: وأعْتَقَهَا وتزوجها. فقال له ثابت: يا أبا حمزة، ما أصدقها؟ قال: نَفْسَها، أعتقها وتزوجها، حتى إذا كان بالطريق جَهَّزَتْها له أُمُّ سُلَيْم، فأهْدَتها له من الليل، فأصْبَحَ رسول الله ﷺ عَروساً، فقال: «من كان عنده شيء فَلْيَجِيء به». قال: وبَسَط نطعاً، قال: فجعل الرجل يجيء بالأقط، وجعل الرجل يجيء بالتمر، وجعل الرجل يجيء بالسمن، فحاسُوا حَيْساً، فكانَتْ وَليمة رسولِ الله ﷺ.

806. It was related that Anas said: "The Messenger of God set off on an expedition to Khaybar and we offered the dawn prayer at the crack of dawn. The Messenger of God and Abu Talha

mounted and rode and I sat behind Abu Talha. The Messenger of God rode down the narrow street in Khaybar so that my knee touched the leg of the Messenger of God. The waist wrapper of the Messenger of God slipped aside and I saw the fairness of the leg of the Messenger of God. When he entered the city he pronounced: 'God is Great, Khaybar is destroyed. And when we descend evil is the morning of those who are warned.' He repeaeted this three times. The peole went out to their work and said: 'By God Mohammed has come.' Abd Al Aziz, or another of our Companions said: 'Mohammed and the army have come.' He said: 'We captured it by force and took prisoners of war. Then Dihya came and said: 'O Messenger of God, give me one of the girl prisoners.' He said: 'Go and take any girl.' He chose Safiyah the daughter of Huyayy. A man came to the Messenger of God and said: 'O Messenger of God, you have permitted Dihya to take Safiyah bint Huyayy, the chief of Quraizah and Al Nadir, while she should be for you alone.' He said: 'Bring him with her.' So he brought her with him and when the Messenger of God saw her he said: 'Choose any other woman of the prisoners for yourself.' He then freed her and married her. Thabit said: 'Abu Hamza, how much dowry did he give her?' He said: 'He freed her and then married her. On their return Umm Sulaim readied her and sent her to him at night, the Messenger of God came out as a bridegroom the next morning, and he said: 'Whoever has any food should bring it. So they spread out a cloth, and one man brought cheese, another brought dates, and another brought clarified butter, and so they made a mixture of these, and that was the wedding banquet of the Messenger of God."

٨٠٧ - عن أبي موسى الأشعرى رضى الله عـنه قال: قال رسول الله ﷺ فى الذى يُعْتِقُ جاريتَه ثم يتزوجها: «له أجران».

807. It was related that Abu Musa said that the Messenger of God said: "Whoever frees a slave woman and then marries her, he will be rewarded twice."

٨٠٨ - عن ابن عمر رضى الله عنهما: أن رسول الله ﷺ نهى عن الشِّغار.
والشغار: أن يزوج الرجل ابنته على أن يزوجه ابنته، وليس بينهما صداق.

808. It was related that Ibn Umar said: "The Messenger of God forbade for a man give his daughter in marriage in exchange for the daughter of another man without the payment of either dowry."

٨٠٩ - عن [قيس قال: سمعت] عبد الله بن مسعود رضى الله عنه قال: كنا نغزو مع رسول الله ﷺ ليس لنا نساء، فقلنا: ألا نَسْتَخْصِي؟ فنهانا عن ذلك، ثم رخَّص لنا أن ننكح المرأة بالثوب إلى أجل، ثم قرأ عبد الله: ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لا تُحَرِّمُوا طَيِّبَاتِ مَا أَحَلَّ اللَّهُ لَكُمْ وَلا تَعْتَدُوا إِنَّ اللَّهَ لا يُحِبُّ الْمُعْتَدِينَ﴾ [المائدة: ٨٧].

809. It was related that Abd Allah ibn Mas'ud said: "We went on an expedition with the Messenger of God (prayers & peace be upon him) and we did not take our wives with us. We asked: 'Should we have ourselves castrated?' He prohibited us from doing so and then he gave us permission to contract a temporary marriage for a given term. Then Abd Allah recited: 'O you who believe, do not forbid the good things that God has permitted you, and do not commit excess, surely God does not love the excessive.' (Surah 5 verse 87)

٨١٠ - عن جابر بن عبد الله رضى الله عنهما قال: كنا نستمتع بالقُبضَة من التمر والدقيق الأيامَ، على عهد رسول الله ﷺ وأبى بكر رضى الله عنه، حتى نهى عنه عمر رضى الله عنه فى شأن عمرو بن حُريث.

810. It was related that Jabir ibn Abd Allah said: "We contracted

temporary marriage and gave a handful of dates and flour as a dowry during the lifetime of the Messenger of God and Abu Bakr, but Umar forbade it in the case of Amr ibn Huraith."

٨١١ - عن على بن أبى طالب رضى الله عنه: أن رسول الله نهى عن متعة النساء يوم خيبر، وعن أكل لحوم الحمر الإنسية.

811. It was related that Ali ibn Abu Talib said: "The Messenger of God forbade temporary marriages and the consumption of domestic asses on the Day of Khaybar."

٨١٢ - عن الربيع بن سَبْرَة: أن أباه غزا مع رسول الله ﷺ فَتْحَ مكة، قال: فأقمنا بها خمس عشرة - ثلاثين بين ليلةٍ ويوم - فأذِنَ لنا رسول الله ﷺ فى مُتْعَة النساء، فخرجت أنا ورجل من قومى ولى عليه فضلٌ فى الجمال، وهو قريب من الدَّمامة، مع كل واحد منا بُرْدٌ، فبردى خَلَقٌ، وأما برد ابن عمى فبُرْدٌ جديدٌ غضٌّ، حتى إذا كنا بأسفل مكة - أو: بأعلاها - فتَلَقَّتْنا فتاةٌ مثلُ البَكْرَةِ العَنَطْنَطَة، فقلنا [لها]: هل لكِ أن يَسْتَمْتِع منك أحدنا؟ قالت: وماذا تَبْذُلان؟ فنشر كل واحد منا بُرْدَهُ، فجعلت تنظر إلى الرجلين ويراها صاحبى تنظر إلى عِطفها، فقال: إن برد هذا خَلَق وبردى جديد غَضّ، فتقول: برد هذا لا بأس به، ثلاث مرارٍ أو مرتين، ثم استمتعتُ منها، فلم أخرج حتى حرَّمها رسول الله ﷺ.

812. It was related that Rabi' ibn Sabra said: "My father went on an expedition with the Messenger of God during the Conquest of Makkah, and we stayed there for fifteen days, so the Messenger of God permitted us to contract temporary marriages. I and another of my family went out and I was hansome while he was hideous. We each had a cloak, mine was worn out while my cousin's was new. When we reached the valley or heights of Makkah, we encountered a young woman who was as elegant as a long necked camel. We asked: 'May one of

us contract a temporary marriage with you?' She replied: 'What dowry will you give me?' We each spread out our cloaks and she looked at the two of us. My companion looked at her as she was glancing from a side and he said: 'This cloak is worn while mine is as new.' She said two or three times: 'There is nothing wrong with this old cloak.' So I contracted a temporary marriage with her and I did not break it until the Messenger of God declared it prohibited.' "

٨١٣ – عن سَبْرَةَ الجهنى رضى الله عنه: أنه كان مع رسول الله ﷺ، فقال: «يا أيها الناس، إنى قد كنتُ أذنْتُ لكم فى الاستمتاع من النساء، وإن الله قد حرَّم ذلك إلى يوم القيامة، فمن كان عنده منهن شىء فَلْيُخَلِّ سبيلها، ولا تأخذوا مما آتيتموهن شيئاً».

813. It was related that Sabra al Juhanni said that his father said: "When I was with the Messenger of God he said: 'O people, I made temporary marriage permissible, but now God Almighty has prohibited it until the Day of Resurrection. So whoever has made such a contract should annul it and do not take back anything you have given to her'."

٨١٤ – عن نُبَيْه بن وهب: أن عمر بن عبيد الله أراد أن يزوِّج طلحةَ بن عمر بنتَ شيبة بن جُبير، فأرسل إلى أبان بن عثمان يحضر ذلك، وهو أمير الحج، فقال أبان: سمعت عثمان بن عفان رضى الله عنه يقول: قال رسول الله ﷺ: «لا يَنْكَح المُحْرِمُ ولا يُنكِح، ولا يَخْطُبُ».

814. It was related that Nubaih ibn Wahb said: Umar ibn Ubaid Allah intended for Talha ibn Umar to marry the daughter of Shaiba ibn Jubair, so he sent a message to Aban ibn Uthman inviting him to attend the marriage, he was at that time the Amir of the Pilgrimage. I heard Uthman ibn Affan say: 'The Messenger of God said: 'One who is in a state of pilgrimage may not marry, or arrange the marriage for another person, nor should

he make a proposal for marriage.' "

٨١٥ - عن ابن عباس رضى الله عنهما أنه قال: تزوج الله ﷺ بميمونة وهو محرم.

815. It was related that Ibn Abbas said: "The Messenger of God married Maimuna while he was in a state of pilgrimage."

٨١٦ - عن يزيد بن الأصم رضى الله عنهما قال: حدثتنى ميمونة بنت الحارث رضى الله عنهـا: أن رسول الله ﷺ تزوّجـهـا وهو حلال، قـال: وكـانت خالتى وخـالَة ابن عباس.

816. It was related that Yazid ibn Al Asamm said: "Maimuna bint al Harith said: 'The Messenger of God married her after he had gone out of his state of pilgrimage.' He also said: 'She was my maternal aunt and the maternal aunt of Ibn Abbas.' "

٨١٧ - عن أبى هريرة رضـى الله عنه: أن رسـول الله ﷺ نهى عن أربـع نسـوة أن يُجْمَعَ بينهن: المرأةُ وعمتها، والمرأةُ وخالتُها.

817. It was related that Abu Huraira said that the Messenger of God said: "It is not permissible to marry a woman and her paternal aunt, nor a woman and her maternal aunt."

٨١٨ - عن أبى سلمة بن عبـد الرحمن أنه قال: سألتُ عـائشة رضى الله عنها زوج النبى ﷺ: كم كـان صداقُ رسـول الله ﷺ؟ قالت: كـان صداقُه لأزواجـه ثِنْتَىْ عَشْرَةَ أُوقـية ونشّاً، قـالت: أتدرى مـا النَشُّ؟ قال: قلت: لا. قـالت: نصف أُوقيَّة، فـتلك خمسمائة درهم، فهذا صداق رسول الله ﷺ لأزواجه.

818. It was related that Abu Salama ibn Abd al Rahman said: "I asked Aisha, the wife of the Messenger of God (prayers & peace be upon him): 'How much dowry did the Messenger of God give?' She replied: 'Twelve ounces and one nash.' She asked: 'Do you know what a nash is?' I said: 'No.' She said: 'It is

half an ounce, with is equivalent to five hundred Dirhams, and that was the dowry which the Messenger of God gave his wives.' "

٨١٩ - عن أنس بن مالك رضى الله عنه: أن النبى ﷺ رأى على عبد الرحمن بن عوف رضى الله عنه أثَر صُفْرة. فقال: «ما هذا؟». قال: يا رسول الله، إنى تزوجت امرأة على وزن نواةٍ من ذهب، قال: «فبارك الله لك، أولِم ولو بِشَاةٍ».

819. It was related that Anas ibn Malik said: "The Messenger of God noticed traces of saffron upon Abd al Rahman ibn Auf and asked: 'What is this?' He said: 'O Messenger of God, I have married a woman and given her the weight of a date stone of gold.' He said: 'May God Almighty bless you! Have a wedding banquet, even if you have only one sheep.' "

٨٢٠ - عن سهل بن سعد الساعدى رضى الله عنهما قال: جاءت امرأة إلى رسول الله ﷺ، فقالت: يا رسول الله جئت أهَبُ لك نفسى، فنظر إليها رسول الله ﷺ فصعّد النظر فيها وصوّبه، ثم طأطأ رسولُ الله ﷺ رأسه. فلما رأت المرأةُ أنه لم يقضِ فيها شيئاً جَلَسَتْ، فقام رجل من أصحابه فقال: يا رسول الله، إن لم تكن لك بها حاجة فزوِّجنيها. فقال: «فهل عندك من شيء». فقال: لا والله يا رسول الله، فقال: «اذْهبْ إلى أهلك فانظر هل تجدُ شيئاً». فذهب ثم رجع فقال: لا والله ما وجدت شيئاً، فقال رسول الله ﷺ: «انْظُرْ ولو خاتماً من حديد». فذهب ثم رجع فقال: لا والله [يا رسول الله] ولا خاتماً من حديد، ولكن هذا إزراى - قال سهل: ما له رداء - فلها نِصفُهُ، فقال رسول الله ﷺ: «ما تَصنَعُ بإزارك؟ إن لَبِسْتَهُ لم يكن عليها منه شيء، وإن لَبِسَتْهُ لم يكن عليك منه شيء». فجلس الرجل حتى إذا طال مجلسه قام، فرآه رسول الله ﷺ مُوَلِّياً، فأمر به فَدُعِى، فلما جاء قال: «ماذا معك من القرآن». قال: معى سورةُ كذا وسورةُ كذا، عَدَّدها. فقال: «تقرؤهن عن ظهر قلبك». قال: نعم. قال: «اذهب فقد مَلَّكْتُكها بما معك من القرآن».

820. It was related that Sahl ibn Sa'd al Sa'idi said: "A woman came to the Messenger of God (Prayers & peace be upon him) and said: 'O Messenger of God I have come to offer myself to you in marriage.' The Messenger of God glanced at her and looked down. When the woman perceived that he was not resolved towards her she sat down. One of his Companions rose up and said to him: 'O Messenger of God! If you do not wish to marry her then let me marry her.' He (Prayers & peace be upon him) said: 'Do you have anything to give?' The man said: 'No, by God, O Messenger of God, I have nothing.' The Messenger of God (Prayers & peace be upon him) said: 'Go to your people and see if you can find anything.' The man went and came back and said: 'By God I have found nothing.' So the Messenger of God told him: 'Go and find even an iron ring.' So he went and returned and said: 'O Messenger of God, by God, I found nothing, not even an iron ring, but here is my waist wrapper and I will give her half of it.' He had no upper garment. The Prophet (Prayers & peace be upon him) said: 'What will she do with your waist sheet? If you wear it, nothing will cover her, and if she wears it nothing will cover you.' So he sat down and after some time he got up to go. When the Messenger of God (Prayers & peace be upon him) saw him going he called him and said: 'How much of the Qur'an have you put to heart?' The man said: 'I know this Surah and that Surah by heart.' The Prophet (Prayers & peace be upon him) said: 'I give her to you in marriage for what you memorise of the Qur'an'."

٨٢١ - عن عائشة رضى الله عنها قالت: كنت أغار على اللاتى وَهَبْنَ أنفسهن لرسول الله ﷺ، وأقول: [أ] وَتَهَبُ المرأة نفسها؟ فلما أنزل الله عز وجل: ﴿ تُرْجِي مَن تَشَاءُ مِنْهُنَّ وَتُؤْوِي إِلَيْكَ مَن تَشَاءُ وَمَنِ ابْتَغَيْتَ مِمَّنْ عَزَلْتَ ﴾ [الأحزاب: ٥١]. قالت: قلت: والله ما أرى ربّكَ إلا يُسارع لك فى هواك.

821. It was related that Aisha said: "I used to feel jealous of the women who came and offered themselves in marriage to the Messenger of God, and said: 'How can a woman offer herself in marriage?' Then God Almighty revealed: 'You may put off any of them as you please, and you may receive any of them who you please, and if you seek any whom you had set aside, there is no blame on you. So it is more likely that they will be comforted and not grieve, and every one of them will be well pleased with what you give her. And God knows all that is in your hearts, and God is All-Knowing, All-Forbearing.' I said: 'By God, I seems to me that your Lord does not delay in fulfilling your wishes.' "

٨٢٢ - عن عائشة رضى الله عنها قـالت: تَزَوَّجنى رسول الله ﷺ فى شوال، وبنى بى فى شوال، فـأىُّ نساء رسـول الله ﷺ كان أحظى عنده منى؟ قـال: وكانت عـائشة تَسْتَحِبُّ أن تُدخِلَ نساءها فى شوال.

822. It was related that Aisha said: "The Messenger of God married me in the month of Shawwal and held my wedding in the month of Shawwal, so which of the wives of the Messenger of God were preferred more than me?' It was said: 'Aisha preferred her lady friends to have their wedding in the month of Shawwal.' "

٨٢٣ - عن أنس بن مالك رضـى الله عنه قال: ما أولَـمَ رسـولُ الله ﷺ على امرأةٍ من نسائه أكثر وأفْضَلَ مما أولَمَ على زينب. فقـال ثابت البنانى: بم أولم؟ قال: أطعمهم خبزاً ولحماً حتى تركوه.

823. It was related that Anas ibn Malik said: "The Messenger of God did not hold a better wedding banquet for any of his wives than the one he held for Zainab." When Thabit al Banani asked: "What did he offer at her banquet?" he said: "He fed

them bread and meat until they left from their own will."

٨٢٤ - عن أنس بن مالك رضى الله عنه قال: تزوج رسول الله ﷺ فدخل بأهله، قال: فَصَنَعَتْ أمى أمّ سُلَيْم حَيْساً، فجعلتهُ فى تَوْر، فقالت: يا أنس اذهب بهذا إلى رسول الله ﷺ فقل: بَعَثَتْ بهذا إليك أُمى وهى تُقْرِئُكَ السلامَ، وتقول: إن هذا لكَ منا قليل يا رسول الله، قال: فذهبْتُ بها إلى رسول الله ﷺ فقلت: إن أمى تُقْرِئُك السلامَ، وتقول: إن هذا لك منا قليل [يا رسول الله]. فقال: «ضَعْهُ». ثم قال: «اذهب فادْعُ لى فلاناً وفلاناً ومن لقيتَ». وسَمّى رجالاً، قال: فدعوت من سَمّى ومن لَقيتُ. قال: قلت لأنس: عَدَدَ كَمْ كانوا؟ قال: زهاءَ ثلاثمائة، وقال لى رسول الله ﷺ: «يا أنَس هات التَّوْرَ». قال: فدخلوا حتى امتلأت الصُّفَّةُ والحُجْرَةُ، فقال رسول الله ﷺ: «ليَتَحلَّق عَشَرَةٌ عَشَرَةٌ، وليأكلْ كل إنسان مما يليه». قال: فأكلوا حتى شبعوا، قال: فخرجتْ طائفةٌ ودخلت طائفةٌ حتى أكلوا كلُّهم، فقال لى: «يا أنسُ ارْفع». قال: فَرَفَعْتُ، فما أدرى حين وَضَعْتُ كان أكثرَ أم حين رَفَعْتُ؟ قال: وَجَلَسَ طوائفُ منهم يَتَحَدَّثون فى بَيْتِ رسول الله ﷺ ورسولُ الله ﷺ جالس، وزوجته مُوَلِّيَة وَجْهَهَا إلى الحائط. فَثَقُلُوا على رسول الله ﷺ، فخرج رسول الله ﷺ فسلَّم على نسائه ثم رجع، فلما رأوا رسولَ الله ﷺ قد رجع ظنوا أنَّهم قد ثَقلوا عليه، قال: فابتدروا الباب فخرجوا كلهم، وجاء رسولُ الله ﷺ حتى أرخى السِّتْرَ، ودخل وأنا جالس فى الحُجْرَة، فلم يلبث إلاّ يسيراً حتى خرج عليَّ وأُنزلَتْ هذه الآية، فخرج رسول الله ﷺ وقرأهن على الناس: ﴿**يَا أَيُّهَا الَّذِينَ آمَنُوا لا تَدْخُلُوا بُيُوتَ النَّبِيِّ إِلاَّ أَن يُؤْذَنَ لَكُمْ إِلَىٰ طَعَامٍ غَيْرَ نَاظِرِينَ إِنَاهُ وَلَكِنْ إِذَا دُعِيتُمْ فَادْخُلُوا فَإِذَا طَعِمْتُمْ فَانتَشِرُوا وَلا مُسْتَأْنِسِينَ لِحَدِيثٍ إِنَّ ذَلِكُمْ كَانَ يُؤْذِي النَّبِيَّ**﴾ إلى آخر الآية [الأحزاب: ٥٣]. قال الجعد: قال أنس: أنا أحْدَث الناس عهداً بهذه الآيات، وحُجِبْنَ نساءُ النبى ﷺ.

824. It was related that Anas ibn Malik said: "The Messenger of God married and held the wedding for his wife, so my mother Umm Sulaim prepared a mixture of dates, butter and dried yo-

ghurt and put it in a jar and said: 'Anas, take this to the Messenger of God and tell him, O Messenger of God, my mother sends me to you with her greetings and says that this is a humble gift from us to you.' I took it to the Messenger of God and I said: 'My mother sends me to you with her greetings and says that this is a humble gift from us to you, O Messenger of God.' He said: 'Put it down here.' Then he ordered me to invite so and so and some other men whom he named, and to invite whomever I would meet. I invited those who he had named and everyone I met. It was asked: 'How many attended?' He said: 'About three hundred.' The Messenger of God asked: 'O Anas, fetch the jar for me.' The house became crowded with people to the point that the Messenger of God had to say: 'Sit in circles of tens people, and each one should eat from what is in front of him.' They began to eat until they had their fill. One group left and another came in, until they all had eaten. When all of them had finished their meals, he said to me: 'O Anas, clear it away.' He said: 'I did so, and it seemed that what I cleared away was more than what had been put down.' Some of them remained there in the house of the Messenger of God talking, while the Messenger of God sat and his wife sat facing the wall. This bothered the Messenger of God and he went out and greeted his wives. Then he returned and entered his dwelling place. When the guests saw the Messenger of God had returned, they thought they had troubled him. He said: 'They left hurriedly, then the Messenger of God drew a curtain and went in. I was sitting in his dwelling place and he stayed a short while, then he came to me and he was reciting the Verses: 'O you who believe! Do not enter the Prophet's houses, unless you have been invited for a meal, not staying wait for the meal time, but if you are invited, then enter, and when you have had the meal leave promptly, not lingering to engage in familiar

talk, for such behaviour is an annoyance to the Prophet, and he is shy of saying anything to you, but God does not hold back from the Truth. And when you ask his wives for something, ask them from behind a curtain, that is more pure for your hearts and their hearts. And it is not for you to annoy the Messenger of God, nor is it permissible for you to marry his wives after him ever, surely this, in the sight of God, is a grievous thing.' (Surah 33 verse 53) And thereafter the wives of the Messenger of God went into seclusion."

٨٢٥ - عن نافع: أن ابن عمر رضى الله عنهما كان يقول عن النبى ﷺ: «إذا دعا أحدُكم أخاه فليجب، عُرساً كان أو نحوه».

825. It was related that Nafi' said that Ibn Umar said that the Prophet used to say: "If your brother invites you to a wedding or invites you to attend another occassion, you should accept."

٨٢٦ - عن أبى هريرة رضى الله عنه قال: قال رسول الله ﷺ: «إذا دُعى أحدُكم فلْيُجِبْ، فإن كان صائماً فَلْيُصَلِّ، وإن كان مُفْطِراً فَلْيَطْعَمْ».

826. It was related that Abu Huraria said that the Messenger of God said: "If any of you is invited you should accept, and if you are fasting, you should continue, and if you are not fasting you should eat."

٨٢٧ - عن أبى هريرة رضى الله عنه: أن النبى ﷺ قال: «شَرُّ الطعامِ طعامُ الوليمة، يُمْنَعُها من يأتيها، ويُدْعى إليها من يأباها. ومن لم يُجِب الدعوة فَقَدْ عصى اللهَ ورسولَه».

827. It was related that Abu Huraira said that the Prophet said: "The worst kind of invitation is the invitation for a banquet, the people who need its food are not invited, and only those

who do not need it are invited. And the one who does not accept the invitation to it has disobeyed God and His Messenger."

٨٢٨ - عن ابن عباسٍ رضى الله عنهما قال: قال رسول الله ﷺ: «لو أنَّ أحدهم إذا أراد أن يأتى أهله قال: بسمِ الله، اللهم جَنِّبْنا الشيطانَ وجَنِّبِ الشيطانَ ما رزقْتَنا، فإنه إن يُقَدَّرْ بينهما ولدٌ فى ذلك لم يضره الشيطان أبداً».

828. It was related that Ibn Abbas said that the Messenger of God said: "When any of you intends to be intimate with his wife, he should first say: 'In the Name of God, O God, protect us from Satan and ward Satan away from that which You bestow upon us.' And if He has decreed a child for them, Satan will never be able to harm him."

٨٢٩ - عن ابن المنكدر: سمع جابراً رضى الله عنه يقول: كانت اليهود تقول: إذا أتى الرجلُ امرأتَه من دُبُرِها فى قُبُلِها كان الولد أحولَ، فنزلت: ﴿نِسَاؤُكُمْ حَرْثٌ لَكُمْ فَأْتُوا حَرْثَكُمْ أَنَّىٰ شِئْتُمْ﴾ [البقرة: ٢٢٣].

829. It was related that Ibn al Munkadr said that he heard Jabir say: "The Jews used to say: 'If a man is intimate with his wife upon her back, the child will have squinted eyes.' Then the verse: 'Your wives are a tillage for you, so approach your tillage in any manner you please, but forward good deeds for yourselves and fear God, and know that you will certainly meet Him. And give glad tiding to the believers.' (Surah 2 verse 223)."

٨٣٠ - عن أبى هريرة رضى الله عنه قال: قال رسول الله ﷺ: «إذا دعا الرجل امرأته إلى فراشه، فلم تأته فبات غضبانَ عليها، لَعَنَتْها الملائكة حتى تُصبحَ».

830. It was related that Abu Huraira said that the Messenger of

God said: "If a man calls his wife to his bed and she refuses so that he sleeps angry with her, the angels will curse her until the morning."

٨٣١ - عن أبى سعيد الخدرى رضى الله عنه قال: قال رسول الله ﷺ: «إنَّ من أشَرِّ الناسِ عند الله منزلةً يوم القيامة الرجل يفضى إلى امرأتِهِ وتفضى إليه، ثم يَنْشُرُ سرَّها».

831. It was related that Abu Sa'id al Khudri said that the Messenger of God said: "The most evil of people in the sight of God on the Day of Judgment is the man who approaches his wife and she comes to him, and then he does not respect her privacy by disclosing it."

٨٣٢ - عن أبى هريرة رضى الله عنه قال: سمعت رسول الله ﷺ يقول: «كل أمتى معافى إلا المجاهرين، وإن من الإجهار أن يعمل العبد بالليل عملاً، ثم يُصبحُ قد ستره ربُّه عز وجل، فيقول: يا فلان، قد عَمِلْتُ البارحة كذا وكذا، وقد بات يستره ربه، فَيَبيتُ يَسْتُرُهُ ربُّه، ويُصبِح يكشف سِتْر الله عنه».

832. It was related that Abu Huraira said that he heard the Messenger of God say: "All my nation will be pardonned except those who boast of committing a sin, and of that boasting is the servant who commits a act at night and his Lord, High Exalted, covers him from His mercy, then in the morning he boasts of it and says: 'O you, so and so, last night I did so and so.' While his Lord Almighty covered him at night and in the morning he uncovered the cover which God Almighty gave him."

٨٣٣ - عن أبى سعيد الخدرى رضَى الله عنه قال: ذُكِرَ العَزْلُ عند النبى ﷺ فقال: «وما ذاكم»؟ قالوا: الرجلُ تكون له المرأة تُرضِع، فيصيب منها ويكره أن تَحْملَ منه. والرجلُ تكون له الأمةُ ، فَيُصيبُ منها ويكره أن تحمل منه. قال: «فلا عليكم أن

لاتفعلوا ذاكم، فإنما هو القدر». قال ابن عون: فحدَّثت به الحسن، فقال: والله لكأن هذا زجْز.

833. It was related that Abu Sa'id al Khudri said: "When coitus interruptus was mentioned to the Prophet." He asked: "Why do you do it?" They said: "The wife of one man is suckling a child and when he is intimate with her he does not wish her to conceive, another man has a slave girl and when he is intimate with her he does not wish her to conceive.' The Prophet said: 'There is no harm for you in not doing so, for what is ordained will be.' Ibn Aun said: 'I related this to Al Hasan and he said: 'By God, it seems he rebuked them for it.' "

٨٣٤ - عن جابر بن عبد الله رضى الله عنهما قال: سئل رجلٌ النبيَّ ﷺ فقال: «إن عندى جارية لى، وأنا أعْزِلُ عنها. فقال رسول الله ﷺ: إن ذلك لن يمنع شيئًا أراده الله». قال فجاء الرجل فقال: يا رسول الله إن الجارية التى كنت ذكرتها لك حَمَلَتْ. فقال رسول الله ﷺ: «أنا عبد الله ورسوله».

834. It was related that Jabir ibn Abd Allah said: "A man asked the Prophet: 'I have a slave girl and I perform coitus interruptus with her.' The Messenger of God said: 'That does not prevent anything that God has willed.' The man returned and said: 'O Messenger of God, the slave girl I mentioned to you, has become pregnant.' So the Messenger of God said: 'I am the servant of God and His Messenger'."

٨٣٥ - عن جُدامة بنت وهب [الأسَدِيَّة] أخت عُكَّاشة رضى الله عنهما قالت: حَضَرتُ رسول الله ﷺ فى أناسٍ وهو يقول: «لقد هممت أن أنهى عن الغِيلَة، فنظرت فى الروم وفارس فإذا هم يُغيلون أولادهم، فلا يضر أولادَهم ذلك شيئاً». ثم سألوه عن العزل، فقال رسول الله ﷺ: «ذاك الوأد الخفىُّ».

835. It was related that Judama bint Wahb al Asadiyyah said that she heard the Messenger of God say: "I had intended to forbid intimacy with nursing mothers until I saw that the Romans and Persians do so without detriment to their children."

٨٣٦ - عن أبى الدرداء رضى الله عنه عن النبى ﷺ: [أنه] أتى بامرأة مُجِحٍّ على باب فسطاط، فقال: «لعله يريد أن يُلِمَّ بها» . فقالوا: نعم، فقال رسول الله ﷺ: «لقد هَمَمتُ أن ألعنه لعناً يدخل معه قبره، كيف يُوَرِّثُه وهو لا يحل له؟ كيف يَسْتَخدِمه وهو لا يحل له؟».

836. It was related that Abu Darda' said that the Messenger of God said that he encountered a woman who was heavily pregnant standing at the entrance of a tent, so he asked: "Does he intend to be intimate with her?" They said: "Yes." The Messenger of God said: "I will curse him with a curse that will accompany him to his grave. How can he possess him while it is not lawful for him, and how can he take him as a servant while it is not lawful for him?"

٨٣٧ - عن أبى سعيد الخدرى رضى الله عنه: أن رسول الله ﷺ يوم حُنَيْنٍ بعث جيشًا إلى أوطاسٍ فلقوا عدوًا، فقاتلوهم فظهروا عليهم، فأصابوا لهم سبايا، فكأن ناساً من أصحاب رسول الله ﷺ تحرجوا من غِشْيانهنَّ، من أجل أزواجهم من المشركين، فأنزل الله عز وجل فى ذلك: ﴿وَالْمُحْصَنَاتُ مِنَ النِّسَاءِ إِلاَّ مَا مَلَكَتْ أَيْمَانُكُمْ﴾ [النساء: ٢٤] أى فَهُنَّ لكم حلال إذا انقَضَتْ عِدَّتُهُنَّ.

837. It was related that Abu Sa'id al Khudri said: "At the Battle of Hunain the Messenger of God despatched a force to Autas and met the enemy and fought with them. After vanquishing them they took prisonners of war and the Companions of the Messenger of God refrained from intimacy with the captive women because their husbands were unbelievers. Then God

Almighty revealed: 'And all married women except what your right hands possess...' (Surah 4 verse 24)."

٨٣٨ - عن أنس رضى الله عنه قال: كان للنبى تِسْعُ نسوةٍ، فكان إذا قسم بينهن لا ينتهى إلى المرأة الأولى إلا فى تسع، فكُنَّ يجتمعن فى كل ليلة فى بيت التى يأتيها، فكان فى بيت عائشة فجاءت زينب، فَمَدَّ يدَه إليها، فقالت: هذه زينب، فكفَّ النبى ﷺ يَدَه، فتقاولتا حتى اسْتَخْبَتَا. وأقيمت الصلاة، فمرَّ أبو بكر رضى الله عنه على ذلك فسمع أصواتهما، فقال: اخرُج يا رسول الله إلى الصلاة واحثُ فى أفواههن التراب، فخرج النبى ﷺ، فقالت عائشة: الآن يقضى النبى ﷺ صلاته، فيجئ أبو بكر رضى الله عنه فيفعل [بى] ويفعل. فلما قضى النبىّ ﷺ صلاتَه أتاها أبو بكر فقال لها قولاً شديداً، وقال: أتَصْنَعينَ هذا؟

838. It was related that Anas said: "The Messenger of God had nine wives and he shared his time between them, so the turn of the first wife came every ninth day. They used to gather together in the dwelling place of the wife with whom he would stay. Once in Aisha's house on her night while Zainab was present, he put his hand towards her, so Aisha said: 'That is Zainab.' And the Messenger of God drew back his hand. An argument ensued between the two of them until their voices were raised at the time of the call to prayer. Then Abu Bakr passed by and hearing the voices said: 'O Messenger of God, come to pray and throw dust in their mouths.' So the Prophet left. Aisha said: 'When the Messenger of God used to complete his prayer Abu Bakr used to pass by like that. So when the Messenger of God had completed his prayer Abu Bakr came by and spoke to her sternly saying: 'Is this how you behave?' "

٨٣٩ - عن أم سلمة رضى الله عنهَا: أن رسول لله ﷺ لما تزوَّج أمَّ سلمة أقام عندها ثلاثاً، وقال: «إنه ليس بك على أهلك هوان، إن شئت سَبَّعْتُ لك، وإن سَبَّعْتُ لك

سَبَّعْتُ لنسائى».

839. It was related that Umm Salama said: "When the Messenger of God married me he stayed with me for three nights and said: 'Your husband is not lacking in his esteem for you, if you wish I can stay with you for a week, but in that case, I shall have to stay with all my wives for a week.' "

٨٤٠ - عن أنس بن مالك رضى الله عنه قال: إذا تَزَوَّجَ البِكرَ على الثَّيِّب أقام عندها سبعاً، وإذا تزوج الثيبَ على البكر أقام عندها ثلاثاً. قال خالد: ولو قُلتُ إنه رفعه لصَدَقْتُ، ولكنه قال: السُّنَّةُ كذلك.

840. It was related that Anas ibn Malik said: "Whoever is already married and marries a virgin should stay with her for seven nights, but whoever has a virgin as his wife and then marries a woman who was married before, he should stay with her for three nights." Khalid said: "Had I said that could be attributed to the Messenger of God, I would be speaking truthfully, but he said: 'It is the tradition.' "

٨٤١ - عن عائشة رضى الله عنها قالت: ما رأيت امرأة أحب إلىّ أن أكون فى مِسْلاخِها من سَوْدَة بنت زَمْعَة، من امرأة فيها حِدَّةٌ، قالت: فلما كَبِرَتْ جَعَلَتْ يومها من رسول الله ﷺ لعائشة، قالت: يا رسول الله، قد جعلت يومى منك لعائشة. فكان رسول الله ﷺ يَقْسِمُ لعائشة يومين، يومَها ويوم سودة.

841. It was related that Aisha said: "I never saw any woman kinder towards me than Sauda bint Zam'a. I hoped to emulate her in her compassion." When she grew old she gave her day with the Messenger of God to Aisha. She said: "I have given my day with you to Aisha." So the Messenger of God spent two days with Aisha, her own day and Sauda's day.

٨٤٢ - عن عطاء قـال: حَضَرنا مع ابن عبـاس رضى الله عنهمَا جنـازةَ مَيْمونَةَ زوجِ النبىِّ ﷺ بسَرِفَ، فقال ابنُ عباس: هذه زوج النبى ﷺ، فإذا رفعتم نعشها فلا تُزَعْزِعوا ولا تُزَلْزِلوا وارْفُقُوا، فإنه كـان عند رسولِ الله ﷺ تسْعٌ، فكان يَقـسم لثمـان ولا يقسم لواحدة. قال عطاء: التى لا يَقْسِم لها صفية بنت حُيَىٍّ بن أخطب.

842. It was related that Ata' said: "We attended the funeral of Maimuna bint Sarif with Ibn Abbas and he said: 'This is the wife of the Messenger of God, so do not shake her when you carry her bier, be gentlehanded, the Messenger of God had nine wives, and he shared his time between eight of them, but one did not take a day.' Ata' said: 'That was Safiyya bint Huyayy ibn Akhtab.'" (the narrator is mistaken, in fact it was Sauda bint Zam'a who had given her day to Aisha.)

٨٤٣ - عن جابر بن عبدالله رضى الله عنهـمَا : أن رسول الله ﷺ رأى امرأة، فأتى امرأته زينبَ وهى تَمْعَسُ مَنيـئَةً لها، فقضى حـاجَتَهُ ثم خرج إلى أصحابه، فـقال: «إن المرأة تُقْبِلُ فى صورةِ شيطان، وتُدبـرُ فى صورة شيطان. فإذا أبصر أحـدكم امرأة فليأت أهله، فإن ذلك يرد ما فى نفسه».

843. It was related that Jabir said: "The Messenger of God saw a woman and then went to his wife Zainab while she was tanning leather and was intimate with her. Then he went to his Companions and said: 'A woman comes and goes in the mien of a devil, so when any of you sees a woman, he should go to his wife, for that will assuage what is stirred within his heart'."

٨٤٤ - عن أبى هريرة رضى الله عنه عن النبى ﷺ قال: «من كان يؤمن بالله واليوم الآخر فإذا شَهِد أمراً فليتكلم بخيرٍ أو ليسكت. واستوصوا بالنساء، فإن المرأة خُلِقَتْ من ضِلع، وإن أعـوج شىء فى الضلع أعـلاه، إن ذَهَبْتَ تُقيـمُهُ كَسَرْتَهُ، وإن تَركْتَهُ لم يزل أعوج، استوصوا بالنساء خيراً».

844. It was related that Abu Huraira said that the Messenger of God said: "Whoever believes in God and the Hereafter should either speak well of any matter he sees or keep silent. Be kind towards women, for women are created of a rib, its most crooked part is its uppermost, if you try to straighten it out you will break it, and if you leave it it will remain crooked. So be kind towards women."

٨٤٥ – عن أبي هريرة رضي الله عنه قال: قال رسول الله ﷺ: «لا يَفْرَكْ مؤمنٌ مؤمنةً ، إن كره منها خُلُقاً رضي منها آخر» أو قال: «غيره».

845. It was related that Abu Huraira said that the Messenger of God said: "A believing man should not detest a believing woman, and if he dislikes her for one part of her nature, she may please him for another."

٨٤٦ – عن أبي هريرة رضَى الله عنه قال: قال رسول الله ﷺ : «لولا بنو إسرائيل لم يَخْبُثِ الطعامُ ولم يَخْنَز اللَّحْمُ ، ولولا حواء لم تَخُنْ أنثى زوجَها الدهر».

846. It was related that Hammam ibn Munabbih said: "Of the Hadith which Abu Huraira related to us from the Messenger of God is that the Messenger of God said: 'Had it not been for the Children of Israel, food would never have spoiled, and meat would never have rotted, and had it not been for Eve, women would never have behaved unfaithfully towards their husbands'."

٨٤٧ – عن جابر بن عبد الله رضي الله عنهما قال: كنا مع رسول الله ﷺ في غزاة ، فلما أقْبَلْنا تَعَجَّلْتُ على بعير لي قَطُوف، فلحقني راكب خلفي فَنَخَس بعيري بعَنَزة كانت معه، فانْطَلَق بعيري كأجودِ ما أنت راءٍ من الإبل ، فالتفتُّ فإذا أنا برسول الله ﷺ. فقال: «ما يُعجلك يا جابر»؟ قلت: يا رسول الله، إني حديث عهد بعُرسٍ،

فقال: «أبكرًا تزوجتها أم ثيّبًا»؟ قال: قُلْتُ: بل ثيّبًا، قال: «فهلا جاريةً تلاعبها وتلاعبك»؟ قال: فلما قدمنا المدينةَ، ذهبنا لندخل فقال: «أمهلوا حتى نَدْخُل ليلاً - أى عشاءً - كى تمتشط الشّعثةُ، وتَسْتَحدَّ المغيبةُ». قال: وقال: «فإذا قَدِمْتَ فالكيْسَ الكيْسَ».

847. It was related that Jabir ibn Abd Allah said: "We went on an expedition with the Messenger of God, and when we returned I urged my camel on because it was lagging behind. I encountered a rider who came up from behind me and he prodded it with his metal tipped stick. My camel surged forward like the swiftest of beasts. I turned my face and saw the Messenger of God, he said: 'O Jabir, why are you hurrying?' I said: 'O Messenger of God, I am newly married.' He said: 'Have you married a virgin or a woman who was married before?' I said: 'To a woman married before.' He said: 'Why did you not marry a young girl so that you could amuse her and she could amuse you?' Then when we reached Madinah and were almost entering it he said: 'Wait until we enter by night so that the woman with untidy hair may comb it, and the woman who husband has been away may beautify herself, and when you enter you will enjoy your arrival."

١٥- كتاب الطلاق

٨٤٨- عن نافع أن ابنَ عمر رضى الله عنهما طلق امـرأته وهى حائض، فسأل عمرُ النبيَّ ﷺ فأمره أن يُراجعها ثم يُمهلها حتى تحيض حَيْضَةً أخرى، ثم يُمْهلَها حتى تَطْهُرَ، ثم يطلقها قَبْلَ أن يمسـها، فتلك العدة التى أمرَ الله عز وجل أن يُطلَّق لهـا النساء. قال: فكان ابن عـمر إذا سـئل عن الرجل يطلق امرأته وهى حـائض يقول: أمَّا أنتَ طلـقْتَها واحدةً أو اثنتـين، إن رسول الله ﷺ أمره أن يُراجـعها ثم يُمْهـلها حتى تحـيض حيـضة أخرى، ثم يمهلهـا حتى تَطهر، ثم يطلقهـا قبل أن يمسها. وأمـا أنت طلقتها ثـلاثًا، فقد عصيت ربك فيما أمرك به من طلاق امرأتك، وبانت منك.

15. The Book of Divorce

848. It was related that Nafi' said that Ibn Umar divorced his wife while she was menstruating. Umar asked The Prophet (prayers & peace be upon him) about it. He ordered him to take her back and keep her until she is clean and then to wait until she has her next period and then becomes clean, after that he may divorce her without being intimate with her, and that is the proscribed period of waiting decreed by God for women who you intend to divorce." When Ibn Umar was asked about the one who divorces his wife while she is menstruating, he said: "If you pronounced the divorce once or twice, the Messenger of God (prayers & peace be upon him) ordered that he takes her back and then waits until she has a second menses, and then waits until she purifies herself and then divorces her without having been intimate with her, and if you have pronounced the divorce three times you have disobeyed your Lord in what He has commanded you regarding divorcing your wife. Then what is between you and her is severed."

٨٤٩- عن ابن سيرين قال: مكثتُ عشرين سنة يحدثنى من لا أتهم: أن ابن عمر رضى الله عنهما طلق امرأته ثلاثًا وهى حائض، فأُمر أن يراجعها، فجعلت لا أتَّهِمُهُمْ ولا أعرف الحديث، حتى لَقِيتُ أبا غلاَّب يونس بن جُبَيْرٍ الباهلى، وكان ذا ثَبَت، فحدثنى أنه سأل ابن عمر فحدثه: أنه طلق امرأته تطليقة وهى حائض فأُمِر أن يُراجعها، قال: قلت: أفَحُسِبَتْ عليه؟ قال: فَمَهْ، أو إن عَجَز واسْتَحْمَقَ؟.

849. It was related that Ibn Sirin said: "I spent twenty years speaking about someone I do not accuse saying that Ibn Umar pronounced divorce to his wife three times while she was menstruating. He was ordered to take her back. I did not blame them nor accepted the Hadith until I met Abu Ghallab Yunus ibn Jubair al Bahili, who was reliable, and he told me that he had asked Ibn Umar about it, and he told him that he had divorced his wife once while she was menstruating, but he had been ordered to take her back. I asked: 'Was it counted as one?' He said: 'Do you take me to be hopeless or stupid?' "

٨٥٠- عن ابن عباس رضى الله عنهما قال: كان الطلاق على عهد رسول الله ﷺ وأبى بكر وسنتين من خلافة عمر رضى الله عنهما طلاق الثلاث واحدة، فقال عمر بن الخطاب: إن الناس قد استعجلوا فى أمرٍ قد كانت لهم فيه أناةٌ، فلو أمضيناه عليهم؟ فأمضاه عليهم.

850. It was related that Ibn Abbas said: "In the time of the Messenger of God (prayers & peace be upon him) and Abu Bakr after him, and for two years during the time of Umar, divorces were pronounced three times and counted as once. Then Umar ibn al Khattab said: 'The people hasten in a matter in which they should not hasten and should be rational. Should we subject them to what they say?' Then he subjected them to that."

٨٥١- عن عــائشة رضى الله عنهــا: أن رفاعــة القُرَظِىّ طلق امــرأته فَبَتَّ طلاقهــا، فتــزوجتْ بعده عبد الرحــمن بن الزَّبير، فجــاءت النبى ﷺ فقالت: يارســول الله، إنها كانت تحت رفاعة، فطلقها آخرَ ثلاث تطليقــات، فتزوجتُ بعده عبدَ الرحمن بن الزَّبير، وإنه والله ما معــه إلا مثل الهُدْبَة. وأخذَتْ بهُدبَةٍ من جلبــابها، قال: فتــبسم رسول الله ﷺ ضاحكًا، فقــال: «لعلك تريدين أن ترجعى إلى رفاعــة؟ لا، حتى يذوقَ عسَيْلَتَك، وتَذُوقى عُسَيْلَتَهُ». وأبو بكر الصديق رضى الله عنه جــالس عند رسول الله ﷺ، وخالد بن سعيد بن العاص جالس بباب الحجرة لم يؤذن له، قال: فطفق خالد ينادى: أبا بكر، ألا تَزْجُرُ هذه عما تَجْهَرُ به عند رسول الله ﷺ؟

851. It was related that Aisha said: "Rifa'a al Qurazi divorced his wife irrevocably. Then she married Abd Al Rahman ibn al Zubair. She went to The Prophet (prayers & peace be upon him) and said: 'O Messenger of God! Rifa'a divorced me irrevocably, after him I married Abd Al Rahman ibn Al Zubair who turned out to be impotent.' The Messenger of God (prayers & peace be upon him) smiled and said: 'Do you wish to return to Rafa'a? No, you cannot do so until you and Abd Al Rahman consummate your marriage.' Abu Bakr was sitting with the Messenger of God (prayers & peace be upon him) while Khalid ibn Sa'id ibn al As was sitting at the door of the chamber awaiting permission to enter. So Khalid called: 'O Abu Bakr! Would you not rebuke that woman for what she says out loud before the Messenger of God?' "

٨٥٢- عن ابن عبــاس رضى الله عنهما قال: إذا حــرَّم الرجل عليه امرأته فــهو يمين يكفِّرها ، ولقد كان لكم فى رسول الله ﷺ أُسْوَةٌ حسنة.

852. It was related that Ibn Abbas said: "If a man swears to forsake his wife, that is just an oath which he may negate by means of charity or some other way." And he said: "There is an ideal for

you in the Messenger of God."

٨٥٣- عن عائشة رضى الله عنها: أن النبى ﷺ كان يمكث عند زينب بنت جحش فيشرب عندها عسلاً، قالت: فتواطيتُ أنا وحفصة أنَّ أيَّتنا ما دخل عليها النبى ﷺ فلتقل: إنى أجد منك ريح مغافير، أكلت مغافير؟ فدخل على إحداهما فقالت ذلك له. فقال: «بل شربت عسلاً عند زينب بنت جَحْش، ولن أعود له». فنزل: ﴿لِمَ تُحَرِّمُ مَا أَحَلَّ اللَّهُ لَكَ﴾ إلى قوله تعالى: ﴿إن تتوبا﴾ لعائشة وحفصة ﴿وَإِذْ أَسَرَّ النَّبِيُّ إِلَىٰ بَعْضِ أَزْوَاجِهِ حَدِيثًا﴾ [التحريم: ١ - ٣] لقوله: «بل شربت عسلاً».

853. It was related that Aisha said: "The Prophet (prayers & peace be upon him) used to stay with Zainab, the daughter of Jahsh, and drink honey there. So Hafsa and I agreed that if he came to either of us we would say to him: 'It seems you have been eating a bad smelling gum, as I smell the smell of that gum upon you." So when he entered upon one of them she said that. He said: 'No, but I was eating honey in the house of Zainab bint Jahsh, and I shall never take it again.' So God Almighty revealed: 'Why do you prohibit what God has made lawful to you...If you both repent to God.' This was concerning Aisha and Hafsa. 'And when the Prophet confided a matter to one of his wives...' (Surah 66 verse 1-3). This is because he said: 'But I have eaten honey.'"

٨٥٤- عن عائشة رضى الله عنها قالت: كان رسول الله ﷺ يحب الحلواء والعسل، فكان إذا صلى العصر دار على نسائه فيدنو منهن، فدخل على حفصة فاحتَبس عندها أكثر مما كان يَحتَبِسُ، فسألتُ عن ذلك فقيل لى: أهْدَتْ لها امرأةٌ من قومها عُكّةَ من عسل، فسقت رسول الله ﷺ منه شَرْبَةً. فقلت: أما والله لنحتالَنَّ له، فذكرتُ ذلك لسودةَ، وقلت: إذا دخل عليك فإنه سيدنو منك، فقولى له: يا رسول الله، أكلتَ مغافير؟ فإنه سيقول لك: لا، فقولى له: ما هذه الريح؟ وكان رسول الله ﷺ يَشْتَدُّ

عليه أن تُوجَدَ منه الريح، فإنه سيقول لك: سقتنى حفصة شَرْبَةَ عسلٍ، فقولى له: جَرَسَتْ نحلُهُ العُرْفُطَ، وسأقول ذلك له، وقوليه أنت يا صفية، فلما دخل على سودة قالت: - تقولُ سودةُ: والذى لا إله إلا هو، لقد كدْتُ أن أباديَه بالذى قلت [لى] وإنه لعلى الباب، فَرَقاً منك - فلما دنا رسول الله ﷺ قالت: يا رسول الله، أكلتَ مغافيرَ؟ قال: «لا». قالت: فَما هذه الريح؟ قال: «سقتنى حفصة شَرْبَةَ عسلٍ». قالت: جَرَسَت نحلُه العُرْفُط. فلما دخل عليَّ قلت له مثل ذلكَ، ثم دخل على صَفيَّة فقالت بمثل ذلكَ، فلما دخل على حفصةَ قالتْ: يا رسول الله، ألا أسقيكَ منه؟ قال: «لا حاجة لى به». قالت: تقول سودة: سبحان الله، والله لقد حَرَمْناه. قالت: قُلتُ لها: اسكُتى.

854. It was related that Aisha said: "The Messenger of God (prayers & peace be upon him) was partial to honey and sweets and he used to complete the afternoon prayer and then visit his wives and stay with one of them. Once he went to Hafsa and stayed with her longer than usual. I asked why. I was told that a lady from her people had given her a skin filled with honey as a gift, and that she had made a syrup from it and offered it to the Messenger of God (Prayers & peace be upon him) to drink. I said: 'By God, we will play a trick on him.' So I said to Sauda and said: 'When he (Prayers & peace be upon him) comes to you say: 'Have you taken a bad smelling gum?' He will say: 'No.' Then say: 'What then is that bad smell which I smell upon you? Because the Messenger of God (prayers & peace be upon him) disliked any bad smell to be found upon him.' He will say: 'It is the honey drink which Hafsa made for me.' Then say: 'Perhaps the bees of that honey sucked the juices of the gum tree.' And I will say the same thing and you Safiyya say the same. Later Sauda said: 'By The One Who there is no god but Him, as soon as he came to the door I said what

you had told me to say because I feared you.' When the Messenger of God (Prayers & peace be upon him) came near Sauda she said to him: 'O Messenger of God! Have you taken a bad smelling gum?' He said: 'No.' She said: 'Then what is that bad smell I smell upon you?' He said: 'Hafsa made me a honey syrup to drink.' She said: 'Perhaps its bees had sucked the juices of the gum tree.' When he came to me I said the same, and when he went to Safiyya she said the same. And when the Prophet (Prayers & peace be upon him) went the next time to Hafsa she said: 'O Messenger of God! Shall I give you more of that syrup?' He said: 'I do not need it.' Sauda said: 'Praise be to God, by God, we have deprived him of it.' I said to her: 'Keep quiet'."

٨٥٥ - عن جابر بن عبد الله رضى الله عنهما قال: دخل أبو بكر رضى الله عنه يستأذن على رسول الله ﷺ فوجدَ الناس جلوساً ببابه، لم يؤذن لأحدٍ منهم. قال: فأذنَ لأبى بكر رضى الله عنه فدخل، ثم أقْبَلَ عمر رضى الله عنه فاستأذن فأذن له، فوجد النبى ﷺ جالساً حوله نساؤه واجماً ساكتاً. قال: فقال: لأقولَنَّ شيئاً أُضحكُ النبى ﷺ. فقال: يا رسول الله، لو رأيت بنتَ خارجة سألتنى النَّفَقَةَ، فَقُمْتُ إليها فوجأتُ عُنُقَها. فضحك رسول الله ﷺ وقال: «هُنَّ حولى كما ترى يسألننى النفقة». فقام أبو بكر إلى عائشة يجأ عُنُقَها، وقام عمر إلى حفصة يجأ عنقها، كلاهما يقول: تَسْأَلْنَ رسول الله ﷺ ما ليس عنده؟ قلنَ: والله لا نسأل رسول الله ﷺ شيئاً أبداً ليس عنده، ثم اعتزلهن شهراً أو تسعاً وعشرين، ثم نزلت عليه هذه الآية: ﴿يَا أَيُّهَا النَّبِيُّ قُل لأَزْوَاجِكَ﴾ حتى بلغ ﴿لِلْمُحْسِنَاتِ مِنكُنَّ أَجْرًا عَظِيمًا﴾ [الأحزاب: ٢٨، ٢٩]. قال: فبدأ بعائشة فقال: «يا عائشةُ، إنى أُريد أن أعرِضَ عليكِ أمراً، أُحب أن لا تعجلى فيه حتى تَسْتَشيرى أبَوَيْكِ». قالت: وما هو يا رسول الله؟ فتلا عليها الآية. قالت: أفيك يا رسول الله أسْتَشِيرُ أبَوَيّ؟ بل أختارُ اللهَ ورسولَه والدارَ الآخرة، وأسألك أن لا تُخبرَ امرأةً من نسائك بالذى قلت. قال: «لا تسألنى امرأةٌ منهنّ إلا أخبرتُها، إن الله تعالى لم

يبعثني مُعَنِّتاً ولا مُتَعَنِّتاً، ولكن بعثني معلماً ميسِّراً».

855. It was related that Jabir ibn Abd Allah said: "Abu Bakr came seeking permission to see the Messenger of God (prayers & peace be upon him), and he found a group of people sitting at his door who had not been granted permission to see him." He said: "Permission was granted to Abu Bakr and he entered. Umar came and he was also granted permission. When he entered he found The Prophet (prayers & peace be upon him) sitting silently with his wives around him, so Umar said: 'I have to say something to make the Prophet laugh.' So he said: 'O Messenger of God, when the daughter of Kharija (his wife) asked me for some money I nearly broke her neck.' Then the Messenger of God (prayers & peace be upon him) laughed and said: 'And these around me are asking me for money.' Then Abu Bakr went over to Aisha and slapped her neck, and so did Umar go over to Hafsa and slapped her neck, while they both said: 'How dare you ask The Messenger of God (prayers & peace be upon him) for something he does not have.' They said: 'By God, we will never ask The Messenger of God (prayers & peace be upon him) for anything he does not have.' So he (Prayers & peace be upon him) stayed apart from his wives for a period of one month or twenty-nine days. Then the verse was revealed: 'O Prophet, say to your wives: 'If you desire the life of this world and its adornment, then come and I will make for you provision and set you free in kindness, * but if you seek God and His Messenger, and the home of the Hereafter, surely God has prepared for those who do good among you a great reward.' (Surah 33 verse 28-29) He said: 'He went back to Aisha first and said: 'O Aisha, I want to make an offer to you, and I would like you to think about it and not to hasten, and you should consult your parents first.' She said: 'O

Messenger of God, what is it?' So he recited the verse to her. So she said: 'I consult my parents about you, O Messenger of God? But I choose God and His Messenger and the Hereafter, and I ask you not to tell any of your wives about what I just said.' He said: 'If any of them asks me I have to tell her. Because God Almighty did not send me to cause difficulty, but He sent me to guide and to facilitate.' "

٨٥٦ - عن مسروق قال: ما أُبالي خَيَّرْتُ امرأتي واحدةً أو مائةً أو ألفاً، بعد أن تَخْتارَني، ولقد سألتُ عائشةَ رضي الله عنها، فقالت: قد خيّرنا رسول الله ﷺ، أفكان طلاقاً؟

856. It was related that Masruq said: "I would not worry if I gave my wife the opportunity to choose, once, or a hundred times, or a thousand times, after she had chosen me. I asked Aisha and she said: 'The Messenger of God (prayers & peace be upon him) gave us the choice, would you call that divorce?' "

٨٥٧ - عن عبد الله بن عباس رضي الله عنهما قال: مكثتُ سَنَةً وأنا أريد أن أسألَ عمرَ بن الخطاب رضي الله عنه عن آية، فما أستطيع أن أسأله هيبةً له، حتى خرج حاجّاً فخرجت معه، فلما رجع فكنا ببعض الطريق، عدل إلى الأراك لحاجةٍ له، فوقفت له حتى فرغ ثم سرت معه، فقُلتُ: يا أمير المؤمنين، مَنِ اللتان تظاهرتا على رسول الله ﷺ من أزواجه؟ فقال: تلك حفصةُ وعائشةُ، قال: فقلت له: والله إن كنت لأريد أن أسألك عن هذه منذ سنة، فما أستطيع هيبةً لك. قال: فلا تفعل، ما ظَنَنْتَ أنَّ عندى من علمٍ فسلني عنه، فإن كنت أعلمه أخبرتُكَ. قال: وقال عمر: والله إن كنا فى الجاهلية ما نعُدُّ للنساء أمراً، حتى أنزلَ الله تعالى فيهن ما أنزلَ، وقسم لهن ما قسم، قال: فبينما أنا فى أمرٍ أأتَمِرُهُ إذ قالت لى امرأتى: لو صنعتَ كذا وكذا، فقلت لها: ومالك أنتِ ولِما ههنا، وما تكلُّفك فى أمر أريده؟ فقالت لى: عجباً لكَ يا ابن

الخطاب، ما تريد أن تراجع أنت، وإنَّ ابنتك لتراجعُ رسولَ الله ﷺ حتى يَظَلَّ يومَه غضبانَ. قال عُمَرُ: فآخذ ردائى، ثم أخرج مكانى حتى أدخلَ على حفصة، فقلت لها: يا بنية، إنك لتراجعين رسولَ الله ﷺ حتى يظل يومَه غضبان؟ فقالت حفصة: والله إنا لنراجعه، فقلت: تعلمين أنى أحذرك عقوبَةَ الله عز وجل وغضبَ رسوله ﷺ، يا بنيَّةُ، لا تَغُرَّنَّكِ هذه التى قد أعجبها حُسنها، وحُبُّ رسولِ الله ﷺ إياها. ثم خرجتُ حتى أدخلَ على أم سلمة لقرابتى منها، فكلَّمْتُها، فقالت لى أم سلمة: عجباً لك يا ابن الخطاب، قد دَخَلْتَ فى كل شىء حتى تَبْتَغى أن تدخلَ بين رسولِ الله ﷺ وبين أزواجه؟ قال: فأخذتْنى أخذاً كَسَرَتْنى عن بعض ما كنت أجد، فخرجت من عندها، وكان لى صاحب من الأنصار إذا غبت أتانى بالخبر، وإذا غابَ كنتُ آتيه بالخبر، ونحن حينئذ نَتَخَوّفُ ملِكاً من ملوك غسان، ذُكِرَ لنا أنه يريد أن يسير إلينا، فقد امتلأت صدورنا منه. فأتى صاحبى الأنصارى يَدُقُّ الباب وقال: افتح افْتَحْ، فقُلتُ: جاء الغسَّانى؟ فقال: أشد من ذلك، اعتزلَ رسولُ الله ﷺ أزواجَه. فقلت: رَغِم أنفُ حَفْصَةَ وعائشة، ثم آخذ ثَوبى فأخرج حتى جئتُ، فإذا رسول الله ﷺ فى مَشْرُبَةٍ له يُرتقى إليها بعجلة، وغلام لرسول الله ﷺ أسودُ على رأس الدَّرَجَةِ، فقلت: هذا عمر، فأذنَ لى. قال عمر: فَقَصَصْتُ على رسول الله ﷺ هذا الحديث، فلما بلغت حديث أم سَلَمَة تَبَسَّمَ رسولُ الله ﷺ، وإنه لعلى حصير ما بينه وبينه شىء، وتحت رأسه وسادةٌ من أَدَمٍ حشوها ليف، وإن عند رجليه قَرَظاً مصْبوراً، وعند رأسه أُهُباً معلقةً، فرأيت أثَرَ الحصيرِ فى جَنْبِ رسولِ الله ﷺ فبكيتُ، فقال: «ما يبكيك يا عمر»؟ فقلت: يا رسول الله، إن كسرى وقيصر فيما هما فيه، وأنت رسول الله. فقال رسول الله ﷺ: «أما ترضى أن تكون لهما الدنيا ولَكَ الآخرة»؟

857. It was related that Abd Allah Ibn Abbas said: "For a whole year I had the desire to ask Umar ibn Al Khattab about a Verse but I did not ask him because of my high regard for him. When he went to perform Pilgrimage I went along with him and upon

our return journey Umar went aside to answer the call of nature by the Arak trees. I waited until he had finished and then I went on with him and asked him. 'O Amir of the Believers! Who were the two who aided one another against the Messenger of God?' He said: 'They were Hafsa and Aisha.' Then I said to him: 'By God, I wanted to ask you about this a year ago, but I could not do so due to my high regard for you.' Umar said: 'Do not refrain from asking me anything about which you think I have knowledge, and if I know I will tell you.' Then Umar added: 'By God, before Islam, we had no regard for women until God revealed what He has revealed regarding them and assigned for them what He has assigned. Once while I was contemplating a certain matter, my wife said: 'I think you should do so-and-so.' So I said to her: 'Who do you think you are to give an opinion on this matter? Why are you interfering in my affairs?' She said: How strange you are, O son of Al Khattab! You do not accept for anyone to argue with you while your daughter argues with The Messenger of God (prayers & peace be upon him) until she upsets him for the whole day!' Umar said: 'I got dressed and went to Hafsa and said to her: 'O my daughter! Do you argue with The Messenger of God (prayers & peace be upon him) until you have upset him for the whole day?' Hafsa said: 'By God, we do argue with him.' Umar said: 'Then I warn you of the punishment of God and the anger of His Messenger, O my daughter! Do not be misled by the one who is proud of her beauty and of the love of The Messenger of God (prayers & peace be upon him) for her.' Then I went out to Umm Salama being my relative, and I talked to her. She said: 'How strange you are, O son of Al Khattab! You interfere in every matter, and now you interfere between The Messenger of God (prayers & peace be upon him) and his wives!' By God, I was so stunned by her

words that my anger subsided. I left her, and I used to have a friend from the Helpers (Al Ansar) who brought me news when I was away and I brought him news if he was away. In those days we were afraid of one of the kings of Ghassan. We heard that he intended to move and attack us, so we were fearful. So my friend from the Helpers (Al Ansar) came and knocked at my door saying: 'Open Open!' I said: 'Has the king of Ghassan come?' He said: 'No, but something worse has happened. The Messenger of God (prayers & peace be upon him) has secluded himself away from his wives.' I said: 'In spite of Aisha and Hafsa.' Then I dressed and went to the house of the Messenger of God, and in a small room which was accessed by a ladder, a black servant of the Messenger of God (prayers & peace be upon him) was upon the first step. I said to him: 'This is Umar.' Then permission to enter was granted me and I related the story to the Messenger of God (prayers & peace be upon him). Until when I reached what Umm Salama had said, the Messenger of God (prayers & peace be upon him) smiled as he lay on a mat made of palm tree leaves with nothing between him and the mat. Beneath his head was a leather pillow stuffed with palm fibre and the leaves of a saut tree were piled at his feet, and above his head hung a few water skins. I saw the marks of the mat imprinted on the side of the Messenger of God (prayers & peace be upon him), so I wept. He said: 'O Umar, why are you weeping?' I said: 'O Messenger of God, Caesar and Khosrau are leading a life of luxury while you, the Messenger of God are living in this condition.' The Messenger of God (prayers & peace be upon him) said: 'Are you not content that the enjoyment of the life of this world is for them but for you is the Hereafter?' "

١٦ - كتاب العدة

٨٥٨ - عن عبيد الله بن عبد الله بن عُتْبَةَ أن أباه كتب إلى عمر بن عبد الله ابن الأرقَم الزّهرى، يأمره أن يدخل على سُبَيْعَةَ بنت الحارث الأسلمية، فيسألها عن حديثها وعما قال لها رسول الله ﷺ حين استَفْتَتْه. فكتب عمر ابن عبد الله إلى عبد الله بن عُتبة يخبره أن سبيعة أخبرته أنها كانت تحت سعد بن خَوْلَةَ، وهو فى بنى عامر بن لؤى، وكان ممن شهد بدراً، فتوفى عنها فى حَجَّة الوَداع وهى حامل، فلم تَنْشَبْ أن وَضَعت حَملَها بعد وفاته، فلما تَعَلَّتْ من نِفاسها تَجَمَّلَتْ للخُطّاب، فدخل عليها أبو السنابل بن بَعْكَكَ -رجلٌ من بنى عبد الدار - فقال لها: مالى أراك متجمِّلة، لعلك تَرْجينَ النكاح؟ إنك والله ما أنت بناكح حتى يَمُرَّ عليك أربعة أشهر وعشرٌ. قالت سُبَيْعة: فلما قال لى ذلك جَمعتُ علىَّ ثيابى حين أمسَيْتُ، فأتَيْتُ رسول الله ﷺ فسألته عن ذلك، فأفتانى بأنى قد حَلَلْتُ حين وضعت حَملى، وأمرنى بالتزوج إن بدا لى. قال ابن شهاب: فلا أرى بأساً أن تتزوج حين وضعت وإن كانت فى دمها، غير أنه لا يَقْرَبُها زوجها حتى تَطْهُرَ.

16- The Book of the Period of Waiting for Divorcees or Widows

858. It was related that Ubaid Allah ibn Abd Allah ibn Utba said: "My father wrote a letter to Umar ibn Abd Allah ibn al Arqam al Zuhri asking him to go to Subai'ah bint al Harith al Aslamiyya to ask her about what the Messenger of God (prayers & peace be upon him) had told her. Umar ibn Abd Allah replied to Abd Allah ibn Utba saying that Subai'ah had said: 'I was married to Sa'd ibn Khaula of Amer ibn Lu'ayy, who had participated in the Battle of Badr, and he died at the time of the Farewell Pilgrimage while I was pregnant. Soon after that I gave birth to a child and when I had recovered from par-

turition I beautified myself to receive proposals of marriage. Abu al Sanabil ibn Ba'kak came to me and said: 'I see you have beautified yourself, do you intend to marry? By God, you may not marry before four months and ten days pass.' So I put on my outer garment and went to the Messenger of God (prayers & peace be upon him) in the evening and asked him regarding it. The Messenger of God (prayers & peace be upon him) said that I may marry after the birth of the child if I wished.' Ibn Shihab said: 'I saw nothing wrong in her marrying after giving birth to a child even if she is still bleeding, but her husband should not approach her until she purifies herself.' "

٨٥٩ - عن جابر بن عبد الله رضى الله عنهما قال: طُلِّقَتْ خالتى، فأرادت أن تَجُدَّ نخلها، فزجرها رجل أن تخرج، فأتت النبى ﷺ فقال: «بلى، فَجُدِّى نخلك، فإنك عسى أن تَصَدَّقى أو تَفعلى معروفاً».

859. It was related that Jabir ibn Abd Allah said: "My maternal aunt was divorced and she wanted to pick her dates. A man reprimanded her for going outside, so she went to the Messenger of God (prayers & peace be upon him) and he said: 'You may go out to pick your dates from your trees, and you may give in charity or perform some other kindness'."

٨٦٠ - عن فاطمة بنت قيس رضى الله عنها قالت: قلت: يا رسول الله، زوجى طلقنى ثلاثاً، وأخاف أن يُقْتَحَمَ علىَّ. قال: فأمرها فتَحَوَّلَتْ.

860. It was related that Fatima bint Qais said that she asked: "O Messenger of God, my husband has pronounced divorce to me three times and I fear that I may suffer." He said: "Move to another dwelling place." So I moved.

٨٦١ - عن أبى سلَمَةَ بن عبد الرحمن [بن عوف]: أن فاطمة بنت قيس أخبرته أنها

كانت تحت أبى عمرو بن حفص بن المغيرة، فطلقها آخرَ ثلاث تطليقاتٍ، فزعمت أنها جاءت رسولَ الله ﷺ تَسْتَفْتيه فى خروجها من بيتها، فأمرها أن تنتقل إلى ابن أم مكتومٍ الأعمى، فأبى مروان أن يصدقه فى خروج المطلقة من بيتها. وقال عروة: إنَّ عائشة أنْكَرَتْ ذلك على فاطمة بنتِ قَيسٍ.

861. It was related that Fatima bint Qais said: "I was married to Abu Amr ibn Hafs ibn al Mughira and he pronounced divorce to me three times, so I went the Messenger of God (prayers & peace be upon him) to ask him about leaving my house. He ordered me to move to the house of Ibn Umm Maktum who was blind." Marwan refuted that the divorcee may leave her house. Urwa said: "Aisha rejected what Fatima bint Qais related."

٨٦٢ - عن فاطمة بنت قيسٍ رضى الله عنها: أن زوجها طلقها ثلاثاً، فلم يجعل لها رسول الله ﷺ سكنى ولا نفقة، قالت: قال لى رسول الله ﷺ: «إذا حَلَلْتِ فآذنينى». فآذنتُه، فخطبها معاويةُ وأبو جَهْم وأسامة بن زيد رضى الله عنهم، فقال رسول الله ﷺ: «أمَّا معاوية فرجل تَرِب لا مال له، وأما أبو جَهْم فرجل ضرّاب للنساء، ولكن أسامة بن زيد». فقالت بيدها هكذا: أسامة أسامة. فقال لها رسول الله ﷺ: «طاعةُ الله وطاعةُ رسولِه خيرٌ لكِ». [قالت]: فتزوجتُهُ فاغْتَبَطْتُ.

862. It was related that Fatima bint Qais said: "My husband pronounced divorce to me three times and the Messenger of God (prayers & peace be upon him) made no provision for my maintenance and dwelling place. The Messenger of God (prayers & peace be upon him) said: 'When your period of waiting is complete, inform me.' So I informed him. Mu'awiya, Abu Jahm and Usama ibn Zaid had proposed marriage by that time, the Messenger of God (prayers & peace be upon him) said: 'As for Mu'awiya, he is a poor man with no property, as for Abu Jahm, he is a wife beater, but Usama ibn Zaid.' I indicated with my

hand that I disliked marrying Usama. But the Messenger of God (prayers & peace be upon him) said: 'To obey God and to obey His Messenger is best for you.' So I married him and in due course I was greatly envied."

٨٦٣ - عن حميد بن نافع، عن زينب بنت أبى سلمة: أنها أخبرته هذه الأحاديث الثلاثة، قال: قالت زينب: دَخَلْتُ على أمِّ حَبِيبَةَ زوج النبى ﷺ حين توفى أبوها أبو سفيان، فَدَعَتْ أم حبيبةَ بطيبٍ فيه صُفْرَةٌ، خَلُوقٌ أو غيره، فَدَهَنَتْ منه جاريةً ثم مَسَّتْ بعارضيها، ثم قالت: والله مالى بالطيب من حاجة، غير أنى سمعت رسول الله ﷺ يقول [على المنبر]: «لا يحل لامرأة تؤمن بالله واليوم الآخر تحدُّ على ميِّتٍ فوق ثلاث، إلا على زوجٍ أربَعَةَ أشهرٍ وعشرًا». قالت زينب: ثم دخلت على زينب بنتِ جحشٍ حين توفى أخوها، فَدَعَتْ بطيبٍ فَمَسَّتْ منه، ثم قالت: والله مالى بالطيب من حاجة، غير أنى سمعت رسول الله ﷺ يقول على المنبر: «لا يحل لامرأة تؤمن بالله واليوم الآخر تُحدُّ على ميت فوق ثلاث، إلا على زوجٍ أربعة أشهر وعشراً». قالت زينب: سمعت أمى أم سلمة تقول: جاءت امرأة إلى رسول الله ﷺ فقالت: يا رسول الله، إن ابنتى توفى عنها زوجها وقد اشتكت عيناها، أفنكحلها؟ فقال رسول الله ﷺ: «لا». مرتين أو ثلاثاً، كل ذلك يقول: «لا». ثم قال: «إنما هى أربعةُ أشهرٍ وعشرٌ، وقد كانت إحداكن فى الجاهلية ترمى بالبَعَرَةِ على رأس الحول». قال حميد: فقلت لزينب: وما تَرمى بالبَعَرَة على رأس الحول؟ فقالت زينب: كانت المرأة إذا توفى عنها زوجها دَخَلَتْ حِفْشاً، ولَبِسَتْ شَرَّ ثيابها، ولم تمس طيباً ولا شيئاً حتى تمر بها سنة، ثم تؤتى بدابة - حمار أو شاةٍ أو طَيْرٍ - فَتَفْتَضُّ به، فقلَّما تَفتضُّ بشىء إلا مات، ثم تخرج، فتُعطى بَعَرَةً فتَرْمى بها، ثم تُراجعُ بعدُ ما شاءت من طيبٍ أو غيره.

863. It was related that Zainab said: "I went to Umm Habiba, the wife of the Messenger of God (prayers & peace be upon him), when her father Abu Sufian had died. Umm Habiba asked for perfume or something similar. She put some on a girl and then

rubbed her cheeks with it and said: 'By God, I am in no need of perfume but I heard the Messenger of God (prayers & peace be upon him) say upon the pulpit: 'It is forbidden for a woman who believes in God and the Hereafter to mourn for more than three days except for her husband, then she may mourn for four months and ten days.' It was also related that Zainab said: "Then I went to visit Zainab bint Jahsh when her brother had died. She asked for perfume and put some on and said: 'By God I am in no need of perfume but I heard the Messenger of God (prayers & peace be upon him) say upon the pulpit: "It is forbidden for a woman who believes in God and the Hereafter to mourn for more than three days except for her husband, then she may mourn for four months and ten days.' It was also related that Zainab said: "I heard my mother Umm Salama say: 'A woman went to the Messenger of God (prayers & peace be upon him) and asked: 'O Messenger of God, my daughter's husband has died and she has an ailment in her eye, may we apply collyrium to it?' The Messenger of God (prayers & peace be upon him) repeated: 'No.' Then he said: 'It is only for four months and ten days, while before Islam you never threw dung until a year had passed.' "

٨٦٤ - عن أم عطية رضي الله عنها: أن رسول الله ﷺ قال: «لا تُحِدُّ امرأة على ميت فوق ثلاث، إلا على زوج أربعة أشهر وعشراً، ولا تَلْبَسُ ثوباً مصبوغاً إلاَّ ثوب عَصْبٍ، ولا تَكْتَحِلُ ولا تَمسُّ طيباً، إلاَّ إذا طَهُرَتْ نُبذَةً من قُسْطٍ وأظفارٍ».

864. It was related that Umm Atiyya said that the Messenger of God (prayers & peace be upon him) said: "It is forbidden for a woman to mourn for anyone who has died for more than three days except in the case of her husband for whom she may mourn for four months and ten days. And she may not wear coloured garments except those made of yarn, nor apply col-

lyrium, nor apply perfume, except a for little scent or incense when she purifies herself from her menses."

١٧ - كتاب اللعان

٨٦٥ - عن سهل بن سعد الساعدىّ: أن عُوَيْمراً العَجْلانىَّ جاء إلى عاصم ابن عدىّ الأنصارى رضى الله عنهم فقال له: أرأيتَ يا عاصمُ لو أن رجلاً وجد مع امرأتِهِ رجلاً، أيَقْتُلُهُ فَتَقْتُلُونَهُ، أم كيف يفعل؟ فَسَلْ لى عن ذلكَ يا عاصم رسولَ الله ﷺ. فسأل عاصم رسول الله ﷺ، فكره رسول الله ﷺ المسائل وعابَها، حتى كَبُرَ على عاصم ما سَمِعَ من رسول الله ﷺ، فلما رَجَعَ عاصم إلى أهله جاءه عُوَيْمرٌ فقال: يا عاصم، ماذا قال لك رسول الله ﷺ؟ قال عاصم لعُوَيْمر: لمْ تأتنى بخَيْر، قد كره رسول الله ﷺ المسألة التى سألتُهُ عنها. قال عويمرٌ: والله لا أنتهى حتى اسأله عنها. فأقْبَلَ عُوَيمرٌ حتى أتى رسولَ الله ﷺ وَسْطَ الناس فقال: يا رسول الله، أرأيتَ رجلاً وجد مع امرأته رجلاً، أيَقْتُلُهُ فَتَقْتُلُونه أم كيف يَفْعَلُ؟ فقال رسول الله ﷺ: «قد نَزَلَ فيك وفى صاحبَتِكَ، فاذهب فأتِ بها». قال سهل: فتلاعنا وأنا مع الناس عند رسول الله ﷺ، فلما فرغا قال عُوَيْمرٌ: كذبتُ عليها يا رسول الله إن أمسكتُها. فطلقها ثلاثاً قبل أن يأمره رسول الله ﷺ. قال ابن شهاب: فكانت سنة المتلاعنين.

17 - The Book of Marital Accusation of Infidelity by Oath

865. It was related that Sahl ibn Sa'd al Sa'idi said: "Uwaimir al Ajlani went to Assem ibn Adi al Ansari and said: 'Advise me what a man should do if he finds someone with his wife, should he kill him, and then you would put him to death, or what should he do?' Assem asked the Messenger of God (prayers & peace be upon him) and he disapproved of this question so much that Assem was upset at the reply which the Messenger of God (prayers & peace be upon him) gave him. When Assem returned to his family, Uwaimir went to him and asked: 'What did the Messenger of God tell you?' Assem told

Uwaimir: 'You brought no good, the Messenger of God (prayers & peace be upon him) disliked to advise on that subject.' Uwaimir went on until he reached the Messenger of God (prayers & peace be upon him) while he sat among some people and asked him: 'O Messenger of God, advise me what a man should do if he finds someone with his wife, should he kill him, and then you would put him to death, or what should he do?' The Messenger of God (prayers & peace be upon him) said: 'Revelation has been made concerning a man and his wife, so go and bring her here.' Sahl said: 'They both invoked curses.' Then said: 'I was with the people in the company of the Messenger of God (prayers & peace be upon him) and when they had finished, Uwaimir said: 'O Messenger of God, I would have told a lie against her if I retain her.' So he pronounced divorce to her three times before the Messenger of God (prayers & peace be upon him) ordered him. Thereafter invoking curses became customary."

٨٦٦ - عن أبي هريرة رضي الله عنه قال: قال سعد بن عبادة رضي الله عنه: يا رسول الله، لو وَجَدْتُ مع أهلي رجلاً لم أمَسَّه حتى آتي بأربَعَة شهداء؟ قال رسول الله ﷺ: «نعم». قال: كلا والذي بعثك بالحق، إن كنتُ لأعاجِلُهُ بالسيف قبلَ ذلك. قال رسول الله ﷺ: «اسْمَعُوا إلى ما يقول سيدُكم، إنه لغيور، وأنا أغْيَرُ منه، والله أغْيَرُ منّي».

866. It was related that Abu Huraira said: "Sa'd ibn Ubada said: 'O Messenger of God, if I were to find a man with my wife, am I not permitted to strike him before I bring four witnesses?' The Messenger of God (prayers & peace be upon him) said: "Yes.' He said: 'On the contrary, by the One Who sent you with the Truth, I would strike him with my sword immediately.' The Messenger of God (prayers & peace be upon him) said:

'Hearken to your leader, he guards his honour, and I guard more so than him, and God Almighty guards more so than me."

٨٦٧ - عن سعيد بن جُبَيْرٍ قال: سئلت عن المتلاعنين في إمْرَةِ مصعب: أيفرق بينهما؟ [قال]: فما دَرَيْتُ ما أقول، فَمَضَيْتُ إلى منزل ابن عمر رضى الله عنهما بمكة، فقلت للغلام: استَأذن لى، قال: إنه قَائِلٌ، فسمع صوتى، فقال: ابنُ جُبَيْرٍ؟ قُلْتُ: نعم، قال: ادْخُل، فوالله ما جاء بك هذه الساعةَ إلا حاجةٌ. فَدَخَلْتُ، فإذا هو مُفْتَرِشٌ بَرْذَعَةً، مُتَوَسِّدٌ وسادةً حَشْوُها ليف، قلت: أبا عبد الرحمن، المتلاعنان أيُفَرَّقُ بينهما؟ قال: سبحان الله! نَعم، إنَّ أولَ من سأل عن ذلك فلان بن فلان، قال: يا رسول الله، أرأيتَ أن لو وجدَ أحدُنا امرأتَه على فاحشة، كيف يَصْنَعُ؟ إن تكلم تكلم بأمر عظيم، وإن سكت سكت على مثل ذلك. قال: فَسَكَتَ النبى ﷺ فلم يُجِبْهُ، فلما كان بعد ذلك أتَاه فقال: إن الذى سألتُكَ عنه قد ابْتُلِيتُ به. فأنزل الله عز وجل هؤلاء الآيات فى سورة النور: ﴿والذين يَرمُونَ أزواجَهُم﴾ فَتلاهنَّ عليه، ووعظه وذكَّرَه، وأخبره أن عذابَ الدنيا أهونُ من عذاب الآخرة، قال: لا والذى بعثك بالحق ما كذبت عليها. ثم دعاها فوعظها وذكَّرها، وأخبرها أن عذابَ الدنيا أهون من عذاب الآخرة، قالت: لا والذى بعثك بالحق إنه لكاذب. فبدأ بالرجل فشهدَ أربعَ شهادتٍ بالله إنه لمن الصادقين، والخامسةُ أنَّ لَعْنَةَ الله عليه أنْ كان من الكاذبين، ثم ثَنّى بالمرأة فَشَهِدَتْ أربعَ شهاداتٍ بالله إنه لمن الكاذبين، والخامسةُ أنَّ غَضَبَ الله عليها إن كان من الصادقين، ثمَّ فَرَّقَ بينهما.

867. It was related that Sa'id ibn Jubair said: "I was questioned concerning those who invoked curses during the reign of Mus'ab, if they were permitted to separate. I did not know how to reply, so I went to the house of Ibn Umar in Makkah and asked his servant to seek permission for me to enter. He told me Ibn Umar was resting. But he heard my voice and asked: 'Are you Ibn Jubair?' I said: 'Yes.' He said: 'Enter, by God, it

must have been something urgent to have brought you here at this hour of the day.' I entered and found him lying upon a rug and resting against a pillow stuffed with palm fibre. I asked: 'O Abu Abd Al Rahman, should those who invoke curses separate?' He said: 'Glory be to God! Yes, so and so has asked about this before you, saying: 'O Messenger of God, tell me what we should do if any of us finds his wife committing adultery. If he lets it be known it is a grievous matter and if he keeps it secret it is a grievous matter?" The Messenger of God (prayers & peace be upon him) remained silent. After a while the man returned to the Messenger of God (prayers & peace be upon him) and said: 'I am one who has been affected by the matter about which I asked you.' Then God Almighty revealed: 'And those who accuse their own spouses, and have no witness except themselves, the testimony of one of them is that he shall swear by God four times that he is truthful * And the fifth time that the curse of God shall be upon him if he is lying * And it shall avert the punishment from her if she testifies four times by God that he is telling a lie * And the fifth time that the wrath of God shall be upon her if he is telling the truth.' (Surah 24 verses 6-9) The Prophet (prayers & peace be upon him) recited the verses to the man and warned him and urged him and advised him that the trials of the life are less severe than the trials of the Hereafter. He said: 'By God, I did not tell a lie against her.' Then he summoned her and warned her and urged her and advised her that the trials of the life are less severe than the trials of the Hereafter. She said: 'No, by God, he is lying.' The man had began to swear the oath and he swore four times in the name of God that he was telling the truth and upon the fifth he said: 'May the curse of God by upon me if I lie.' Then the woman was summoned and she swore four times in the name of God that he was lying and upon the fifth she said: 'May I be cursed

if he is truthful.' So he separated them from each other."

٨٦٨ - عن ابن عمر رضى الله عنهما قال: قال رسول الله ﷺ للمتلاعنين: «حسابكما على الله، أحدكما كاذب، لا سبيل لك عليها». قال: يا رسول الله مالى؟ قال: «لا مالَ لَك، إن كنتَ صَدَقْتَ عليها فهو بما اسْتَحْلَلْتَ من فرجها، وإن كنت كَذَبْتَ عليها فذاك أبعدُ لك منها».

868. It was related that Ibn Umar said that the Messenger of God (prayers & peace be upon him) told a man who had invoked a curse: "Your reckoning is with God, for one of you is lying so now you have no right over your wife." He said: "O Messenger of God, what of my wealth?" He said: "You have no right to reclaim wealth from her. If you are telling the truth, then it is a recompense for the right you had to intimacy with her, and if you are lying, then it is further removed from you than she." Zuhair related: "Sufian said that Amr said he heard Sa'id ibn Jubair say: "I heard Ibn Umar say that the Messenger of God (prayers & peace be upon him) had said that."

٨٦٩ - عن ابن عمر رضى الله عنهما أن رجلاً لاعَنَ امرأته على عهد رسول الله ﷺ، فَفَرَّق رسول الله ﷺ بينهما، وألحق الوَلَدَ بأمِّه.

869. It was related that Ibn Umar said: "A man invoked a curse against his wife in the lifetime of the Messenger of God (prayers & peace be upon him), so he separated them and attributed the lineage of the son to his mother."

٨٧٠ - عن محمد - هو ابن سيرين - قال: سألت أنسَ بنَ مالك رضى الله عنه، وأنا أرى أن عنده منه علماً، فقال: إن هلال بن أمية قَذَفَ امرأتَه بشريك بن سحماء، وكان أخا البراء بن مالك لأمِّه، وكان أوَّلَ رجل لاعنَ فى الإسلام، قال: فلاعنها، فقال رسول الله ﷺ: «أبْصِرُوها، فإن جاءت به أبيضَ سَبْطاً قضىء العينين فهو لهلال

بن أميــة، وإن جاءَت به أكْحَلَ جَعْداً حَمْش الساقَين فــهو لشــريك بن سحمــاء». قال: فأنبئتُ أنها جاءت به أكْحَلَ جعداً، حَمْش الساقَين.

870. It was related that Mohammed said: "I asked Anas ibn Malik as I knew he was knowledgeable of the matter. He said: 'Hilal ibn Umayya accused his wife of adultery with Sharik ibn Sahma, the maternal brother of Al Bara ibn Malik. He was the first man in Islam to invoke such a curse and he invoked it against her. The Messenger of God (prayers & peace be upon him) said: 'If she delivers a fair child with dark hair and light eyes, then he is the son of Hilal ibn Umayya, and if she delivers a dark eyed child with curly hair and slim body, then he is the child of Sharik ibn Sahma.' He said: 'I was told she had delivered a dark eyed child with curly hair and slim body."

٨٧١ - عن أبى هريرة رضى الله عنه: أن أعرابياً أتى رسول الله ﷺ فقال: يا رسول الله، إن امرأتى وَلَدَتْ غــلاماً أســودَ، وإنى أنكرته. فقــال له النبى ﷺ: «هل لك من إبل»؟ قال: نعم، قال: «مــا ألوانها»؟ قال: حُمْرٌ. قال: «فهل فيــها من أورق»؟ قال: نعم، قال رسول الله ﷺ: «فأنَّى هو»؟ قال: لعله يا رسول الله أن يكون نَزَعَهُ عِرْقٌ له. فقال له النبى ﷺ: «وهذا لعله أن يكون نَزَعَهُ عِرق له».

871. It was related that Abu Huraira said: "A Bedouin came to the Messenger of God (prayers & peace be upon him) and said: 'My wife has delivered a dark skinned child and I disown him.' The Messenger of God (prayers & peace be upon him) asked: 'Do you have any camels?' He said: 'Yes.' He asked: 'What colour are they?' He said: 'Red.' He asked: 'Are any of them dark?' He said: 'Yes.' The Messenger of God (prayers & peace be upon him) asked him: 'How is that?' He said: 'It could be a strain which is in them that has appeared.' At this The Prophet (prayers & peace be upon him) said: 'So the black child may

be due to a strain in you that has appeared.' "

٨٧٢ - عن عائشة رضى الله عنهــا أنها قالت: اختصمَ سعــد بن أبى وقاص، وعبدُ بنُ زَمْعَةَ فى غلام، فقــال سعد: هذا - يا رسولَ الله - ابنُ أخى عتــبةَ بن أبى وقاص، عَهِدَ إلىَّ أنّه ابنُهُ، انظُر إلى شَبَهِهِ. وقــال عبــد بن زَمْعَةَ: هذا أخى يا رســول الله، وُلِدَ على فِراش أبى من وليدته. فنظر رسول الله ﷺ إلى شَبَهِه فرأى شَبَهاً بيِّناً بِعُتْبَة. فقال: «هو لك يا عَبْدُ، الولدُ للفراش، وللعــاهر الحَجَرُ، واحتجبى منه يا سودةُ بــنتَ زمعة».

قالت: فلم ير سودة قط.

872. It was related that Aisha said: "Utba ibn Abu Waqqas took a solemn pledge from his brother Sa'd ibn Abu Waqqas to take the son of the slave-girl of Zam'a as his ward. In the year of the Conquest of Makkah Sa'd ibn Abu Waqqas took him, and said that he was his brother's son, and his brother took a promise from him to that effect. Abd ibn Zam'a rose up and said: 'He is my brother and the son of the slave-girl of my father and he was born on my father's bed.' Then they both went to The Prophet (Prayers & peace be upon him) and Sa'd said: 'O Messenger of God! He is the son of my brother and he has made a solemn pledge from me that I will take him.' Abd ibn Zam'a said: 'He is my brother and the son of my father's slave-girl and he was born on my father's bed.' The Messenger of God (prayers & peace be upon him) said: 'The son is to the bed he was born upon and stones are for the one who has committed fornication.' The Prophet (Prayers & peace be upon him) told his wife Sauda bint Zam'a to screen herself from the boy as he saw a likeness to Utba in him. So the boy never saw her until the day he died.' "

٨٧٣ - عن عــائشــة رضى الله عنهــا قــالــت: دخلَ علىَّ رســول الله ﷺ ذات يومٍ مسروراً، فقال: «يا عــائشةُ، ألَمْ تَرَىْ أن مُجَزِّزاً المُدْلجى دخل علىّ، فرأى أسامة وزيداً

وعليهما قطيفةٌ، قد غطَّيا رؤوسَهما وبَدَتْ أقْدامُهما، فقال: «إن هذه الأقدام بعضُها من بعض».

873. It was related that Aisha said: "The Messenger of God came to me one day very pleased and said: 'O Aisha, Mugzza al Mudlagy came to me and saw Usama and Zaid covering their heads with a piece of velvet while only their feet were apparent, and he said: 'These feet look alike.'"

١٨ - كتاب الرضاع

٨٧٤ - عن عائشــة رضى الله عنها: أن رسول الله ﷺ كـان عندها، وأنها ســمعت صَوْتَ رُجُلٍ يستأذن فى بيت حـفصة، قالت عائشــة: فقُلْتُ: يا رسول الله، هذا رجل يستأذن فى بيتك. فـقال رسول الله ﷺ: «أراهُ فلاناً» لعمٍّ حفصــة من الرضاعة، قالت عائشةُ: [قـلت]: يا رسول الله، لو كان فلان حيـاً -لعمها من الرضــاعة - دخل علىَّ؟ قال رسول الله ﷺ: «نَعَمْ، إنَّ الرضاعةَ تُحَرِّمُ ما تُحَرِّم الوِلادة».

18 - The Book of Suckling

874. It was related that Aisha said that when the Messenger of God (prayers & peace be upon him) was with her she heard a man's voice seeking permission to enter the house of Hafsa. Aisha said: "I said, O Messenger of God! A man is seeking permission to enter your house.' The Prophet (Prayers & peace be upon him) said: 'I believe he is so and so, the foster uncle of Hafsa.' Aisha said: 'If so and so, her foster uncle, was alive, could he enter my house?' The Prophet (Prayers & peace be upon him) said: 'Yes, for relationship in suckling renders unlawful everything which is unlawful by blood relationship'."

٨٧٥ - عن عائـشة رضى الله عنهـا قالت: جـاء عمِّى من الرضــاعة يستـأذن علىَّ، فأبَيْتُ أن آذنَ له حتى أسْتَأمِرَ رسول الله ﷺ، فلمـا جاء رسول الله ﷺ قلت: إن عمِّى من الرضَاعـة اسـتأذن عـلىَّ فأبيَتُ أن آذن له. فـقــال رسـول الله ﷺ: «فَلْيَلِجْ عليك عـمـك». قُلتُ: إنما أرضَعَتْنى المرأةُ ولم يُرضِعنــى الرجلُ؟ قـال: «إنه عــمك، فَلْيَلِج عليك».

875. It was related that Aisha said: "My foster uncle came to me and asked for permission to enter. I refused him until I had

sought the opinion of the Messenger of God (prayers & peace be upon him). When the Messenger of God (prayers & peace be upon him) came I asked him: 'My foster uncle asked permission to enter but I refused him.' The Messenger of God (prayers & peace be upon him) said: 'Let your uncle enter.' I said: 'But it was his wife who suckled me not him.' He said: 'He is your uncle, let him enter.' "

٨٧٦ - عن على رضى الله عنه قال: قلت يا رسول الله، مالَكَ تَنَوَّقُ فى قريش وتَدَعُنا؟ فقال: «وعندكم شىء»؟ قلت: نعم، بنتُ حَمزَةَ. فقال رسول الله ﷺ: «إنها لا تَحِلُّ لى، إنها ابنة أخى من الرضاعة».

876. It was related that Ali said he asked: "O Messenger of God why do you choose from the Quraish but ignore us?" He replied: "Do you have anything for me?' I said: "Yes, the daughter of Hamza." The Messenger of God (prayers & peace be upon him) said: "She is not lawful for me because she is the daughter of my brother in suckling."

٨٧٧ - عن أم حبيبة بنت أبى سفيان رضى الله عنهما قالت: دخل علىّ رسول الله ﷺ فقلت له: هل لك فى أختى بنت أبى سفيان؟ فقال: «أفعل ماذا»؟ قلت: تَنكِحُها، قال: «أوَتُحبين ذلك»؟ قلت: لست لك بمُخْلِيَة، وأحبُّ من شَرِكَنى فى الخير أختى. قال: «فإنها لا تحل لى». قلت: فإنى أُخْبِرتُ أنك تَخْطُبُ دُرَّةَ بنت أبى سَلَمَة. قال: «بنتِ أمِّ سلمة»؟ قلت: نعم، قال: «لو أنها لم تكن ربيبتى فى حَجرى ما حَلَّتْ لى، إنها ابنة أخى من الرضاعة، أرضعتنى وأباها ثُوَيْبَةُ، فلا تَعْرِضْنَ علىَّ بناتِكُنَّ ولا أخَواتِكُنَّ».

877. It was related that Umm Habiba said: "I said: 'O Messenger of God! Marry my sister, the daughter of Abu Sufian.' He said: 'Would that please you?' I said: 'Yes, for I am your only wife,

and the dearest person to share good with me is my sister.' The Prophet (Prayers & peace be upon him) said: 'But it is not lawful for me to marry two sisters together.' I said: 'O Messenger of God! By God, we have heard that you wish to marry Durra the daughter of Abu Salama.' He said: 'You mean the daughter of Umm Salama?' I said: 'Yes.' He said: 'By God! Even if she was not my step-daughter it would not be lawful for me to marry her, for she is my niece in suckling, as Thuwaiba suckled me and Abu Salama, so you should not offer your daughter or your sisters to me'."

٨٧٨ - عن أم الفضل رضى الله عنها قالت: دخل أعرابى على رسول الله ﷺ وهو فى بيتى، فقال: يا نبى الله، إنى كانت لىَ امرأة فتزوجتُ عليها أُخرى، فزعَمَت امرأتى الأولى أنها أرضَعَت امرأتى الحُدْثى رَضْعَةً أو رَضْعَتَين. فقال نبى الله ﷺ: «لا تُحَرِّمُ الإملاجةُ ولا الإملاجتان».

878. It was related that Umm Fadl said: "A Bedouin came to the Messenger of God (prayers & peace be upon him) while he was in my house and asked: 'O Messenger of God, I have a wife and I have married another one beside her, my first wife says that she been suckled once or twice with my second wife.' The Messenger of God (prayers & peace be upon him) said: 'Suckling once or twice does not invalidate the marriage'."

٨٧٩ - عن عائشة رضى الله عنها أنها قالت: كان فيما أُنزِلَ من القرآن: (عَشْرُ رَضَعَاتٍ معلوماتٍ يُحَرِّمْنَ) ثم نُسِخْنَ بخمسٍ معلومات، فتوفى رسول الله ﷺ وهى فيما يقرأ من القرآن.

879. It was related that Aisha said: "It had been revealed in the Qur'an that suckling ten times makes marriage unlawful, then it

was commuted to five times, and then the Messenger of God (prayers & peace be upon him) died and it was recited from the Qur'an before that."

٨٨٠ - عن عائشة رضى الله عنها: أن سالماً مولى أبى حُذَيْفَة كان مع أبى حذيفة وأهْله فى بيتهم، فَأَتَتْ - تعنى: سهلة بنت سهيل - النبىَّ ﷺ فقالت: إن سالماً قد بَلَغَ ما يَبْلُغ الرجال وعَقَلَ ما عَقَلُوا، وإنه يدخل علينا، وإنى أظُنُّ أن فى نفس أبى حذيفة من ذلك شيئًا. فقال لها النبى ﷺ: «أرضعيه تَحْرُمى عليه، ويَذْهَب الذى فى نفس أبى حذيفة». فَرَجَعَتْ إليه فقالت: إنى قد أرضعته فذهب الذى فى نفس أبى حذيفة.

880. It was related that Aisha said: "Salim, the freed slave of Abu Hudhaifa, lived with him and his family at their house. The daughter of Suhail went to the Messenger of God (prayers & peace be upon him) and said: 'Salim is a grown man and he understands what men understand, and he comes and goes from our house, but I feel that Abu Hudhaifa's heart is uneasy with this.' The Messenger of God (prayers & peace be upon him) said: 'Suckle him and you will no longer be lawful for him and the heart of Abu Hudhaifa will be at rest.' She returned and said: 'I suckled him, and the heart of Abu Hudhaifa was put to rest.' "

٨٨١ - عن زينب بنت أمِّ سلَمة أن أمها أمَّ سَلَمَة زوج النبى ﷺ كانت تقول: أبى سائرُ أزواج النبى ﷺ أن يُدْخِلْنَ عليهن أحداً بتلك الرَّضاعة، وقلن لعائشة: والله ما نَرَى هذا إلاَّ رُخْصَةً رَخَّصها رسول الله ﷺ لسالمٍ خاصة، فما هو بداخل علينا أحد بهذه الرَّضاعة ولا رائينا.

881. It was related that Umm Salama, the wife of the Messenger of God (prayers & peace be upon him), said: "All the wives of the Messenger of God (prayers & peace be upon him) refuted the idea that someone who had been fostered in such a way

should be permitted to enter their houses, and they told Aisha: 'By God we see that this was only a concession which the Messenger of God (prayers & peace be upon him) gave to Salim, but no one will be permitted to enter our houses through such a fosterage and we do not support such an opinion.' "

٨٨٢ – عن عائشة رضى الله عنها قالت: دخل عليَّ رسول الله ﷺ وعندى رجلٌ قاعدٌ، فاشتد ذلك عليه ورأيتُ الغَضَبَ فى وجهه، قالت: فقلت: يا رسول الله، إنه أخى من الرَّضاعة. قالت: فقال: «انْظُرنَ إخْوَتَكُنَّ من الرَّضاعة، فإنما الرضاعة من المجاعة».

882. It was related that Aisha said that the Prophet (Prayers & peace be upon him) came in to her house while a man was sitting with her, his face became angry as if he disliked that. She said: "This is my brother in suckling.' He said: 'Be certain as to who is your foster brother, for foster relationship is established only when milk is the sole food for a child."

١٩ - كتاب النفقات

٨٨٣ - عن جـابر رضى الله عنه قال: أعْتَقَ رجـلٌ من بنى عُذْرَةَ عبـداً له عن دُبُرٍ، فبلغ ذلك رسـول الله ﷺ، فقال: «ألكَ مـالٌ غيرُه»؟ فقـال: لا، فقال: «مَن يشـتريه منّى»؟ فاشتراه نُعَيْمُ بن عبد الله العَدَوى بثمانمائة درهمٍ، فجاء بها رسولَ الله ﷺ فدفعها إليه، ثم قـال: «ابْدأ بِنَفسِكَ فتصدَّقْ عليـها، فإن فَضَل شىء فلأهلكَ، فـإن فضل عن أهلك شىء فَلِذى قـرابتك، فإن فـضل عن ذى قـرابتك شىء فهكذا وهكذا». يقـول: فَبَيْن يديك، وعن يمينك، وعن شمالك.

19 - The Book of Expenditure

883. It was related that Jabir ibn Abd Allah said: "A man from Bani Ghudra freed a slave on the condition that he would only be free upon his death. So when the Messenger of God (prayers & peace be upon him) was informed of that he asked: 'Do you possess anything other than him?' He said: 'No, and who would buy him from me?' So Naim ibn Abd Allah al Adawi bought him for eight hundred Dirhams. He handed the money to the Messenger of God (prayers & peace be upon him) and he said: 'Expend on yourself first, and if anything is left then on your family, and if anything is left, then on your close relatives, and if anything is left after that, then for so and so and so and so.' And he said: 'In front of you and to your right and to your left.' "

٨٨٤ - عن خيثمـة قال: كنا جلوساً مع عبد الله بن عمـرو رضى الله عنهما إذ جاءه قهـرمانٌ له فـدخل، فقـال: أعْطَيْتَ الرقيقَ قُوتَهم؟ قـال: لا، قال: فانْطـلق فأعْطِهِمْ، وقال: قال رسول الله ﷺ: «كفى بالمرء إثماً أن يحبس عن من يَملِكُ قُوتَهُ».

884. It was related that Khaithama said: "We were sitting with Abd Allah ibn Amr when a ruler came in and he asked him: 'Have you given the slaves their food?' He said: 'No.' So he told him: 'Go now and give them their food.' Then he said that the Messenger of God (prayers & peace be upon him) said: 'The most grievous sin for a man is for him to withhold food from those whom he possesses.'"

٨٨٥ - عن ثوبان رضى الله عنه قال: قال رسول الله ﷺ: «أفضل دينار يُنْفِقُهُ الرَّجُلُ دينارٌ ينفقه على عياله، ودينارٌ ينفقه الرجل على دابته فى سبيل الله، ودينارٌ ينفقه على أصحابه فى سبيل الله». قال أبو قِلابة: وبدأ بالعيال. ثم قال أبو قِلابة: وأىُّ رجل أعظم أجراً من رجل ينفق على عيال صغار يُعِفُّهم، أو يَنْفَعُهُم الله به ويُغنيهم؟!.

885. It was related that Thauban said that the Messenger of God (prayers & peace be upon him) said: "The best Dinar a man can spend is the Dinar he spends upon his family, and a Dinar a man spends upon his mount in the cause of God, and a Dinar he spends upon his companion in the cause of God." Abu Qelaba said: "He started with the family and who has a greater reward than the one who spends upon his dependants to suffice them or God benefits them with it."

٨٨٦ - عن أبى مسعود البدرىّ رضى الله عنه عن النبى ﷺ قال: «إن المسلم إذا أنْفَقَ على أهله نَفَقَةً - وهو يَحتَسِبُها - كانت له صَدَقَةً».

886. It was related that Abu Mas'ud Al Badri said that the Prophet (Prayers & peace be upon him) said: "When a Muslim expends on his family in the hope of the reward of God it is considered a charity for him."

٨٨٧ - عن عائشة رضى الله عنها قالت: جاءت هند إلى النبى ﷺ فقالت: يا رسول

الله، والله ما كان على ظهر الأرض أهلُ خِباء أحبَّ إلىَّ من أن يذلهم الله عز وجل من أهل خِبائك، وما على ظهرِ الأرض أهلُ خِباء أحَبَّ إلىَّ من أن يُعِزَّهم اللهُ من أهلِ خبائكَ. فقال النبى ﷺ: «وأيضاً، والذى نفسى بيده». ثم قالت: يا رسول الله، إنَّ أبا سفيان رجلٌ ممسكٌ، فهَلْ علىَّ حرجٌ أن أُنْفِقَ على عِيَالِهِ من ماله بغير إذنه؟ فقال النبى ﷺ: «لا حرج عليكِ أن تنفقى عليهم بالمعروف».

887. It was related that Aisha said: "Hind came to The Prophet (prayers & peace be upon him) and said: 'O Messenger of God, by God! There was no family on the face of the earth that I wished to see God degrade more than yours, but today there is no family I wish to see God honour more than yours.' The Prophet (Prayers & peace be upon him) said: 'I thought the same, by Him in Whose Hand is my life!' She said: 'O Messenger of God! Abu Sufian is a miser, so is there blame on me to take from his property without his permission to spend upon his children?' The Prophet (prayers & peace be upon him) said: 'There is no blame upon you in spending upon them in a fair and reasonable amount'."

٨٨٨ - عن فاطمة بنت قيسٍ رضى الله عنها عن النبى ﷺ فى المطلقة ثلاثاً قال: «ليس لها سكنى، ولا نَفَقَةٌ».

888. It was related that Fatima bint Qais said: "My husband pronounced divorce upon me three times and the Messenger of God (prayers & peace be upon him) made no provision regarding my dwelling place and alimony."

٨٨٩ - عن عائشة رضى الله عنها قالت: ما لفاطمة خيرٌ أن تذكر هذا. تعنى قولها: لا سكنى ولا نفقة.

889. It was related that Aisha said: "It is not right for Fatima to say

'There is no provision for dwelling place or alimony.' "

٨٩٠ - عن أبى إسحاق قال: كنت مع الأسود بن يزيد جالساً فى المسجد الأعظم ومعنا الشعبىُّ، فَحَدَّثَ الشعبى بحديث فاطمة بنت قيس: أن رسول الله ﷺ لم يجعل لها سكنى ولا نفقةً. ثم أخذ الأسود كفاً من حصى فحصبه به، فقال: ويلك، تُحدِّثُ بمثل هذا؟ قال عمر رضى الله عنه: لا نَتْرُكُ كتابَ الله وسنةَ نبينا ﷺ لقول امرأة، لا ندرى لعلها حَفِظَتْ أو نسيَتْ، لها السكنى والنفقة، قال الله عز وجل: ﴿لا تُخْرِجُوهُنَّ مِنْ بُيُوتِهِنَّ وَلا يَخْرُجْنَ إِلاَّ أَن يَأْتِينَ بِفَاحِشَةٍ مُّبَيِّنَةٍ﴾ [الطلاق: ١].

890. It was related that Abu Ishaq said: "I was sitting with Al Aswad ibn Yazid in the great mosque together with Al Sha'bi. He related that Fatima bint Qais said that the Messenger of God (prayers & peace be upon him) had not made any provision regarding her dwelling place or alimony. Al Aswad picked up some small stones and threw them at him saying: 'Woe to you, that you relate it, while Umar said: 'We cannot forsake the Book of God and the Sunnah of the Messenger of God (prayers & peace be upon him) on account of the words of a woman. We do not know if she remembers or forgets. He said: 'There is provision for a dwelling place and alimony. God Almighty has said: '...Do not expel them from their houses, nor shall they leave unless it is proven that they have committed an indecency...'." (Surah 65 verse 1)

٢٠ - كتاب العتــق

٨٩١ - عن أبى هريرة رضي الله عنه قال: سمعت رسول الله ﷺ يقول: «من أعتَقَ رقبة مؤمنةً أعْتَقَ الله بكل عُضْوٍ منه عضواً من النار، حتى يُعتِقَ فَرْجَهُ بِفَرْجِه».

20 - The Book of Manumission

891. It was related that Abu Huraira said that the Messenger of God (prayers & peace be upon him) said: "Whoever frees a slave who believes, God will free his every limb from the Fire even his private parts for those of the slave."

٨٩٢ - عن أبى هريرة رضى الله عنه قال: قال رسول الله ﷺ: «لا يَجْزِى وَلَدٌ والداً، إلا أن يَجِدَهُ مملوكاً فَيَشْتَرِيَهُ فَيُعْتِقَهُ».

892. It was related that Abu Huraira said that the Messenger of God (prayers & peace be upon him) said: "A son never repays his father unless he is a slave and he frees him." It was related that Abu Shaiba related a similar saying.

٨٩٣ - عن ابن عمر رضى الله عنهما قال: قال رسول الله ﷺ: «من أعتق شركاً له فى عبد، فكان له مالٌ يَبْلُغُ ثَمَنَ العَبْد، قُوِّمَ عليه قيمةَ العَدْلِ، فأعطى شُركاءه حِصَصَهُمْ، وعَتَقَ عليه العبدُ، وإلا فقد عَتَقَ منه ما عَتَقَ».

893. It was related that Abd Allah ibn Umar said that the Messenger of God (prayers & peace be upon him) said: "Whoever frees his share in a slave he jointly owns and he has enough money to free him completely, then let his price be estimated by a just man and give his partners the price of their shares and free the slave. Otherwise he will free the slave partially."

٨٩٤ - عن أبى هريرة رضى الله عنه عن النبى ﷺ قـال: «من أعتق شِقْصـاً له فى عبدٍ فـخلاصُهُ فى ماله إن كان له مال، فإن لم يكُنْ له مـالٌ استُسْعِىَ العَبْدُ غَيرَ مَشْقُوقٍ عليه».

894. It was related that Abu Huraira said that the Messenger of God (prayers & peace be upon him) said: "Whoever frees his share in a slave, he should be permitted to buy his freedom completely if he has money, but if he has none, the slave may work to pay for his freedom and he should not be oppressed."

٨٩٥ - عن عمران بن حصين رضى الله عنهـما: أن رجلاً أعْتَقَ سِتَّةَ مملوكين له عندَ موته، لم يكن له مالٌ غيرُهم، فـدعا بهم رسول الله ﷺ فجزأهم أثلاثاً ثم أقْرَعَ بينهم، فَأعْتَقَ اثنين وأرقَّ أربَعَةً، وقال له قولاً شديداً.

895. It was related that Umran ibn Hussain said: "A man willed that six of his slaves were to be freed upon his death while he had no other possessions, so the Messenger of God (prayers & peace be upon him) called them and divided them into two sets of three, then he picked out two from among them and freed them. Then he left four for him, and reprimanded him for going out of the ordinance of God Almighty."

٨٩٦ - عن عـائشـة رضى الله عنهـا قـالت: دَخَلَتْ علىَّ بريرَةُ فـقـالت: إن أهلى كاتبـونى على تسع أواقٍ فى تِسْعِ سنين، فى كل سنة أوقِيَّةٌ، فـأعينينى. فـقلت لها: إن شاء أهلُكِ أن أعُدَّها لهم عَدَّةً واحدةً، وأُعْتِقَكِ ويكون الولاء لى فـعلت. فذكرت ذلك لأهلها، فأبوا إلا أن يكون الولاء لهم، فأتتنى فَذَكَرَتْ ذلك. قـالت: فانْتَهَرْتُها، فقالت: لا ها الله إذاً، قـالت: فسـمع رسـول الله ﷺ، فسـألنى فـأخْبَرْتُه، فقـال: «اشـتريهـا وأعـتقـيهـا، واشتـرطى لهم الولاء، فإن الولاء لمن أعْتَق». فَفَعَلْتُ، قـالت: ثم خَطَبَ رسول الله ﷺ عَشِيَّةً فـحمد الله وأثنـى عليه بما هو أهله، ثم قال: «أمـا بعد، فـما بال

أقوامٍ يشترطون شروطاً ليست فى كتـاب الله عز وجل، ما كان من شرطٍ ليس فى كتاب الله [عز وجل] فهو باطل وإن كان مائـة شرط، كتابُ الله أحق وشرط الله أوثق، ما بال رجال منكم يقول أحدهم: أعْتِقْ فلاناً والولاء لى، إنما الولاء لمن أعْتَق».

896. It was related that Aisha said that Buraira came to her seeking help in writing her deliverance from bondage saying that she had to pay five Uqiyas of gold in five yearly payments. Aisha said to her: "If I pay off the whole amount at once, do you think your masters would sell you to me, so then I can free you and your loyalty will be for me?" Buraira went to her masters and told them of the offer. They said they would not agree unless her loyalty would be for them. Aisha added: "I went to the Messenger of God (prayers & peace be upon him) and told him about it." The Messenger of God (prayers & peace be upon him) said: "Buy Buraira and free her and her loyalty will be for the liberator." The Messenger of God (prayers & peace be upon him) rose up and said: "What of those who impose conditions which are not given in the Law of God? If anyone imposes conditions which are not given in the Law of God, then what he imposes is null and void. God's Laws are the Truth and inviolable."

٨٩٧ - عن عائشـة رضى الله عنها زوج النبـى ﷺ أنها قالت: كـان فى بريرة ثلاث سُنن: خُيِّرت على زوجـها حين عَتَقَتْ. وأُهدى لهـا لحم، فدخل علىَّ رسـولُ الله ﷺ والبُرْمَةُ على النار، فدعا بطعام فأُتى بخبزٍ وأُدْمٍ من أُدُمِ البيت، فقال: «ألم أرَ بُرْمَةً على النار فيها لحم»؟. فقالوا: بلى يا رسول الله، ذلك لحمٌ تُصُدِّق به على بَريرَة، فكرهنا أن نُطْعِمَكَ منه. فقال: «هو عليها صدقـة، وهو منها لنا هدية». وقال النبى ﷺ فيها: «إنما الولاء لمن أعْتَقَ».

897. It was related that Aisha, the wife of the Messenger of God

(prayers & peace be upon him), said: "We have come to know of three Sunnah, she was given the choice regarding her husband when she was freed, she was given meat as charity. The Messenger of God (prayers & peace be upon him) visited me when a pot of meat was put on the fire, he asked for food and was given bread with meat from the house. Then the Messenger of God (prayers & peace be upon him) asked: 'Is that not meat in the pot on the fire?' They said: 'Yes, O Messenger of God, it is meat which was given to Buraira as charity. We did not see fit to give it to you to eat.' He said: 'It is charity for her, but for us it is a gift.' And the Messenger of God (prayers & peace be upon him) also said: 'The right of inheritance lies with the one who manumits.' "

٨٩٨ - عن ابن عمر رضى الله عنهما: أن رسول الله ﷺ نهى عن بيع الوَلاء وعن هِبَتِه.

898. It was related that Ibn Umar said: "The Messenger of God (prayers & peace be upon him) prohibited the sale and making gift of the rights of inheritance of a slave." Imam Muslim said: "Deference is given to Abd Allah ibn Dinar in regard to this Hadith."

٨٩٩ - عن أبى هريرة رضى الله عنه عن النبى ﷺ قال: «من تولى قوماً بغير إذن مواليه فعليه لعنة الله والملائكة والناس أجمعين، لا يُقْبَل منه يومَ القِيَامة صَرْفٌ ولا عَدلٌ».

899. It was related that Abu Huraira said that the Messenger of God (prayers & peace be upon him) said: "Whoever takes an ally without the permission of his former master, will be cursed by God and His angels, and no obligatory or voluntary act will be accepted from him."

٩٠٠ - عن أبي مسعود الأنصاري رضي الله عنه قال: كنت أضرب غلاماً لي، فسمعت من خلفي صوتاً: «اعلم - أبا مسعود - لله أقدرُ عليك منك عليه». فالْتَفَتُّ فإذا هو رسول الله ﷺ، فقلت: يا رسول الله، هو حُرٌّ لوجه الله. فقال: «أما لو لم تفعل لَلَفَحَتْكَ النارُ، أو: لَمَسَّتْكَ النارُ».

900. It was related that Abu Mas'ud al Ansari said: "While I was beating one of my slaves, I heard a voice behind me saying: 'Abu Mas'ud, you should know that God has more power over you than you have over the slave.' So he looked behind and saw the Messenger of God (prayers & peace be upon him), and he said: 'O Messenger of God, he is free for God's sake.' So he said: 'If you had not done that the Fire would have scorched you, or touched you.' "

٩٠١ - عن زاذان: أن ابن عمر رضي الله عنهما دَعَا بغلامٍ له فرأى بظهره أثراً، فقال: أوجَعْتُك؟ فقال: لا، قال: فأنتَ عَتيق. قال: ثم أخذ شيئاً من الأرض فقال: مالي فيه من الأجر ما يَزِنُ هذا، إني سمعت رسول الله ﷺ يقول: «من ضرب غلاماً له حداً لم يأته، أو لَطَمَه، فإنَّ كفَّارَتَهُ أن يُعتقه».

901. It was related that Zazan said: "Ibn Umar called one of his slaves and saw the signs of beating upon his back, so he said: 'Did I hurt you?' He said: 'No.' Then he said: 'You are free.' Then he picked up some earth and said: 'My reward is no more than the weight of this as I have heard the Messenger of God (prayers & peace be upon him) say: 'Whoever beats his slave for no cause or hits his face, its redemption is to free him.' "

٩٠٢ - عن سُوَيد بن مُقَرِّن رضي الله عنه أن جاريةً له لطمها إنسان، فقال له سويد: أما علمتَ أن الصورة مُحَرَّمة. فقال: لقد رأيتُني وإني لسابع إخوةٍ لي مع رسول الله ﷺ، وما لنا خادمٌ غير واحد، فعمد أحدُنا فَلَطَمَهُ، فأمرنا رسول الله ﷺ أن نُعْتِقَه.

902. It was related that Suwaid ibn Muqarran said: "A man slapped one of his slave girls upon her face, so Suwaid said: 'Do you not know that it is forbidden to hit her upon her face?' He replied: 'You saw me when I was with my other six brothers working with the Messenger of God and we had no servants but one, one of us intentionally slapped him on his face, then the Messenger of God (prayers & peace be upon him) ordered us to free him.' "

٩٠٣ - عن أبى هُريرة رضى الله عنه قـال: قال أبو القاسـم ﷺ: «مَنْ قَذَفَ مملوكه بالزنا يُقَام عليه الحَدُّ يوم القيامة، إلا أن يكون كما قال».

903. It was related that Abu Huraira said: "I heard Abu Al Qasim say: "If someone slanders his slave and the slave is innocent of it, he will be flogged on the Day of Resurrection unless the slave is truly as he has said."

٩٠٤ - عن المَعْرُورِ بن سُوَيْد قال: مـررنا بأبى ذر بالرَّبَذَة وعليه بُرْدٌ، وعلى غـلامه مِثْلُهُ، فقلنا: يا أبا ذر، لو جَمَعْتَ بينهما كانت حُلَّة. فقال: إنه كان بينى وبين رجل من إخوانى كلام، وكانت أُمُّه أعجـمية، فَعَيَّرْتُه بأُمِّه، فشكانى إلى النبى ﷺ، فَلَقِيتُ النبى ﷺ فقال: «يا أبا ذر، إنك امرؤ فيك جـاهلية». قلت: يا رسول الله، من سبَّ الرجال سَبُّوا أباه وأُمه. قـال: «يا أبا ذر، إنك امرؤ فيك جـاهلية، هم إخـوانكم، جعلهم الله تحت أيْديكُم، فأطْعموهم مما تأكلون، وألبسـوهم مما تَلْبَسون، ولا تُكَلِّفوهم ما يَغْلِبُهُم، فإن كَلَّفْتُموهُم فأعينوهم».

904. It was related that Al Ma'rur ibn Suwaid said: "We passed by Abu Zarr at Al Rabda and he was wearing a cloak while his slave wore a similar cloak, so we said: 'O Abu Zarr, if you had used the two together you would have made a full suit.' He said: 'I once had an argument with one of my companions whose mother was not Arab, so I embarrassed him for that, and

he complained to The Prophet (prayers & peace be upon him) . When I met The Prophet (prayers & peace be upon him) he said: 'O Abu Zarr, you are a man who retains some traits of ignorance.' I said: 'O Messenger of God, the one who insults another man has insulted his father and mother.' He said: 'O Abu Zarr, you are a man who retains some traits of ignorance. They are your brethren, God has subjected them to you, so feed them from what you eat, and clothe them from what you wear, and do not burden them beyond their capability, and if you burden them with anything you must help them.' "

٩٠٥ - عن أبى هريرة رضى الله عنه قال: قـال رسول الله ﷺ: «إذا صَنَعَ لأحدكم خادِمُه طعامَه ثم جاء به، وقد وَلِىَ حَرَّه ودُخانَه، فلْيُقْعِدْهُ معه فليأكل، فإن كان الطعام مشفـوهاً قليلاً فليضع فى يده منه أُكْلَةً أو أُكْلَتَيْن». قـال داود - هو ابن قيس -: يعنى لقمة أو لقمتين.

905. It was related that Abu Huraira said that the Prophet (Prayers & peace be upon him) said: "When your servant brings your meals to you, if you do not permit him to sit down and share the meal with you, then at least give him a mouthful or two of it, or a meal or two, as he prepared it himself."

٩٠٦ - عن ابن عمر رضى الله عنهمـا: أن رسول الله ﷺ قال: «إنَّ العبد إذا نَصَحَ لِسَيِّده، وأحسنَ عبادةَ الله، فله أجرُهُ مرتين».

906. It was related that Abd Allah said that the Messenger of God (prayers & peace be upon him) said: "If a slave serves his master sincerely and worships his Lord perfectly, he will be granted a double reward."

٩٠٧ - عن أبى هريرة رضى الله عنه قـال: قـال رسول الله ﷺ: «للـعبـد المملوك

المُصْلِح أجـران». والذى نفسُ أبى هريرة بيـده، لولا الجهـادُ فى سبـيل الله والحجُّ وبِرُّ أمى، لأحْبَبْتُ أن أموت وأنا مملوك. قال: وبلغنا أن أبا هـريرة لم يكن يحجُّ حتى ماتت أمه، لصحبتها.

فيـه حديث جابر بن عـبد الله رضى الله عنهـما، وقد تقـدم فى أول كتاب النفـقات [الحديث: ٨٨٣].

907. It was related that Abu Huraira said that the Messenger of God (prayers & peace be upon him) said: "The righteous slave has two rewards." Abu Huraira said: "By The One in Whose Hand is the life of Abu Huraira, had it not been for jihad in the cause of God, pilgrimage and doing good to my mother, I would have wished that I die as a slave." It was said that Abu Huraira did not perform pilgrimage until his mother died because he was looking after her.

٢١ - كتاب البيــوع

٩٠٨ - عن معمر بن عـبد الله: أنه أرسل غلامه بصاع قمح فقـال: بعه ثم اشتر به شعيراً. فذهب الغلام فأخذ صاعاً وزيادة بعض صاع، فلما جاء معمر أخبره بذلك، فقال له معــمر: لم فـعلت ذلك؟ انْطَلِقْ فَرُدَّه، ولا تأخذن إلا مِثـلاً بمثل، فإنى كنـت أسمع رسول الله ﷺ يقول: «الطعـام بالطعام مثلاً بمثل». قـال: وكان طعامنا يومئذ الشـعير. قيل له: فإنه ليس بمثله. قال: إنى أخاف أن يضارعَ.

21. The Book of Selling

908. It was related that Mu'amar ibn Abd Allah sent one of his slaves with a measure of wheat to sell it and to buy a measure of barley, so the slave bought more than a measure of barley. When Mu'amar came he told him of that, so Mu'amar said to him: 'Why did you do that? Go quickly and send it back, and do not take anything more than the same measure, as I have heard the Messenger of God (prayers & peace be upon him) say: 'Food is for food in equal amounts.' He said: 'On that day our food was barley.' It was said to him: 'Barley and wheat are not the same.' He said: 'I fear that they may be the same.' "

٩٠٩ - عن ابن عباس رضى الله عنـهما: أن رسول الله ﷺ قال: «من ابتـاعَ طعاماً فلا يَبِعْهُ حتى يستوفِيَه». قال ابن عباس: وأحسب كل شيء مثله.

909. It was related that Ibn Abbas said that the Messenger of God (prayers & peace be upon him) said: "Whoever purchases grain should not sell it before taking possession of it."

٩١٠ - عن أبى هريـرة رضى الله عنه أنه قـــال لمروان: أحْلَلْتَ بيع ا لربا؟ فـــقـال مروان: ما فعلت. فقال أبو هريرة: أحللت بيع الصكاك، وقد نهى رسول الله ﷺ عن

بيع الطعام حتى يستوفى؟ قال: فخطب مروان الناسَ فنهى عن بيعها. قال سليمان: فنظرت إلى حَرَسٍ يأخذونها من أيدى الناس.

910. It was related that Abu Huraira said that Marwan had been asked: "Have you legalised transactions that generate interest?" Marwan said: "I have not done so." Abu Huraira said: "You have legalised transactions by means of bills of exchange while the Messenger of God (prayers & peace be upon him) prohibited the sale of grain before taking possession of it." Then Marwan addressed the people and forbade them to sell by bills of exchange. Sulaiman said: "I saw the guards confiscating the bills from the people."

٩١١ - عن ابن عمر رضى الله عنهمَا: أن رسول الله ﷺ قال: «من اشترى طعاماً فلا يبعه حتى يَستَوفِيَهُ». قال: وكنا نشترى الطعام من الركبان جِزافاً، فنهانا رسول الله ﷺ أن نبيعه حتى ننقله من مكانه.

911. It was related that Ibn Umar said that the Messenger of God (prayers & peace be upon him) said: "Whoever purchases grain should not sell it before he takes possession of it." It was also related that the Messenger of God (prayers & peace be upon him) prohibited the resale of it before it had been transferred to another location.

٩١٢ - عن ابن عمر رضى الله عنهما قال: نهى رسول الله ﷺ عن المزابنة: أن يبيع ثمر حائطه إن كانت نخلاً بتمر كيلاً، وإن كان كرماً أن يبيعه بزبيب كيلاً، وإن كان زرعاً أن يبيعه بكيل طعامٍ، نهى عن ذلك كله.

912. It was related that Abd Allah ibn Umar said: "The Messenger of God (prayers & peace be upon him) prohibited the sale of fresh dates for dried old dates by measure, and the sale of fresh grapes for dried old grapes by measure, and the sale of grain in

the field for dry grain by measure. He prohibited all such transactions."

٩١٣ - عن أبى هريرة وأبى سعيد رضى الله عنهما: أن رسول الله ﷺ بعث أخا بنى عدىّ الأنصارى فاستعمله على خيبر، فَقَدِمَ بتمرٍ جَنِيبٍ، فقال له رسول الله ﷺ: «أكلُ تمرِ خَيبرَ هكذا»؟ قال: لا والله يا رسول الله، إنا لنشترى الصاعَ بالصاعين من الجَمْع. فقال رسول الله ﷺ: «لا تفعلوا، ولكن مثلاً بمثلٍ، أو بيعوا هذا واشتروا بثمنه من هذا، وكذلك الميزان».

913. It was related that Abu Huraira and Abu Sa'id said that the Messenger of God (prayers & peace be upon him) appointed a man from Bani Udayy al Ansari as governor of Khaibar. So he came with the best dates. Then the Messenger of God (prayers & peace be upon him) said: 'Are all the dates of Khaibar like this?' He said: 'By God, No, O Messenger of God. But we take one measure of these for two measures." So the Messenger of God (prayers & peace be upon him) said: "Do not do that, but measure for measure or sell all of it for Dirhams and then buy good dates with the Dirhams, and likewise the weight."

٩١٤ - عن جابر بن عبد الله رضى الله عنهما قال: نهى رسول الله ﷺ عن بيع الصُّبْرَة من التمر - لا يُعلم مكيلَتُها - بالكيل المسمى من التمر.

914. It was related that Jabir ibn Abd Allah said: "The Messenger of God prohibited the sale of a pile of dates if its weight was not determined according to the known measure."

٩١٥ - عن جابر رضى الله عنه قال: نهى - أو نهانا - رسول الله ﷺ عن بيع الثَّمَرِ حتى يطيب.

915. It was related that Jabir said: "The Messenger of God prohibited the sale of fruit before it was ripened and in an edible condi-

tion."

٩١٦ - عن أبى البَخْتَرِىِّ قال: سألت ابن عباس عن بيع لنخل فقال: نهى رسول الله ﷺ عن بيع النخل حتى يَأكُلَ منه، أو يؤكل، وحتى يُوزَن. قال: فقلت: ما يوزن؟ فقال رجل عنده: حتى يُحزَرَ.

916. It was related that Abu Bakhtari said: "I asked Ibn Abbas (may God be pleased with them) about the sale of dates, he said: 'The Messenger of God prohibited the sale of dates before they are edible or before they are weighed.' I asked: 'What does before they are weighed mean?' A man who was with him said: 'Until they have been picked.' "

٩١٧ - عن ابن عمر رضى الله عنهما: أن رسول الله ﷺ نهى عن بيع النخل حتى يزهُوَ، وعن السنبل حتى يَبْيَضّ ويأمن العاهة، نهى البائع والمشترى.

917. It was related that Ibn Umar said: "The Messenger of God prohibited the sale of palm trees before their fruit had ripened, and the sale of grain before it was white and free of blight, and he forbade it to both the seller and the purchaser."

٩١٨ - عن بُشَيْر بن يسار مولى بنى حارثة: أن رافع بن خَديج وسهل بن أبى حثمة حدَّثاه: أن رسول الله ﷺ نهى عن المزابنة: الثمر بالتمر، إلا أصحاب العرايا فإنه قد أذِن لهم.

918. It was related that Sahl ibn Hathma said: "The Messenger of God prohibited the exchange of fresh dates for dried dates, except in the case of those who make a donation of some trees."

٩١٩ - عن زيد بن ثابت رضى الله عنه: أن رسول الله ﷺ رخص فى العَرِيّة، يأخذها أهل البيت بِخَرْصِها تمراً، يأكلونها رُطَباً.

919. It was related that Zaid ibn Thabit said: "The Messenger of

God permitted the exchange of dried dates for fresh dates by measure only for those households who do so in order to eat them."

٩٢٠ - عن أبي هريرة رضي الله عنه: أن رسول الله ﷺ رخّص في بيع العرايا، بِخَرْصها فيما دون خمسةِ أوسق، أو: في خمسة. يشك داود: قال خمسة أو دون خمسة.

920. It was related that Abu Huraira said: "The Messenger of God permitted the exchange of dried dates for fresh dates by measure only for less than five known measures (wasqs) or up to five known measures."

٩٢١ - عن جابر بن عبد الله رضي الله عنهما قال: قال رسول الله ﷺ: «لو بعت من أخيك ثمراً فأصابته جائحة، فلا يحل لك أن تأخذ منه شيئاً. بمَ تأخذ مال أخيك بغير حق؟».

921. It was related that Jabir ibn Abd Allah said that the Messenger of God (prayers & peace be upon him) said: "If you sell fruit to your brother and the pests blight it, then you have no right to seek money from him, how would you take your brother's money without right?"

٩٢٢ - عن أبي سعيد الخدري رضي الله عنه قال: أصيب رجل في عهد رسول الله ﷺ في ثمار ابتاعها، فكثر دَيْنه، فقال رسول الله ﷺ: «تصدَّقوا عليه». فتصدَّق الناس عليه فلم يبلغ ذلك وفاء دينه، فقال رسول الله ﷺ لغرمائه: «خذوا ما وجدتم، وليس لكم إلا ذلك».

922. It was related that Abu Sa'id al Khudri said: "During the lifetime of The Prophet (prayers & peace be upon him) a man bought fruit which then was lost to blight and he fell into debt, so the Messenger of God (prayers & peace be upon him) said:

'Help him with charity.' The people helped him but it was not sufficient to repay his debt. The Messenger of God (prayers & peace be upon him) told his creditors: 'Take what you find and there is nothing for you but that.' "

٩٢٣ - عن عبد الله بن عمر رضى الله عنهما قال: سمعت رسول الله ﷺ يقول: «من ابتاع نخلاً بعد أن تؤبَّر فثمرتها للذى باعها، إلا أن يشترط المبتاعُ. ومن ابتاع عبداً فمالُه للذى باعه، إلا أنْ يشترط المبتاعُ».

923. It was related that Abd Allah ibn Umar said that the Messenger of God (prayers & peace be upon him) said: "Whoever buys a tree which bears fruit, then the fruit belongs to the one who sold it except when it has been stipulated by the buyer as his, and whoever buys a slave, then his property belongs to the one who sold him except when it has been stipulated by the buyer as his."

٩٢٤ - عن زيد بن أبى أُنَيسَة قال: حدَّثنا أبو الوليد المكى، وهو جالس عند عطاء بن أبى رباح، عن جابر بن عبد الله رضى الله عنهم: أن رسول الله ﷺ نهى عن المحاقلة والمزابنة والمخابرة، وأن تشترى النخلُ حتى تُشْقِهَ. والإشقاه: أن يحمرَّ أو يصفرَّ أو يؤكل منه شيء، والمحاقلة: أن يباع الحقل بكيل من الطعام معلوم، والمزابنة: أن يباع النخل بأوساق من ا لتمر، والمخابرة: الثلث والربع وأشباه ذلك. قال زيد: قلت لعطاء بن أبى رباح: أسمعت جابر ابن عبد الله يذكر هذا عن رسول الله ﷺ؟ قال: نعم.

924. It was related that Jabir ibn Abd Allah said: "The Messenger of God (Prayers & peace be upon him) prohibited the sale of fruit until it was ripe and fit for consumption, and the sale of crops still in the fields for grain by the known measure, and the sale of date palm for dried dates by known measure, and the leasing of land in return for one third or one fourth or similar amount of the crop." Zaid asked Ata' ibn Abu Rabah: 'Did you

hear Jabir ibn Abd Allah say he had heard the Messenger of God say that?' He replied: 'Yes.' "

٩٢٥ - عن أبى الزبير وسعيد بن مـيناء، عن جابر بن عبد الله رضى الله عنهم قال: نهى رسول الله ﷺ عن المحاقـلة، والمزابنة، والمعاومة، والمخابرة - قـال أحدهما: بيع السنين هى المعاومة - وعن الثُّنْيا، ورخّص فى العرايا.

925. It was related that Jabir ibn Abd Allah said: "The Messenger of God prohibited the sale of fruit until it was ripe and fit for consumption, and the sale of crops still in the fields for grain by the known measure, and the sale of date palm for dried dates by known measure, and the leasing of land in return for one third or one fourth or similar amount of the crop, and he prohibited the sale of produce years before it had been grown, but he permitted the exchange of dried dates for fresh dates by measure only for those households who do so in order to eat them."

٩٢٦ - عن جـابر رضى الله عنه قـال: نهى رسـول الله ﷺ عن بـيع السنين. وفى رواية ابن أبى شيبة: عن بيع الثمر سنين.

926. It was related that Jabir ibn Abd Allah said: "The Messenger of God prohibited selling years in advance." And it was also related that Ibn Abu Sheba said: "That meant selling fruit years in advance."

٩٢٧ - عن جابر رضـى الله عنه قال: جاء عـبدٌ فـبايع النبى ﷺ على الهـجرة ولـم يشعر أنه عبد، فجاء سيده يريده، فقال له النبى ﷺ: «بِعْنِيهِ». فاشتراه بعبدين أسودين، ثم لـم يبايع أحداً بعد حتى يسأله أعبد هو؟

927. It was related that Jabir said: "A slave came and made allegiance to The Prophet (prayers & peace be upon him) on mi-

gration, and he did not perceive that he was a slave. His master came and asked for his return, so The Prophet (prayers & peace be upon him) said to him: 'Sell him to me.' So he bought him with two black slaves, thereafter he never took allegiance from anyone before asking if he was a slave."

٩٢٨ - عن أبى هريرة رضى الله عنه: أن رسول الله ﷺ قال: «من ابتاع شاة مصرَّاة فهو فيها بالخيار ثلاثة أيام، إن شاء أمسكها، وإن شاء ردَّها وردَّ معها صاعاً من تمر».

928. It was related that Abu Huraira said that the Messenger of God (prayers & peace be upon him) said: "Anyone who purchases a sheep which has not been milked for a long time and then milks it, may retain it if he is satisfied, but if he is not satisfied he may return it within three days, but he should pay one measure of dates for the milk."

٩٢٩ - عن ابن عباس رضى الله عنهما قال: بلغ عمر أن سمرة رضى الله عنهما باع خمراً، فقال: قاتل الله سمرة، ألم يعلم أن رسول الله ﷺ قال: «لعن الله اليهود، حُرِّمت عليهم الشحوم، فجملوها فباعوها»؟

929. It was related that Ibn Abbas said: "Umar was informed that Samura had sold intoxicants, so he said: 'May God kill Samura, does he not know that the Messenger of God said: 'God curse the Jews, the fat was prohibited to them but they melted it and sold it.' "

٩٣٠ - عن عبد الرحمن بن وَعْلَةَ السَبَئِىّ - من أهل مصر - أنه سأل عبدالله بن عباس رضى الله عنهما عما يعصر من العنب، فقال ابن عباس: إن رجلاً أهدى لرسول الله ﷺ راوية خمر، فقال له رسول الله ﷺ: «هل علمت أن الله تعالى قد حرمها؟». قال: لا. قال فسارَّ إنساناً، فقال له رسول الله ﷺ: «بما؟ ساررته؟». فقال: أمرتُه

ببيعها، فقال: «إن الذى حرَّم شربها حرَّم بيعها». قال: ففتح المزادة حتى ذهب ما فيها.

930. It was related that Abd Al Rahman ibn Wa'ala al Saba'I, who was from Egypt, asked Abd Allah ibn Abbas about grape juice. Ibn Abbas said: "A man presented the Messenger of God (prayers & peace be upon him) with a jar of intoxicant, so the Messenger of God (prayers & peace be upon him) asked him: 'Do you know that God Almighty has prohibited it?' He said: 'No.' Then he whispered to another man, so the Messenger of God (prayers & peace be upon him) asked him: 'What did you tell him?' He said: 'I ordered him to sell it.' Then he said: 'The One Who has prohibited the consumption of it has also prohibited its sale.' He said: 'He opened the jar and tipped it all out on the ground.' "

٩٣١ - عن جابر بن عبد الله رضى الله عنهما: أنه سمع رسول الله ﷺ يقول عام الفتح وهو بمكة: «إن الله ورسوله حرم بيع الخمر والميتَة والخنزير والأصنام». فقيل: يا رسول الله، أرأيت شحومَ الميتة فإنه يطلى بها السفن ويُدْهَنُ بها الجلود ويَسْتَصبحُ بها الناس؟ فقال: «لا، هو حرام». ثم قال رسول الله ﷺ عند ذلك: «قاتل الله اليهود، إن الله عز وجل لما حرَّم عليهم شحومها أجْمَلُوه، ثم باعوه فأكلوا ثمنه».

931. It was related that Jabir Ibn Abd Allah said that he heard the Messenger of God (prayers & peace be upon him) saying while he was in Makkah in the year of the Conquest: "God and His Messenger prohibit the sale of intoxicants, carrion, the pig and idols." It was said: "O Messenger of God! What about the fat of the carrion, it is used for painting ships and hides, and it is used for lamps?" He said: "No. It is prohibited." He added that the Messenger of God (prayers & peace be upon him) then said: "May God kill the Jews, when God prohibited fat to them, they melted it and sold it and devoured its price."

٩٣٢ - عن أبى مسعـود الأنصارى رضى الله عنه: أن رسول الله ﷺ نهى عن ثمن الكلب، ومهر البغىّ، وحُلْوان الكاهن.

932. It was related that Abu Mas'ud Al-Ansari said: "The Messenger of God prohibited the price of the dog, or money derived from prostitution and the earnings of a fortune teller."

٩٣٣ - عن أبى الزبير قـال: سألت جـابراً رضى الله عنه عن ثمن الكلب والسنور، قال: زَجَر النبى ﷺ عن ذلك.

933. It was related that Abu Al Zubair said: "I asked Jabir about the price of a dog and a cat, he said: 'The Prophet (prayers & peace be upon him) prohibited that.' "

٩٣٤ - عن رافع بن خَديج رضى الله عـنه عن رسـول الله ﷺ قـال: «ثمن الكب خبيث، ومهر البَغىّ خبيث، وكسب الحجّام خبيث».

934. It was related that Rafi' ibn Khadij said that he heard the Messenger of God (prayers & peace be upon him) say: "The price of the dog is prohibited, and the earnings of prostitution are prohibited and the earnings of the cupper are prohibited."

٩٣٥ - عن ابن عـباس رضى الله عنهـما قـال: حَجَمَ النبىَّ ﷺ عبـدٌ لبنى بيـاضة، فأعطاه النبى ﷺ أجره، وكلّم سـيده فخفف عنه من ضريبته، ولو كـان سُحتاً لم يعطه النبى ﷺ.

935. It was related that Ibn Abbas said: "The Prophet (prayers & peace be upon him) was cupped by the slave of Bani Bayada, so he paid him his fee and spoke with his master to lessen the leverage he had placed upon him, and had it been prohibited then The Prophet (prayers & peace be upon him) would never have paid it."

٩٣٦ - عن حُميد قال: سئل أنَس بن مالك رضي الله عنه عن كسب الحجام، فقال: احتجَم رسول الله ﷺ، حجمه أبو طيبة، فأمر له بصاعين من طعام، وكلّم أهله فوضعوا عنه من خراجه، وقال: «إن أفضل ما تداويتم به الحجامة». أو: «هو من أمثل دوائكم».

936. It was related that Humaid said: "Anas ibn Malik was asked about the earnings of the cupper, he said: 'The Messenger of God was cupped by Abu Tiba and he ordered two measures of food for him and he spoke to his people to pardon him from what he had to pay them, and he said: 'The best treatment is cupping, or it is the best of all treatments.' "

٩٣٧ - عن ابن عمر رضى الله عنهما قال: كان [أهل] الجاهلية يتبايعون لحم الجزور إلى حَبَلِ الحَبَلَة. وحَبَلُ الحَبَلَةِ: أن تُنتَجَ الناقة، ثم تحمل التى نُتِجَتْ، فنهاهم رسول الله ﷺ عن ذلك.

937. It was related that Ibn Umar said: "The Messenger of God prohibited the sale of an unborn animal as was the custom before Islam when one would pay the price of a she-camel for the unborn offspring of a live she-camel."

٩٣٨ - عن أبى سعيد الخدرى رضى الله عنه قال: نهانا رسول الله ﷺ عن بيعتين ولِبْسَتَين، نهى عن الملامسة والمنابذة فى البيع، والملامسة: لمس الرجل ثوب الآخر بيده بالليل أو بالنهار، ولا يَقلبه إلا بذلك. والمنابذة: أن ينبذ الرجل إلى الرجل بثوبه، وينبذ الآخر إليه ثوبه، ويكون ذلك بيعهما، من غير نظر ولا تراضٍ.

938. It was related that Abu Sa'id said: "The Messenger of God prohibited two kinds of trading and two kinds of dressing. He prohibited trading by touching the other's cloth without turning it over, and he prohibited trading by throwing the cloth to another without inspection or mutual agreement."

٩٣٩ - عن أبى هريرة رضى الله عنه قال: نهى رسول الله ﷺ عن بيع الحصاة، وعن بيع الغرر.

939. It was related that Abu Huraira said: "The Messenger of God prohibited trading by throwing stones at objects to be sold, because it was insecure."

٩٤٠ - عن ابن عمر رضى الله عنهما: أن رسول الله ﷺ نهى عن النَّجْش.

فيه حديث عقبة، وقد تقدم فى كتاب النكاح [الحديث: ٨٠٠].

940. It was related that Ibn Umar said: "The Messenger of God prohibited bartering."

٩٤١- عن أبى هريرة رضى الله عنه: أن رسول الله ﷺ قال: «لا تَلَقَّوا الجَلَبَ، فمَنْ تَلَقّاه فاشترى منه فإذا أتى سيدُه السوق فهو بالخيار».

941. It was related that Abu Huraira said that the Messenger of God (prayers & peace be upon him) said: "Do not go out to meet the seller while he is on his way and trade with him, and whoever does that and buys from him, if the seller then comes to the marketplace and sees he has been underpaid then he has the right to nullify the transaction."

٩٤٢- عن ابن عباس رضى الله عنهما قال: نهى رسول الله ﷺ أن تتلقى الركبان، وأن يبيع حاضر لباد. قال [طاوس]: فقلت لابن عباس: ما قوله حاضر لباد؟ قال: لا يكن له سمسارًا.

942. It was related that Ibn Abbas said that the Messenger of God (prayers & peace be upon him) said: "Do not go to meet the caravan on the way to purchase their goods before it reaches the town. A town dweller should not sell the goods of a desert dweller on his behalf." I asked Ibn Abbas: "What did he mean

by a town dweller not selling the goods of a desert dweller?" He said: "He should not be his broker."

٩٤٣- عن مَعْمر بن عبد الله رضى الله عنه قال: قال رسول الله ﷺ: «من احتكر فهو خاطىء» فقيل لسعيد [بن المسيب]: فإنك تحتكر؟ قال سعيد: إن معمرًا الذى كان يحدث هذا الحديث كان يحتكر.

943. It was related that Ma'mar said that the Messenger of God (prayers & peace be upon him) said: "The one who hoards up commits sin." It was said to Sa'id: 'You hoard up.' Sa'id said: 'Ma'mar related this Hadith and he hoarded up as well.' "

٩٤٤- عن ابن عمر رضى الله عنهما عن رسول الله ﷺ أنه قال: «إذا تبايع الرجلان فكل واحد منهما بالخيار، ما لم يتفرقا وكانا جميعًا، أو يُخَيِّرُ أحدهما الآخر، فإن خيَّر أحدُهما الآخر فتبايعا على ذلك فقد وجب البيع، وإن تفرقا بعد أن تبايعا، ولم يترك واحد منهما البيعَ، فقد وجَبَ البيعُ».

944. It was related that Ibn Umar said that the Messenger of God (prayers & peace be upon him) said: "When two men make a deal, they each have the right to cancel it providing they do not go apart from each other, unless one permits the other to cancel it. But if one permits the other the option, the deal is made on that provision and it is binding. And if they go apart from each other after striking the deal and neither cancels it, then the deal is binding."

٩٤٥- عن حكيم بن حزام رضى الله عنه عن النبى ﷺ قال: «البَيِّعان بالخيار ما لم يتفرقا، فإن صَدَقَا وبيَّنا بورك لهما فى بيعهما، وإن كذبا وكتما مُحِقَ بركةُ بيعهما».

945. It was related that Hakim ibn Hizam said that The Prophet (Prayers & peace be upon him) said: "The one who buys and the one who sells have the option to cancel or to confirm the

deal, as long as they have not parted or until they part, and if they have been honest and described what they sell truthfully, then there will be blessings in their bargain. But if they were dishonest and concealed the truth, then the blessing of their dealing would be wiped out."

٩٤٦- عن ابن عمــر رضى الله عنهما قال: ذَكَرَ رجلٌ لرســول الله ﷺ أنهُ يخدع فى البيــوع، فقال رسول الله ﷺ: «من بايعت فــقل: لا خِلابة». فكان إذا بايع يقول: لا خِيابة.

946. It was related that Abd Allah ibn Dinar said that he heard Ibn Umar say: "A man told the Messenger of God that he had be cheated in a deal, at that the Messenger of God said: 'When you enter into a deal, say: 'Let there be no intention of deceit.'"

٩٤٧- عن أبى هريرة رضى الله عنه: أن رسول الله ﷺ مرَّ على صُبْرة طعام فأدخل يده فيها، فنالت أصابعُه بللاً، فقال: «ما هذا يا صاحب الطعام؟». فقال: أصابته السماء يا رسول الله، قال: «أفلا جعلته فوق الطعام كى يراه الناس؟ من غش فليس منى».

947. It was related that Abu Huraira said that the Messenger of God (prayers & peace be upon him) passed by a heap of foodstuff and placed his hand within it, then his fingers became wet, so he said: "O owner of this heap of foodstuff, what is this?" He replied: "O Messenger of God, the sky rained upon it." He said: "Why do you not put it on top of the heap so that the people can see it? Whoever cheats is not upon our Islamic way."

٩٤٨- عن مالك بن أوس بن الحدثان أنه قــال: أقْبَلْتُ أقول: من يصرف الدراهم؟ فقال طلحــة بن عبيد الله، وهو عند عمر بن الخــطاب، رضى الله عنهما: أرنا ذهبك ثم ائتنا، إذا جاء خادمنا نعطيك وَرِقَك. فقــال عمر بن الخطاب: كلا والله لتُعْطِيَنَّهُ وَرِقَهُ أو

لَتَرُدَّنَّ إليه ذهبه، فإن رسـولَ الله ﷺ قال: «الورِق بالذهب ربًا إلا هاءَ وهاءَ، والبُرُّ بالبرِّ ربًا إلا هاءَ وهاءَ، والشعير بالشعير ربًا إلا هاءَ وهاءَ، والتمر بالتمر ربًا إلا هاءَ وهاءَ».

948. It was related that Malik ibn Aus ibn al Hadathan said: "I asked: 'Who will exchange Dirhams for gold?' Talha ibn UbaidAllah said: 'Show us your gold and come back later and our servant will give you your Dirhams.' At this Umar ibn al Khattab said: 'Do not do so, by God you must either give him his Dirhams or return his gold to him, as the Messenger of God said: 'There is usury in the exchange of silver for gold unless it is done immediately, and wheat for wheat is usury unless it is handed over immediately, and barley for barley is usury unless it is handed over immediately, and dates for dates is usury unless it is handed over immediately."

٩٤٩- عن عـبادة بن الصـامت رضى الله عنه قـال: قال رسـول الله ﷺ: «الذهبُ بالذهبِ، والفضة بالفضة، والبُرُّ بالبُرِّ، والشعير بـالشعير، والتمر بالتمر، والملح بالملح. مثلاً بِمثل، سواءً بسـواء، يدًا بيد، فإذا اختلفت هذه الأصناف فبيعـوا كيف شئتم، إذا كان يدًا بيد».

949. It was related that Ubada ibn al Samit said that the Messenger of God (prayers & peace be upon him) said: "Gold for gold, silver for silver, wheat for wheat, barley for barley, dates for dates, salt for salt, all things the same and equal, handful by handful. If they differ, then sell them as you wish, even handful by handful."

٩٥٠- عن أبى المِنْهال قال: باع شريك لى وَرِقًا بنسيئة إلى الموسم - أو إلى الحج - فجاء إلىَّ فأخبرنى، فقلتُ: هذا أمـر لا يصلح، قال: قد بعته فى السوق فلم ينكر ذلك علَىَّ أحد، فأتيت البـراءَ بن عازبٍ فسألته، فقـال: قدم النبى ﷺ المدينة ونحن نبيع هذا

البيع، فقال: «ما كان يدًا بيد فلا بأس بـه، وما كان نسيئةً فهو ربًا» وأتِ زيدَ بن أرقمَ، فإنه أعظَمُ تجارةً منى. فأتيتُه فسألته، فقال مثل ذلك.

950. It was related that Abu al Minhal said: "My partner sold some silver to be paid at the time of the Pilgrimage. He came to me and told me of it and I said: 'Such a way of trading is disliked.' He said: 'I sold it in the market and no one objected.' I went to Al Bara' ibn Aseb and asked him, and he said: 'The Prophet (prayers & peace be upon him) came to Madinah and we used to make such deals and he said: 'If the payment is made immediately there is no blame on you, but if it is deferred then it is usury.' You should go to Zaid ibn Arqam, as he trades more than I. So I went to him and asked him and he repeated the same."

٩٥١- عن عـثمان بـن عفان رضى الله عـنه: أن رسول الله ﷺ قـال: «لا تبيـعوا الدينار بالدينارين، ولا الدرهم بالدرهمين».

951. It was related that Uthman ibn Affan said that the Messenger of God (prayers & peace be upon him) said: "Do not sell the Dinar for two Dinars, nor the Dirham for two Dirhams."

٩٥٢- عن فَضَالة بن عبـيد الأنصارى رضى الله عنه قـال: أُتِىَ رسولُ الله ﷺ وهو بخيـبر بقلادة فـيها خَرزٌ وذهبٌ، وهى من المغـانم، تُباع. فأمـر رسول الله ﷺ بالذهب الذى فى القلادة فنُزِعَ وحـده، ثم قـال لهـم رسـول الله ﷺ: «الذهـب بالذهب، وزنًا بوزن».

952. It was related that Fadala ibn Ubaid Al Ansari said: "When the Messenger of God was in Khaibar a necklace of gold and jewels from the booty was brought before him. So the Messenger of God ordered the gold in it to be separated and said: 'Gold is for gold, weight for weight.' "

٩٥٣- عن عطاء بن أبى رباح: أن أبا سعيد الخدرى لقى ابن عباس رضى الله عنهم فقال له: أرأيت قولك فى الصرف، أشيئًا سمعته من رسول الله ﷺ أم شيئًا وجدته فى كتاب الله عز وجل؟ فقال ابن عباس: كلا لا أقول، أمَّا رسولُ الله ﷺ فأنتم أعلم به، وأما كتاب الله فلا أعلمه، ولكنى حدّثنى أسامة ابن زيد رضى الله عنهما: أن رسول الله ﷺ قال: «ألا إنما الربا فى النسيئة».

953. It was related that Ata' ibn Abu Rabah said: "Abu Sa'id al Khudri met Ibn Abbas and asked him: 'What do you say regarding exchange, have you heard that from The Messenger of God (Prayers & peace be upon him) or seen it in the Book of God Almighty?' Ibn Abbas replied. 'I did not say all that, you know the Messenger of God (prayers & peace be upon him)better than I, as for the Book of God I have not seen that in it, but Usama ibn Zaid told me that The Messenger of God (Prayers & peace be upon him) said: 'There is no usury except in Al Naseeya' (the taking of interest on lent money)'."

٩٥٤- عن أبى نضرة قال: سألت ابن عمر وابن عباس رضى الله عنهم عن الصرف، فلم يريا به بأسًا، فإنِّى لقاعدٌ عند أبى سعيد الخدرى فسألته عن الصرف، فقال: ما زاد فهو ربا، فأنكرت ذلك لقولهما، فقال: لا أحدثك إلا ما سمعتُ من رسول الله ﷺ، جاءه صاحب نَخْلِه بصاع من تمر طيب، وكان تمر النبى ﷺ هذا اللون، فقال له النبى ﷺ: «أنى لك هذا؟». قال: انطلقت بصاعين فاشتريت به هذا الصاع، فإن سعر هذا فى السوق كذا وسعر هذا كذا. فقال رسول الله ﷺ: [ويلك] أرْبيت، إذا أردت ذلك فَبع تمرَك بِسِلْعَةٍ، ثم اشترِ بسِلْعَتِكَ أىَّ تمر شئت». قال أبو سعيد: فالتمر بالتمر أحق أن يكون ربًا أم الفضة بالفضة؟ قال: فأتيتُ ابن عمر بَعْدُ فنهانى، ولم آت ابن عباس. قال: فحدثنى أبو الصهباء أنه سأل ابن عباس عنه بمكة، فكرهه.

954. It was related that Abu Nadra said: "I asked Ibn Umar and Ibn Abbas about exchange and they did not dissaprove of it.

Then once when I was sitting with Abu Sa'id al Khudri, I asked him about exchange. He said: 'If it is from the same kind the amount must be equal, and anything over that is usury.' I argued with him because of what they had both said. So he said: 'I shall tell you what I heard from the Messenger of God. A man who owned date palms came to him with a measure of good dates of the same type of dates which The Prophet (prayers & peace be upon him) had. The Prophet (prayers & peace be upon him) asked him: 'Where did you get these from?' He said: 'I went with two measure of my dates and bought one measure of these with them, as the market price for this type is equal to two of the other.' Then the Messenger of God (prayers & peace be upon him)told him: 'Woe to you! You have dealt in usury, you should have sold yours and then bought with its price whatever you wished.' Abu Sa'id said: 'Which is usury, a date for a date, or silver for silver?' He said: 'I went to Ibn Umar and informed him so he forbade me from exchange, but I did not go to Ibn Abbas. But Abu Al Sahba' told me that he asked Ibn Abbas in Makkah and he forbade it too.'"

٩٥٥- عن جابر رضى الله عنه قال: لعن رسول الله ﷺ آكل الربا وموكله وكاتبَهُ وشاهديه، وقال: «هم سواء».

955. It was related that Jabir said: "The Messenger of God (prayers & peace be upon him)cursed the one who devours usury and the one who pays it and the one who writes it down and the two witnesses to it." And he said: "They are all equal."

٩٥٦- عن النعمان بن بَشير رضى الله عنهما قال: سمعت رسول الله ﷺ يقول - وأهوى النعمانُ بأصبعيه إلى أذنيه -: «إن الحلال بيّن وإن الحرام بيّن، وبينهما مُشتبهات، لا يعلمهن كثير من الناس، فمن اتقى الشبهات استبرأ لدينه وعِرضه، ومن

وقع فى الشبهات وقع فى الحرام، ؛كالراعى يرعى حول الحمى يوشك أن يرتع فيه، ألا وإن لكل ملك حمى، ألا وإن حمى الله محارمه، ألا وإن فى الجسد مضغة إذا صلحت صلح الجسد كله، وإذا فسدت فسد الجسد كله، ألا وهى القلب».

956. It was related that Al Numan ibn Bashir said that he heard The Messenger of God (Prayers & peace be upon him) say - and Numan indicated with his fingers towards his ears - : "The lawful and unlawful things are clear but between them are things of doubt of which most people have no knowledge. So whoever saves himself from doubtful things saves his Religion and his honour. And whoever indulges in doubtful things is like a shepherd who grazes his flocks near pasture belonging to someone else, at any moment liable to trespass it. O people! Beware, every king has a pasture and the pasture of God on earth is His forbidden things. Beware! There is a piece of flesh in the body which if it is kept pure the whole body is purified but if it is defiled the whole body is defiled, and this is the heart."

٩٥٧- عن أبى هريرة رضى الله عنه قال: كان لرجل على رسول الله ﷺ حق، فأغلظ له، فهمّ به أصحابُ النبى ﷺ، فقال النبى ﷺ: «إن لصاحب الحق مقالاً». فقال لهم: «اشتروا له سِنًّا فأعطوه إياه». فقالوا: إنا لا نجد إلا سنًّا هو خير من سنّه، قال: «فاشتروه فأعطُوهُ إياه، فإن من خيرِكم - أو: خيرَكم - أحسنكم قضاء».

957. It was related that Abu Huraira said: "A man came to the Prophet (Prayers & peace be upon him) demanding his debts in a rude manner. The companions of the Prophet (Prayers & peace be upon him) wanted to deal with him severely but The Prophet (prayers & peace be upon him) said: 'Leave him alone, the creditor has a right to speak.' Then the Messenger of God (prayers & peace be upon him)said: 'Give him a camel of the

same age as the one he had.' The people said: 'O Messenger of God! The only camel we have is older than his.' The Messenger of God (prayers & peace be upon him)said: 'Give it to him, the best of you is the one who returns the rights of others in a better way'."

٩٥٨- عن أبى قتادة الأنصارى رضى الله عنه: أنه سمع رسول الله ﷺ يقول: «إياكم وكثرة الحلف فى البيع، فإنه يُنَفِّق ثم يَمْحَقُ».

958. It was related that Abu Qatada Al Ansari said that the Messenger of God (prayers & peace be upon him) said: "Avoid swearing when negotiating a sale, it gains the sale but it negates the blessing in it."

٩٥٩- عن أبى هريرة رضى الله عنه قال: قال رسول الله ﷺ: «ثلاثة لا يكلمهم الله ولا ينظر إليهم ولا يزكيهم ولهم عذاب أليم: رجل على فضل ماء بالفلاة يمنعه من ابن السبيل. ورجل بايع رجلاً بسلعة بعد العصر، فحلف له بالله لأخذها بكذا وكذا، فصدقه وهو على غير ذلك. ورجل بايع إمامًا لا يبايعه إلا لدنيا، فإن أعطاه منها وفى، وإن لم يعطه منها لم يَفِ».

959. It was related that Abu Huraira said that the Messenger of God (prayers & peace be upon him) said: "There are three people whom God will not speak to nor look at on the Day of Resurrection, nor will He purify them and they shall have a painful chastisement; the one who had surplus water on a way but he withheld it from the travelers. The one who offered his wares for sale after the afternoon prayer and said: 'By God, there is no god but Him, I have been offered so much for my wares." Then someone believes him and buys them. The one who swore allegiance to a ruler only for worldly gain and was satisfied if he received anything from him, but if he got nothing from him he was dissatisfied."

٩٦٠- عن جـابر بن عـبد الله رضى الله عنهـمـا قـال: غزوتُ مع رسـول الله ﷺ فتلاحـق بى وتحتى ناضح لى قد أعيـا ولا يكاد يسير، قال: فـقال لى: «ما لبـعيرك؟». قال: قلتُ: علـيل. قال: فتـخلف رسول الله ﷺفزجـره ودعا له، فـما زال بين يدى الإبل قدامها يسير، قال: فقال لى: «كيف ترى بعيرك؟». قال: قلت: بخير، قد أصابته بركتك. قال: «أفَتَبِيعُنيه؟». فـاسْتَحْيَيْتُ، ولم يكن لنا ناضح غيره، قال: فقلت: نعم، فبعتـه إياه على أن لى فقار ظهره حتى أبلغ المدينة، قـال: فقلت له: يا رسول الله، إنى عروس، فاسـتأذنته فأذن لى، فَتَقَدَّمْتُ النـاسَ إلى المدينة، حتى انتهيتُ فلقـينى خالى، فسألنى عن البعير، فأخبرته بما صنعت فـيه، فلامنى فيه، قال: وقد كان رسول الله ﷺ قال لى حـين استأذنته: «مـا تزوجتَ، أبكرًا أم ثيبًا؟». فقلت له: تزوجت ثيـبًا، قال: «أفـلا تزوجت بكرًا تلاعبـك وتلاعبـها؟». فـقلت: يا رسـول الله، تُوفى والدى- أو استُشهِدَ- ولى أخواتٌ صغـار، فكرهت أن أتَزوجَ إليهـن مثلَـهن فلا تُؤَدِبُهُنَّ، ولا تَقوم عليهن، فـتزوجت ثيِّبًا لتـقوم عليهـن وتؤدبهن. قـال: فلما قـدم رسول الله ﷺ المدينة غدوت إليه بالبعير، فأعطانى ثمنَهُ، ورَدَّهُ علىَّ.

960. It was related that Jabir ibn Abd Allah said: "I was with The Messenger of God (Prayers & peace be upon him) on an expedition and my camel was tired and slow. He came back to me and said: 'What is the matter with your camel?' I said: 'My camel is exhausted.' He dismounted and poked the camel with his stick and prayed for it, and thereafter it went faster than all the other camels. He asked me: 'How is your camel now?' I said: 'It is good, it has been blessed by your blessing.' He said: 'Will you sell it to me?' I was too shy as I had no other camel, so I said: 'Yes.' And I sold it to him on the condition that I would hand it over upon our return to Madinah. Then I said to him: 'O Messenger of God, I have just married so permit me to go on ahead of the people to Madinah.' When I arrived in Madinah my uncle met me and asked me about the camel, I told him

what I had done with it. He reprimanded me for what I had done. I said: 'The Messenger of God (prayers & peace be upon him)asked me when I sought his permission to go on ahead: 'Have you married a virgin or a matron?' I answered: 'A matron.' The Prophet (Prayers & peace be upon him) said: 'Why have you not married a virgin so that you may play with her and she may play with you?' Jabir answered: 'O Messenger of God, my parents have died - or were martyred - and I have young sisters so I disliked to marry one of their age who would not teach them anything nor look after them, so I preferred to marry a matron who could look after them and teach them.' Jabir said: 'When the Messenger of God (prayers & peace be upon him)arrived in Madinah I took the camel to him, he paid me its price and returned the camel to me.' "

٩٦١- عن كعب بن مالك رضى الله عنه: أنه تقاضى ابن أبى حدرد دينًا كان له عليه فى عهد رسول الله ﷺ فى المسجد، فارتفعت أصواتهما حتى سمعها رسول الله ﷺ وهو فى بيته، فخرج إليهما رسول الله ﷺ حتى كشف سِجْفَ حجرته، ونادى كعبَ بن مالك فقال: «يا كعب». فقال: لبيك يا رسول الله، فأشار إليه بيده: أن ضع الشطر من دينك، قال كعب: قد فعلت يا رسول الله، قال رسول الله ﷺ: «قم فاقضه».

961. It was related that Ka'b Ibn Malik said: "During the life time of the Messenger of God (prayers & peace be upon him) I asked Ibn Abu Hadrad to pay me back the debt he owed me while I was in the mosque, and our voices were raised higher and higher. The Messenger of God (prayers & peace be upon him)heard us from his house, so he came to us raising the curtain of his room and said: 'O Ka'b ibn Malik!' I replied: 'I am coming, O Messenger of God!' He said, gesturing with his hand: 'O Ka'b! Reduce the debt to one half.' I said: 'O Messen-

ger of God! I have done so.' Then the Messenger of God (prayers & peace be upon him)said: 'Get up and pay the debt back to him'."

٩٦٢- عن أبى هريرة رضى الله عنه: أن رسـول الله ﷺ قـال: «مَطْل الغنى ظلم، وإذا أُتْبِعَ أحدكم على ملىء فلْيَتْبَعْ».

962. It was related that Abu Huraira said that the Messenger of God (prayers & peace be upon him) said: "The procrastination of the wealthy man is unjust, and if a wealthy man owes any of you money, he should pay it."

٩٦٣- عن حذيفة رضى الله عنه عن النبى ﷺ: «أن رجلاً مات فدخل الجنة، فقيل له: ما كنت تعمل؟ - قال: فإمـا ذَكَرَ، وإما ذُكِّرَ - فقال: إنى كنت أبايع الناسَ، فكنت أُنْظِرُ المُعْسِرَ وأتجوّزُ فى السكة - أو فى النقد - فغفر له». فقـال أبو مسعود: وأنا سمعته من رسول الله ﷺ.

963. It was related that Hudhaifah said that the Prophet (Prayers & peace be upon him) said: "A man died and was admitted to Paradise, so he was asked: 'What did you used to do?' He said: 'I used to sell goods to the people and I used to respite the person who has difficulty in paying and I used to be lenient in accepting either a gold or silver.' So God forgave him his sins." Abu Mas'ud said: "I heard the Messenger of God (prayers & peace be upon him)say that."

٩٦٤- عن عبد الله بن أبى قتادة: أن أبا قـتادة رضى الله عنه طلب غريمًا له فتوارى عنه ثم وجده، فقال: إنى معسر، فقال: آلله؟ قال: الله، قال: فإنى سمعت رسول الله ﷺ يقـول: «من سره أن يُنْجِيَهُ الله من كُرَبِ يوم القـيامـة فَلْيُنَفِّسْ عن مُعْسِرٍ، أو يضعْ عنه».

964. It was related Abd Allah ibn Abu Qatada said that Abu Qatada sought repayment from a debtor who had hidden from him. When he found him he said: "I am constrained." So he said: "By God?" The debtor replied: "By God." So he said: "I have heard the Messenger of God (prayers & peace be upon him)say: 'The one who hopes that God will save him from distress on the Day of Judgment should respite the debtor or absolve him from it.' "

٩٦٥- عن أبى هريرة رضى الله عنه: أن رسول الله ﷺ قال: «إذا أفلس الرجلُ، فوجد الرجلُ عنده سلعتَه بعينها، فهو أحق بها».

965. It was related that Abu Huraira said that the Messenger of God (prayers & peace be upon him) said: "If a man becomes bankrupt, then his creditor finds the goods with him, he is entitled to have them back."

٩٦٦- عن عائشة رضى الله عنها: أن رسول الله ﷺ اشترى من يهودى طعامًا إلى أجل، ورهنه دِرعًا له من حديد.

966. It was related that Aisha said: "The Messenger of God (prayers & peace be upon him)bought food from a Jew for a term and he mortgaged his iron shield to him."

٩٦٧- عن ابن عباس رضى الله عنهما قال: قدم النبى ﷺ المدينة وهم يسلفون فى الثمار السنَةَ والسنتين، فقال: «من سلَّف فى تمرٍ فَلْيُسَلِّفْ فى كيلٍ معلوم، ووزن معلوم، إلى أجل معلوم».

967. It was related that Ibn Abbas said: "The Prophet (prayers & peace be upon him) came to Madinah while the people were paying for the fruit a year or two in advance. Then he said: 'Whoever pays in advance for dates should pay for a specified weight and measure and for an appointed time."

٩٦٨- عن جابر رضى الله عنه قال: قضى رسول الله ﷺ بالشُفعة فى كل شركةٍ لم تُقْسم، ربعةٍ أو حائطٍ، لا يحل لـه أن يبيع حتى يُؤذِنَ شريكه، فإن شـاء أخذ وإن شاء ترك، فإذا باع ولم يؤذنه فهو أحق به.

968. It was related that Jabir ibn Abd Allah said: "The Messenger of God (prayers & peace be upon him) ordered preemption in all joint ownership, whether in a house or land. And that a partner has no right to sell without the permission of his partner. So if he wishes he may buy it or if he wishes he may leave it, and if one sells without the permission of the other, the other has the right to buy it back."

٩٦٩ - عن أبى هريرة رضى الله عـنه: أن رسـول الله ﷺ قـال: «لا يمنع أحـدكم جارَه أن يغرِزَ خشبةً فى جداره». قال: ثم يقول أبو هريرة: ما لى أراكم عنها معرضين؟ والله لأرمِيَنَّ بها بين أكتافكم.

969. It was related that Abu Huraira said that the Messenger of God (prayers & peace be upon him) said: "No one should prevent his neighbour from fixing a wooden peg in his wall." He asked: "Why is it that you are opposed to that? By God I will surely remind you of that saying."

٩٧٠- عن عروة بن الزبيـر رضى الله عنه: أن أروى بنت أوَيْسٍ ادَّعتْ على سعـيد بن زيد رضى الله عنه: أنه أخذ شيئًا من أرضها، فخاصمته إلى مروان ابن الحكم، فقال سعيد: أنا كنت آخـذ من أرضها شيئًا بعد الذى سمـعتُ من رسول الله ﷺ؟ قال: وما سمـعتَ من رسول الله ﷺ؟ قال: سمـعتُ رسول الله ﷺ يقول: «من أخذ شـبرًا من الأرض ظلمًا طُوِّقه إلى سبع أرَضين». فقال له مـروان: لا أسألك بَيِّنَةً بعد هذا، فقال: اللهم إن كانت كاذبةً فَعَمِّ بَصَرَها، واقتلها فى أرضها. فما ماتت حتى ذهب بصرها، ثم بينا هى تمشى فى أرضها إذ وقَعت فى حفرة فماتت.

970. It was related that Urwa ibn al Zubair said: "Arwa bint Uwais argued with Sa'id ibn Zaid saying that he had stolen some of her land, so she took her complaint to Marwan ibn Al Hakam. Sa'id said: 'How could I take part of her land after I have heard what the Messenger of God (prayers & peace be upon him)said?' He said: 'What have you heard from the Messenger of God?' He said: 'I heard the Messenger of God (prayers & peace be upon him)say: 'Whoever unfairly deprives another of his land, his neck will be tied down with it to the seven earths.' Marwan said to him: 'I would not ask you for any proof after that.' He said: 'O God, if she is lying, blind her eyes and kill her upon her land.' So she died after becoming blind and when she was walking upon her land she fell into a ditch and died."

٩٧١- عن أبى هريرة رضى الله عنه: أن النبى ﷺ قال: «إذا اختلفتم فى الطريق جُعِلَ عرضهُ سبعةَ أذرعٍ».

971. It was related that Abu Huraira said that The Prophet (prayers & peace be upon him) said: "When you differ concerning a roadway, make its width seven cubits."

٢٢ - كتاب المـــزارعـة

٩٧٢- عن جـابر بن عبـد الله رضى الله عنهمـا: أن النبى ﷺ قال: «من كـانت له أرضٌ فلْيَزْرَعْها أو لِيُزْرِعْها أخاه، ولا يُكرِها».

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972. It was related that Jabir ibn Abd Allah was asked: "Did the Messenger of God (prayers & peace be upon him) say: 'Whoever has land should cultivate it himself, or allow his brother to cultivate it, and he should not rent it.'?" He said: "Yes."

٩٧٣- عن رافع بن خديج رضى الله عنه قـال: كنا نُحاقِلُ الأرضَ على عهـد رسول الله ﷺ، فنكريها بالثـلث والربع والطعام المسمّى، فـجاءنا ذات يوم رجلٌ من عمـومتى فقال: نهـانا رسول الله ﷺ عن أمر كان لنا نافعًا، وطواعـية الله ورسوله ﷺ أنفع لنا، نهانا أن نحاقل بالأرض فنكريها على الثلث والربع والطعام المسمّى، وأمَرَ ربَّ الأرض أن يَزْرَعَها أو يُزْرِعَها، وكره كراءها وما سوى ذلك.

973. It was related that Rafi' ibn Khadij said: "In the lifetime of the Messenger of God (prayers & peace be upon him) we used to cultivate the land and we rented it out in return for one third or one fourth of the produce together with a stated amount of grain. Then one of my uncles came and said: 'The Messenger of God (prayers & peace be upon him)has prohibited sharecropping, we gain revenue from it, but to obey God and His Messenger is more beneficial to us. He has prohibited us to cultivate land in return for one third or one fourth of the produce together with a stated amount of grain, and he ordered that the landowner should cultivate it or permit it to be cultivated by

others, and he disapproved renting it or anything other than that.' "

٩٧٤- عن حنظلة بن قيس الأنصارى قال: سألت رافع بن خَديجٍ رضى الله عنه عن كراء الأرض بالذهب والـورق، فقال: لا بأس به، إنما كـان الناس يؤاجرون على عـهد رسول الله ﷺ على الماذيانات وأقـبال الجداول، وأشياء من الزرع، فـيهلك هذا ويسلم هذا، ويسلم هذا ويهلِك هذا، فلم يـكن للناس كراء إلا هذا، فلذلك زجـر عنه، فـأما شيء معلوم مضمون فلا بأس به.

974. It was related that Hanzala ibn Qais al Ansari said: "I asked Rafi' ibn Khadij about renting land for gold and silver and he replied: 'There is no blame on those who rent out land near canals and by the ends of rivulets or parts of fields. But sometimes a part gave produce and another failed and so no rent was due to the owners except for the part that had borne produce. So The Messenger of God (prayers & peace be upon him)forbade it, except in return for money.' "

٩٧٥- عن عـبد الله بن السـائب قـال: دخلنا على عـبد الله بـن مَعْقِل فسـألناه عن المزارعة؟ فقال: زعم ثابت أن رسول الله ﷺ نهـى عن المزارعة وأمر بالمؤاجرة، وقال: «لا بأس بها».

975. It was related that Abd Allah ibn Al Sa'ib said: "We went to visit Abd Allah ibn Ma'qil to ask him about sharecropping, and he said: 'Thabit asserted that the Messenger of God (prayers & peace be upon him)prohibited sharecropping and ordered the leasing of land for money, and said: 'There is no blame in that.' "

٩٧٦- عن طاوس أنه كان يخابر، قال عمـرو: فقلت له: يا أبا عبد الرحمن، لو تركت هذه المخابرة، فإنهم يزعمون أن النبى ﷺ نهى عن المخابـرة، فقال: أى عمرو، أخبرَنى أعلمُهم بذلك - يعنى ابن عباس رضى الله عنهما - أن النبى ﷺ لم ينه عنها، إنما قال:

«يمنح أحدكم أخاه خير له من أن يأخذ عليها خرجًا معلومًا».

976. It was related that Amr said: "I told Tawus: 'I wish you would abandon share-cropping, as people say that the Prophet (Prayers & peace be upon him) prohibited it.' At that Tawus said: 'O Amr! I give the land to sharecroppers as assistance. Indeed the most knowledgeable one, Ibn Abbas, told me that the Prophet (Prayers & peace be upon him) had not prohibited it, but had said: 'It is more beneficial for one to give his land free to his brother than it is to charge him a rent'."

٩٧٧- عن ابن عمر رضى الله عنهما قال: أعطى رسولُ الله ﷺ خيبرَ بشطر ما يخرج من ثمر أو زرع، فكان يُعطى أزواجه كل سنةٍ مائة وَسْق، ثمانين وسْقًا من تمر وعشرين وسقًا من شعير، قال: فلما ولِىَ عمر رضى الله عنه قسم خيبر، خيَّر أزواج النبى ﷺ أن يُقْطِعَ لهن الأرض والماء، أو يضمن لهن الأوساق كل عام، فاختلفن، فمنهن من اختار الأرض والماء، ومنهن من اختار الأوساق كل عام، فكانت عائشة وحفصة رضى الله عنهما ممن اختارتا الأرض والماء.

977. It was related that Abd Allah ibn Umar said: "The Prophet (Prayers & peace be upon him) made a contract with the people of Khaibar for them to use the land in return for half of the produce that it would bear. The Prophet (Prayers & peace be upon him) used to give his wives one hundred Wasqs each comprising eighty Wasqs of dates and twenty Wasqs of barley. When Umar succeeded the Prophet (Prayers & peace be upon him) as Caliph he offered the wives of the Prophet (Prayers & peace be upon him) the land and water as their share or to continue with the practice of the Prophet (Prayers & peace be upon him). Some of them choose the land and water and others choose the Wasqs, Aisha choose the land as her share."

٩٧٨- عن جابر رضى الله عنه قال: قال رسول الله ﷺ: «ما من مسلم يغرس غرسًا إلا كان ما أُكِلَ منه له صدقة، وما سُرِقَ منه له صدقة، وما أَكَلَ السَّبُعُ منه فهو له صدقة، وما أَكَلَتِ الطيرُ فهو له صدقة، ولا يرزؤه أحد إلا كان له صدقة».

978. It was related that Anas ibn Malik said that the Messenger of God (prayers & peace be upon him) said: "Any Muslim who plants a tree or sows seeds and then a bird or a person or an animal eats from it, it is considered as if he has given in charity."

٩٧٩- عن جابر بن عبد الله رضى الله عنهما قال: نهى رسول الله ﷺ عن بيع فضل الماء.

979. It was related that Jabir ibn Abd Allah said: "The Messenger of God (prayers & peace be upon him)prohibited the selling of superfluous water."

٩٨٠- عن أبى هريرة رضى الله عنه قال: قال رسول الله ﷺ: «لا تمنعوا فضل الماء لتَمْنَعُوا به الكلأ».

980. It was related that Abu Huraira said that the Messenger of God (prayers & peace be upon him) said: "Superfluous water may not be held back so that the cultivation of plants is prevented."

٢٣ - كتـــاب

الوصايا والصدقة والنحل والعمرى

٩٨١- [عن سالم] عن ابن عمر رضى الله عنهما: أنه سمع رسول الله ﷺ قال: «ما حق امرىء مسلم، له شىء يوصى فيه، يبيت ثلاث ليال إلا ووصيته عنده مكتوبة». قال عبـد الله بن عمر: ما مـرّت علىّ ليلة منذ سمعت رسـول الله ﷺ قال ذلك إلا وعندى وصيتى.

23 - The Book of Wills and Testaments

981. It was related that Salim said that his father related that the Messenger of God (prayers & peace be upon him)said: "Any Muslim who has anything to bequeath should not let three nights pass without having his will written down." Abd Allah ibn Umar said: "And ever since I heard that from the Messenger of God (prayers & peace be upon him)I have not let one night pass without having my will with me."

٩٨٢- عن سعد بن أبى وقاص رضى الله عنه قـال: عادنى رسول الله ﷺ فى حجة الوداع من وجع أشـفَيْتُ منه على المـوت، فقـلت: يا رسـول الله، بلغنى مـا ترى من الوجع، وأنا ذو مال ولا يرثنى إلا ابنة لـى واحدة، أفأتصدق بثُلُثَىْ مـالى؟ قال: «لا». قُلتُ: أفأتَصَدَّق بشـطره؟ قال: «لا، الثلث، والثلث كـثير، إنك أن تَذَرَ ورثتـك أغنياء خير من أن تذرهم عالة يتكففون الناسَ، ولستَ تُنفق نفقة تَبْغى بها وجه الله [تعالى] إلا أُجِرتَ بها، حتى اللقمَةُ تجعلها فى فِى امرأتِك». قال: قلت: يا رسول الله، أُخَلَّفُ بعد أصحابى؟ قال: «إنك أَنْ تُخَلَّفَ، فتـعمل عملاً تَبْتَغى به وَجْهَ الله [تعالى] إلا ازدَدْتَ به درجـةً ورِفعـةً، ولعلك تُخَلَّفُ حـتى يَنْتَفِعَ بك أقـوام ويُضَرَّ بك آخـرون. اللهم أمْضِ

لأصحابى هجرتهم، ولا تَرُدَّهُمْ على أعقابهـم، لكن البائس سعد بن خولة». قال: رَثَى له رسول الله ﷺ من أن تُوفى بمكة.

982. It was related that Amer ibn Sa'd said that his father said: "In the year of the Prophet's final Pilgrimage I was taken seriously ill and The Prophet (Prayers & peace be upon him) used to visit me to enquire about my health, I told him: 'I am beset with illness and I am wealthy but have no inheritors except one daughter, should I give two-thirds of my property in charity?' He replied: 'No.' I asked: 'Half then?' He said: 'No.' Then he added: 'One third, and even one third is a great deal. It is better to leave your inheritors wealthy rather than to leave them in poverty and obliged to beg from others. You will receive your reward for whatever you give for God's sake, even for what you put in the mouth of your wife.' I said: 'O Messenger of God! Will I be left alone after my companions have gone?' He said: 'If you are left behind, whatever you have done of good deeds will elevate you. And perhaps you will live a long life so that some people will benefit because of you and others be harmed because of you. O God! Complete the emigration of my companions and do not let them become renegades.' But the Messenger of God (prayers & peace be upon him)sorrowed for Sa'd ibn Khaula because he died in Makkah."

٩٨٣- عن ابن عبـاس رضى الله عنهـمـا قال: لو أن الـناس غَضُّوا من الثلث إلى الربع، فإن رسول الله ﷺ قال: «الثلث، والثلث كثير».

983. It was related that Ibn Abbas said: "The people should reduce their will from one third to one fourth as the Messenger of God (prayers & peace be upon him)has said: 'One third is more than enough.' Waki' said: 'Great or ample.'"

٩٨٤- عن طلحة بن مُصَرِّف قال: سألت عبد الله بن أبى أوفى رضى الله عنهما: هل أوصى رسول الله ﷺ؟ فقال: لا، قلت: فلم كُتِبَ على المسلمين الوصية، أو: فلم أُمروا بالوصية؟ قال: أوْصى بكتاب الله عز وجل.

984. It was related that Abd Allah ibn Abu Aufa asked: "Did the Prophet (Prayers & peace be upon him) draw up a will?" He said: "No." I asked: "Why then is the making of a will enjoined upon the people?" He said: "The Prophet (Prayers & peace be upon him) bequeathed the Book of God."

٩٨٥- عن عائشة رضى الله عنها قالت: ما ترك رسول الله ﷺ دينارًا ولا درهمًا، ولا شاةً ولا بعيرًا، ولا أوصى بشىء.

985. It was related that Aisha said: "The Messenger of God (prayers & peace be upon him) did not leave any Dinars or Dirhams, or goats or camels. And he did not make a will bequeathing anything."

٩٨٦- عن الأسود بن يزيد قال: ذكروا عند عائشة رضى الله عنهما: أن عليا رضى الله عنه كان وصيًا، فقالت: متى أوصى إليه؟ فقد كنت مسندته إلى صدرى - أو قالت: حِجرى - فدعا بالطست، فلقد انْخَنَثَ فى حجرى، وما شعرت أنه مات، فمتى أوصى إليه؟

986. It was related that Aswad ibn Yazid said: "Someone claimed in Aisha's presence that the Messenger of God (prayers & peace be upon him)had made a will nominating Ali, so she said: 'When did he make such a will? I was supporting him upon my chest and he asked for a tray and then he lapsed into my lap, and I had not perceived that he had passed away, so when did he make any will to nominate him?' "

٩٨٧- عن سعيد بن جُبَيْر قـال: قال ابن عباس رضى الله عنهما: يـوم الخميس وما يوم الخميس، ثم بكى حتى بلَّ دمعُهُ الحصى، فقلت: يا ابن عباس، وما يوم الخميس؟ قال: اشـتدَّ برسول الله ﷺ وجـعه فقـال: «ائتُونى أكتُبْ لكم كتـابًا لا تضلوا بعدى». فتنازعوا، وما ينبغى عند نبىّ تنازعٌ، وقالوا: ما شأنه أهَجَرَ؟ استَفْهِمُوه، قال: «دعونى، فالذى أنا فـيه خير، أوصـيكم بثلاث: أخرجـوا المشركين من جزيرة العـرب، وأجيزوا الوَفْد بنحو ما كنت أجيزهم». قال: وسكت عن الثالثة، أو قالها فأُنسيتُها.

987. It was related that Ibn Abbas said: "Thursday! What came to pass on Thursday!" He began to weep until his tears soaked the stony ground. Then he said: "The Prophet's (Prayers & peace be upon him) illness worsened on Thursday and he said: 'Bring me writing implements so that I may dictate something to you which will keep you from going astray thereafter.' The people disputed about this and they should not have disagreed in front of a Prophet. They said: 'The Messenger of God (prayers & peace be upon him)is gravely ill.' The Prophet (Prayers & peace be upon him) said: 'Leave me alone, for I am better as I am now than what you bide me to.' The Prophet (Prayers & peace be upon him) was on his deathbed and gave three orders saying: 'Expel the unbelievers from the Arabian Peninsula, respect foreign emissaries, and give them gifts as you have seen me do'."

٩٨٨- عن عمر بن الخطـاب رضى الله عنه قال: حَمَلْتُ على فرس عتيـق فى سبيل الله، فأضاعه صاحبه، فظننت أنه بائعُهُ برُخْصٍ، فسألت رسول الله ﷺ عن ذلك فقال: «لا تَبْتَعْهُ، ولا تعد فى صدقتك، فإن العائد فى صدقَته كالكلب يعود فى قيئه».

988. It was related that Umar said: "I rode out on a horse in the Cause of God, and its carer did not look after it well, so I wished to buy it from him thinking that he would sell it to me

for a meager price. So I asked The Prophet (Prayers & peace be upon him) and he said: 'Do not buy it nor go back on your charity, even if he gives it to you for one Dirham, as the one who goes back on his charity is like the one who swallows his vomit.' "

٩٨٩- عن ابن عبـاس رضى الله عنهمـا عن رسول الله ﷺ قـال: «العائد فى هبـته كالكلب يقىء ثم يعود فى قيئه».

989. It was related that Ibn Abbas said that the Prophet (Prayers & peace be upon him) said: "The one who takes back his gift is like a dog who swallows vomit."

٩٩٠- عن النعمـان بن بَشيـر رضى الله عنهما قـال: تصدق عليَّ أبى ببـعض ماله، فقـالت أمى عَمرةُ بنت رواحة: لا أرضى حـتى تُشهِد رسـول الله ﷺ. فانطلق بى أبى إلى النبى ﷺ ليـشهـده على صدقـتى، فقـال له رسول الله ﷺ: «أفـعلتَ هذا بولدك كلهم؟». قـال: لا، قـال: «اتقـوا الله واعْدِلوا فى أولادكم». فـرجـع أبى فـردّ تلك الصدقة.

990. It was related that Al-Numan ibn Bashir said: "My father gave me a gift, but Amra bint Rawaha said that she would not agree to it unless he asked the Messenger of God (prayers & peace be upon him)to witness it. So my father went to the Messenger of God (prayers & peace be upon him)and said: 'O Messenger of God! I gave my son a gift from Amra bint Rawaha but she ordered me to make you a witness to it.' The Messenger of God (prayers & peace be upon him)said: 'Have you given the same amount to your other sons?' He said: 'No.' The Messenger of God (prayers & peace be upon him)said: 'Fear God and be fair between your children.' My father then returned and took back his gift'."

٩٩١- عن النعمان بن بشير رضى الله عنهما قال: انطلق بى أبى يحملنى إلى رسول الله ﷺ، فقال: يا رسول الله، اشْهَدْ أنى قد نَحَلتُ النعمان كذا وكذا من مالى. فقال: «أَكُلَّ بَنِيك قد نحلت مثل ما نحلت النعمان». قال: لا، قال: «فَأَشهِدْ على هذا غيرى». ثم قال: «أيسرُّك أن يكونوا إليك فى البر سواء؟». قال: بلى، قال: «فلا إذًا».

991. It was related that Nu'man ibn Bashir said: "My father took me to the Messenger of God (prayers & peace be upon him)and said: 'O Messenger of God, witness that I have given Nu'man a gift of such and such from my wealth.' He said: 'Have you given all your sons the same as you have given Nu'man?' He said: 'No.' So The Prophet (prayers & peace be upon him) said: 'Do you not wish for all your children to be good to you?' He said: 'Yes.' So he said: 'Then do not do such a thing.' "

٩٩٢- عن جابر رضى الله عنه: أن رسول الله ﷺ قال: «أيما رجل أعْمَرَ رجلاً عُمرى له ولعقبه، فقال: قد أعطيتكها وعقبك ما بقى منكم أحد، فإنها لمن أعطيها وعَقِبه، وإنها لا تَرجعُ إلى صاحبها، من أجل أنه أعطى عطاءً وقعت فيه المواريث».

992. It was related that Jabir ibn Abd Allah al Ansari said that the Messenger of God (prayers & peace be upon him)said: "Whoever gives a life grant to another and says: 'I give this to you and your heirs, then it belongs to him and his heirs, and it does not revert to the one who gave it as the law of inheritance applies regarding it."

٩٩٣- عن جابر بن عبد الله رضى الله عنهما قال: قال رسول الله ﷺ: «أمسكوا عليكم أموالكم ولا تفسدوها، فإنه من أعْمَرَ عُمرى فهى للذى أُعمِرَها حيًا وميّتًا ولعقبه».

993. It was related that Jabir ibn Abd Allah said that the Messen-

ger of God (prayers & peace be upon him) said: "Retain your property and do not waste it, for whoever gives a life grant to another, the property will belong to the recipient in life and in death, and will pass to his heirs."

٢٤- كتاب الفرائض

٩٩٤- عن أُسامة بن زيد رضى الله عنهما: أن النبى ﷺ قال: «لا يرث المسلمُ الكافرَ، ولا يرث الكافرُ المسلمَ».

24 - The Book of the Laws of Inheritance

994. It was related that Usama ibn Zaid said that the Messenger of God (prayers & peace be upon him) said: "A Muslim may not inherit from a non-Muslim, and a non-Muslim may not inherit from a Muslim."

٩٩٥- عن ابن عباس رضى الله عنهما عن رسول الله ﷺ قال: «أَلْحِقُوا الفرائضَ بأهلها، فما تَركَتِ الفرائضُ فَلأولى رجلٍ ذكر».

995. It was related that Ibn Abbas said that the Prophet (Prayers & peace be upon him) said: "Give the shares of the inheritance that are prescribed in the Qur'an to those who are entitled to receive them. Then whatever remains, should be given to the nearest male relative of the deceased person."

٩٩٦- عن جابر بن عبد الله رضى الله عنهما قال: دخل علىَّ رسول الله ﷺ وأنا مريض لا أعقل، فتوضأ، فصبُّوا علىّ من وَضوئه فعقلتُ، فقلت: يا رسول الله، إنما يرثنى كلالة، فنزلت آية الميراث. فقلت لمحمد بن المنكدر: ﴿**يَسْتَفْتُونَكَ قُلِ اللَّهُ يُفْتِيكُمْ فِى الْكَلالَةِ**﴾ [النساء: ١٧٦]؟ قال: هكذا أنزِلتْ.

996. It was related that Jabir said: "The Messenger of God (prayers & peace be upon him) came to visit me when I was ill and unconscious. He performed ablution and sprinkled the remaining water on me and I regained consciousness and said: 'O Messenger of God! To whom will my inheritance go as I have nei-

ther ascendants nor descendants?' Then the verses concerning inheritance were revealed."

٩٩٧- عن معدان بن أبى طلحة: أن عمر بن الخطاب رضى الله عنه خطب يوم جمعة، فذكر نبى الله ﷺ وذكر أبا بكر رضى الله عنه، ثم قال: إنى لا أَدَعُ بعدى شيئًا أهم عندى من الكلالة، ما راجعت رسول الله ﷺ فى شىء ما راجعتُه فى الكلالة، وما أغلظ لى فى شىء ما أغلظ لى فيه، حتى طعن بإصبعه فى صدرى، وقال: «يا عمر، ألا تكفيك آية الصيف التى فى آخر [سورة] النساء؟». وإنى إنْ أَعِش أقْضِ فيها بقضيةٍ يَقْضى بها من يقرأ القرآن ومن لا يقرأ القرآن.

997. It was related that Ma'dan ibn Abu Talha said that Umar ibn al Khattab delivered the Friday speech and mentioned the Prophet of God and mentioned Abu Bakr and said: "I do not leave anything after myself more important than Al Kalala (inheritors such as brothers and paternal uncles). And I have never discussed any matter with The Messenger of God (prayers & peace be upon him) as much as I did regarding Al Kalala, and he was never upset with me about any matter other than this, to the point that he poked his fingers into my chest and said: 'O Umar, is not the last verse of Surah al Nisa' which was revealed during the summer enough for you?' If I live I will judge according to it for the one who recites the Qur'an or who does not recite it."

٩٩٨- عن البراء بن عازب رضى الله عنهما: أن آخر سورة أنزلت تامة سورة التوبة، وأن آخر آية أنزِلَتْ آية الكلالة.

998. It was related that Al Bara' ibn Azeb said: " The final Surah to be revealed was Surah 'The Repentance' and the final verse to be revealed was the verse concerning Al Kalala."

٩٩٩- عن أبي هريرة رضي الله عنه: أن رسول الله ﷺ كان يُؤتَى بالرجل الميت عليه الدَّين، فيسأل: «هل ترك لدينه من قضاء». فإن حُدِّث أنه ترك وفاءً صلَّى عليه، وإلا قال: «صلوا على صاحبكم». فلما فتح الله عليه الفتوح قال: «أنا أولى بالمؤمنين من أنفسهم، فمن تُوفي وعليه دينٌ فَعَلَيَّ قضاؤه، ومن ترك مالاً فهو لورثته».

999. It was related that Abu Huraira said: "Whenever the corpse of a person who had died in debt was brought to the Messenger of God (prayers & peace be upon him), he used to ask if he had left property to absolve his debt before the funerary prayer, if not he would say: 'You offer prayer for your companion.' Then when God Almighty granted him victory he would say: 'I am closer to the believers than they are to their own selves, so if any of them dies in debt, I am responsible for it, and if any one of them leaves property behind, it must pass to his inheritors."

٢٥ - كتاب الوقف

١٠٠٠- عن ابن عمر رضى الله عنهما قال: أصاب عمر رضى الله عنه أرضًا بخيبرَ، فأتى النبى ﷺ يستأمره فيها، فقال: يا رسول الله، إنى أصبت أرضًا بخيبر، لم أُصِبْ مالاً قط هو أنْفَسُ عندى منه، فما تأمرنى به؟ قال: «إن شئت حَبَسْتَ أصلها، وتصدقت بها». [قال]: فتصدق بها عمر: أنه لا يباع أصلها ولا يُبتاع، ولا يورث ولا يُوهَب. قال: فتصدق بها عمر فى الفقراء، وفى القُربى، وفى الرقاب، وفى سبيل الله، وابن السبيل، والضيف، لا جناح على من وَليها أن يأكل منها بالمعروف، أو يطعمَ صديقًا، غير متمول فيه.

25 - The Book of Religious Endowments

(Kitab al Waqf)

1000. It was related that Ibn Umar said: "Umar went to the Messenger of God (prayers & peace be upon him) to seek his advice about some property he had acquired in Khaibar, saying: 'O Messenger of God, I have acquired land in Khaibar which is more valuable than any land I have ever had, what do you advise for me to do with it?' The Messenger of God (prayers & peace be upon him)replied: 'You may keep the land if you wish and donate its produce as charity.' So Umar donated it as charity on the condition that it should not be sold or inherited or given away. He dedicated it to the needy and near of kin, to free slaves and in the cause of God for travelers and guests. And there is no blame on anyone who is charged with its administration if he eats from it in a reasonable amount, or if he feeds his friends from it and does not amass from it for himself. He said: 'I related this Hadith to Mohammed, but

when I said 'does not amass from it for himself' he said: 'does not amass from it to enrich himself.' Ibn Aun said: 'The one who read the text told me that it is written therein 'does not amass from it to enrich himself.' "

١٠٠١- عن أبى هريرة رضى الله عنه: أن رسـول الله ﷺ قال: «إذا مـات الإنسانُ انقطع عنه عملُه إلا من ثلاثة: إلا مـن صدقةٍ جارية، أو علمٍ يُنتـفع به، أو ولدٍ صالح يدعو له».

فيه حديث عائشة رضى الله عنها، وقد تقدم فى كتاب الزكاة [الحديث: ٥٣٢].

1001. It was related that Abu Huraira said that the Messenger of God (prayers & peace be upon him) said: "When anyone dies, his deeds cease in effect, except three, regular charity, knowledge which he has imparted upon others, or a God fearing son who supplicates for him."

٢٦ - كتـاب النـذور

١٠٠٢- عن ابن عـمر رضى الله عنهـما: أن عـمر بن الخطاب رضى الله عنـه سأل رسـول الله ﷺ وهو بالجِعْرانَةِ بعـد أن رجع من الطائف، فـقـال: يا رسـول الله، إنى نذرت فى الجـاهليـة أن أعْتَكِفَ يومًا فى المسـجـد الحـرام، فكيف ترى؟ قـال: «اذْهَبْ فاعـتكف يومًا». قال: وكـان رسول الله ﷺ قد أعـطاه جاريةً من الخُمس، فلمـا أعتق رسول الله ﷺ سـبايا الناس سمع عـمرو بن الخطاب رضى الله عنه أصـواتهم يقولون: أعتقَنَا رسول الله ﷺ، فقال: ما هذا؟ فـقالوا: أعْتَقَ رسول الله ﷺ سبايا الناس. فقال عمر: يا عبد الله، اذْهب إلى تلك الجارية فخلِّ سبيلها.

26 - The Book of Vows

1002. It was related that Ibn Umar said: "Umar ibn al Khattab asked the Messenger of God (prayers & peace be upon him)while he was at al Ja'rana after returning from al Taif: 'O Messenger of God, before Islam I pledged to go into seclusion for one day at the Sacred Mosque, so what should I do?' He said: 'Go into seclusion for one day.' He said that the Messenger of God (prayers & peace be upon him)had given Umar a slave girl from the war booty, so when the Messenger of God (prayers & peace be upon him)freed the captives, Umar ibn al Khattab heard them saying: 'The Messenger of God (prayers & peace be upon him)has freed us.' So he said: 'And how is that?' They said: 'The Messenger of God (prayers & peace be upon him)has freed the captive people.' Then Umar said: 'O Abd Allah, go to that slave girl and set her free.' "

١٠٠٣- عن ابن عباس رضى الله عنهما أنه قال: استـفتى سعدُ بن عبادة رسولَ الله ﷺ فى نذرٍ كان على أمِّه، تُوفِّيَتْ قبل أن تَقْضيَه، قال رسول الله ﷺ: «فاقضه عنها».

1003. It was related that Ibn Abbas said that Sa'd ibn Ubada went to the Messenger of God (prayers & peace be upon him)to ask him his view concerning a pledge his mother had made and not fulfilled before she died. The Messenger of God (prayers & peace be upon him)said: 'Fulfill it for her.'"

١٠٠٤- عن عقبة بن عامرٍ رضى الله عنه قال: نَذَرتْ أختى أن تمشى إلى بيت الله حافيةً، فأمَرَتْنى أن أستفتى لها رسول الله ﷺ، فاستفتيته فقال: «لتمْشِ ولْتَركَبْ».

1004. It was related that Uqba ibn Amer said: "My sister pledged that she would walk barefoot to the House of God, and she asked me to seek the opinion of the Messenger of God (prayers & peace be upon him)about it, I asked him and he said: 'She should walk and ride as well.'"

١٠٠٥- عن أنس رضى الله عنه أن النبى ﷺ رأى شيخًا يُهادى بين ابْنَيْه، فقال: «ما بال هذا؟». قالوا: نذر أن يمشى، قال: «إن الله [عز وجل] عن تعذيب هذا نفسه لغنىٌّ». وأمره أن يركب.

1005. It was related that Anas said: "The Messenger of God (prayers & peace be upon him) saw an elderly man walking supported between his two sons, so he asked: 'What is wrong with him?' They replied: 'He has taken a pledge to walk to the House.' He said: 'God Almighty does not need him to put himself to hardship.' And he ordered him to ride."

١٠٠٦- عن ابن عمر رضى الله عنهما عن النبى ﷺ : أنه نهى عن النذر وقال: «إنه لا يأتى بخير، وإنما يستخرج به من البخيل».

1006. It was related that Ibn Umar said: "The Messenger of God (prayers & peace be upon him) prohibited the taking of a pledge and said: 'It does not forward any good, but it only makes the miser do something.' "

١٠٠٧- عن أبى هريرة رضى اللـه عنه عن النبى ﷺ قـال: «إن النذر لا يُقَرِّبُ من ابن آدم شيئًا لـم يكن الله قَدَّره له، ولكن النذر يوافق القـدر، فيُخْرَج بذلك من البخيل ما لـم يكن البخيلُ يريد أن يُخرِج».

1007. It was related that Abu Huraira said that the Messenger of God (prayers & peace be upon him) said: "Pledges do not forward anything for the son of Adam which God Almighty has not decreed for him, if the pledge is in accord with what is fated, then it is the means that the miser does something which he was unwilling to do."

١٠٠٨- عن عـمران بن حـصين رضى الله عنهـما قـال: كـانت ثقيف حلفـاءَ لبنى عُقَيل، فأسـرت ثقيف رجلين من أصحـاب رسول الله ﷺ، وأسر أصحـابُ رسول الله ﷺ رجلاً من بنى عُقَيـل، وأصابوا معـه العضبـاء، فأتى عليـه رسول الله ﷺ وهو فى الوَثاق، قال: يا محمـد، فأتاه فقال: «ما شأنك؟» قال: بم أخـذتنى وبم أخذت سابقة الحاج؟ فـقال - إعظامًا لذلك-: «أخـذتُك بجريرة حلفـائك ثقيف». ثم انصـرف عنه، فناداه، فقـال: يا محمـد، يا محمـد، وكان رسول الله ﷺ رحيـمًا رقيقًا، فـرجع إليه فقـال: «ما شأنك؟». قـال: إنى مسلم، قال: «لو قُلتَهـا وأنت تملك أمرك أفْلَحْتَ كل الفلاح». ثم انصرف، فناداه، فقـال: يا محمد، يا محمد، فأتاه فـقال: «ما شأنك؟». قال: إنى جـائع فأطعـمنى وظمآن فَاسْقنى، قـال: «هذه حاجـتك». فَفُدِىَ بالرجلين. قال: وأُسِرَتْ امرأة من الأنصار وأصِيبت العضباء، فكانت المرأة فى الوَثاق، وكان القوم يُريحون نَعَمَهُم بين يدى بيوتهم، فانفلَتَتْ ذات ليلة من الوثاق فأتت الإبل، فجعلت إذا دنت من البعير رغا، فَتَتْرُكه، حتى تنتـهى إلى العضباء فلم تَرْغُ، قال: وهى ناقة منوقة، فقـعدت فى عَجُزها، ثم زَجَرَتْهـا فانطلقت، ونذروا بهـا، فطلبوها فـأعجـزتهم، قال: ونذرتْ لله عـز وجل إن نجاها الله عـليهـا لَتَنْحـرَنّها. فلمـا قـدمت المدينة رآها الناس، فقالوا: العضـباء ناقة رسول الله ﷺ، فقالت: إنها نذرت إن نجـاها الله عليها لتَنْحَرَنّها.

فأتوا رسول الله ﷺ فذكروا ذلك له، فقال: «سبحان الله، بئس ما جزتها، نذرت لله إن نجاها الله عليها لتَنْحَرَنّها! لا وفاءَ لنذرٍ في معصية الله، ولا فيما لا يملك العبد».

1008. It was related that Imran Ibn Hussain said: "The tribe of Thaqif were allies of Bani Uqail. Thaqif took two of the companions of the Messenger of God (prayers & peace be upon him)as prisoners, and the companions of the Messenger of God (prayers & peace be upon him)took one person of Bani Uqail as prisoner, and captured al-Adba' (the she-camel of the Messenger of God) with him. The Messenger of God (prayers & peace be upon him)went to him and he was tied with ropes. He said: 'O Mohammed.' He approached him and asked: 'What is the matter with you?' So he replied: 'Why have you taken me prisoner and why have you taken one going on before the pilgrims?' He said: 'We have taken you prisoner because of the crime of your allies, Bani Thaqif.' Then he turned away. He called out to him again saying: 'O Mohammed, O Mohammed.' The Messenger of God (prayers & peace be upon him)was most kind and compassionate, so he went back to him and asked: 'What is the matter with you?' He said: 'I am Muslim.' He said: 'If you had said that when you were at liberty, you would have been successful.' He then turned away and he called out to him again saying: 'O Mohammed, O Mohammed.' He went back to him and asked: 'What is the matter with you?' He said: I am hungry, feed me, and I am thirsty, so provide me with drink.' He said: 'Here are your needs.' Then he was ransomed for two people. He (the narrator) said: 'A woman of the Helpers (Al Ansar) had been taken prisoner and al-Abda' had been caught as well. The woman was tied up with ropes and one night, while the people were sleeping with their animals in front of their houses, she escaped and went to the camels. As she drew

near the camels, they fretted and became nervous and so she left them alone until she came to al-Adba'. It did not fret and it was docile, so she mounted it and rode off and escaped. When they were told they went out in search of it, but it out ran them. She made a pledge to God Almighty that if He saved her on it, she would offer it as a sacrifice. When she reached Madinah the people saw her and said: 'Here is Al Adba the she camel of the Messenger of God, she has made a pledge that if God Almighty saves her on it she will sacrifice it.' The Companions of the Messenger of God (prayers & peace be upon him)went to him and told him of it. He said: Praise be to God! How evil is the reward she pledges to God Almighty that if He saved her on it, she would sacrifice it! There is no obligation to fulfil a pledge made in disobedience or for something over which one has no control." It was related that Ibn Hujr related that it was said: "There is no pledge in disobedience to God."

١٠٠٩- عن عقبة بن عامر رضى الله عنه عن رسول الله ﷺ قال: «كفارة النذر كفارة اليمين».

1009. It was related that Uqba ibn Amer said that the Messenger of God (prayers & peace be upon him) said: "The atonement for breaking a pledge is the same as that for an oath."

٢٧ - كتاب الأيمان

١٠١٠- عن عمر بن الخطاب رضى الله عنه قـال: قال رسول الله ﷺ: «إن الله عز وجل ينهاكم أن تحلفوا بآبائكم». قال عمر: فـوالله ما حلفت بها منذ سمعت رسول الله ﷺ نهى عنها، ذاكرًا ولا آثرًا.

27 - The Book of Oaths

1010. It was related that Umar ibn Al Khattab said that the Messenger of God (prayers & peace be upon him)said: "God Almighty, High Exalted, has prohibited you from taking oaths upon your fathers." Umar said: "By God, since I heard the Messenger of God (prayers & peace be upon him)forbidding it I have never taken such an oath."

١٠١١- عن ابن عمر رضى الله عنـهما قال: قال رسـول الله ﷺ: «من كان حالفًا فلا يحلف إلا بالله». وكانت قريش تحلف بآبائها، فقال: «لا تحلفوا بآبائكم».

1011. It was related that Ibn Umar said that the Messenger of God (prayers & peace be upon him) said: "Whoever swears an oath, must only swear by God." The Quraish used to swear by their fathers, so The Prophet (prayers & peace be upon him) said: "Do not swear by your fathers."

١٠١٢- عن عبد الـرحمن بن سمرة رضى الله عنه قـال: قال رسول الله ﷺ: «لا تحلفوا بالطواغى ولا بآبائكم».

1012. It was related that Abd Al Rahman ibn Samura said that the Messenger of God (prayers & peace be upon him)said: "Do not swear by idols or by your fathers."

١٠١٣- عن أبى هريرة رضى الله عنه قال: قـال رسول الله ﷺ: «من حلف منكم فقـال فى حَلِفِه: باللاّت، فليـقل: لا إله إلا الله، ومن قال لصـاحبـه: تعال أقـامرْك، فليتصدق». وفى رواية: «من حلف باللاّت والعُزَّى».

1013. It was related that Abu Huraira said that the Messenger of God (prayers & peace be upon him) said: "Whoever swears an oath saying 'By Lat,' then he should say 'There is no god but God,' and whoever says to his companion 'Come and gamble with me,' he should give charity."

١٠١٤- عن أبى هريرة رضى الله عنه عن النبى ﷺ قال: «قال سليمان بن داود نبىُ الله عليهما السلام: لأُطيفَنَّ الليلة على سبـعين امرأة، كلهن تأتى بغلامٍ يُقاتِلُ فى سبيل الله. فقال لـه صاحبه أو المَلك: قل: إن شـاء الله، فلم يقل، ونَسِىَ، فلم تأتِ واحدة من نسائه إلا واحدة جاءت بِشِقِّ غلام». فـقال رسول الله ﷺ: «لو قال: إن شاء الله، لم يَحْنثْ، وكان دَرَكًا له فى حاجته».

1014. It was related that Abu Huraira said that the Messenger of God (prayers & peace be upon him) said: "Solomon the son of David said: 'I shall go to all of my seventy wives this night and they shall all deliver sons who will strive in the cause of God.' His companion or the King told him: 'Say, if God wills.' But he did not remember to say so, and none of his wives delivered children except one who gave birth to a premature infant. The Messenger of God (prayers & peace be upon him)said: 'If he had said 'If God wills' he would have achieved what he desired.' "

١٠١٥- عن أبى هريرة رضى الله عنه قال: قـال رسول الله ﷺ: «اليمـين على نية المستَحلِف».

1015. It was related that Abu Huraira said that the Messenger of

God (prayers & peace be upon him) said: "Oaths are considered according to the intention they were made with."

١٠١٦- عن أبي أُمامة - يعني الحارثي - رضي الله عنه أن رسول الله ﷺ قال: «من اقتطع حَقَّ امرىء مسلم بيمينه فقد أوجب الله له النار، وحَرَّم عليه الجنة». فقال له رجل: يا رسول الله، وإن كان شيئًا يسيرًا؟. قال: «وإن قضيبًا من أراك».

1016. It was related that Abu Umama - al Harthi - said that the Messenger of God (prayers & peace be upon him)said: "Whoever takes the right of a Muslim by oath, God will relegate him to the Hell Fire and prohibit Paradise from him." Then a man asked: "O Messenger of God, even for a little matter?" He said: "Even if it was for a toothstick."

١٠١٧- عن وائل بن حُجر رضي الله عنه قال: جاء رجل من حضرموتَ ورجل من كندةَ إلى رسول الله ﷺ، فقال الحضرمي: يا رسول الله، إن هذا قد غلبني على أرض لي، كانت لأبي. فقال الكندي: هي أرضي في يدي أزرعها، ليس له فيها حق. فقال النبي ﷺ للحضرمي: «ألك بينة؟» قال: لا، قال: «فَلَكَ يمينُهُ» قال: يا رسول الله، إنَّ الرجل فاجر، لا يبالي على ما حلف عليه، وليس يتورع من شيء. فقال: «ليس لك منه إلا ذلك». فانطلق لِيَحْلِفَ، فقال رسول الله ﷺ لما أدبر: «أما لئن حلف على ماله ليأكله ظلمًا لَيَلْقَيَنَّ الله تعالى وهو عنه مُعْرِض».

1017. It was related that Wa'el ibn Hujr said: "A man from Hadramout and a man from Kanda went to the Messenger of God (prayers & peace be upon him)and the man from Hadramout said: 'O Messenger of God, this man has usurped my land which formerly belonged to my father.' The man from Kanda said: 'It is my land, under my control and I farm it and he has no right to it.' So The Prophet (prayers & peace be upon him) said to the man from Hadramout: 'Do you have any proof?'

He said: 'No.' The Prophet (prayers & peace be upon him) said: 'Then what is due to you is his oath.' He said: 'O Messenger of God, this man is vulgar and will make a false oath because he does not fear anything.' He said: 'There is nothing for you except his oath.' The man from Kanda swore the oath and when he left the Messenger of God (prayers & peace be upon him)said: 'If he has sworn the oath to appropriate the property without right he will encounter God Almighty while He turns away from him.' "

١٠١٨- عن أبى موسى الأشعرى رضى الله عنه قال: أتَيتُ النبىَّ ﷺ فى رهط من الأشعريين نستَحمِلُه، فقال: «والله لا أحملكم، وما عندى ما أحملكم عليه». قال: فلبثنا ما شاء الله، ثم أُتِىَ بإبل فأمر لنا بثلاث ذَوْدٍ غُرِّ الذُّرى، فلما انطلقنا، قُلنا - أو: قال بعضنا لبعض-: لا يبارك الله لنا، أتَينا رسولَ الله ﷺ نستحمله، فحلف أن لا يَحْمِلنا، ثم حملنا. فأتوه فأخبروه، فقال: «ما أنا حَمَلْتُكُمْ ولكن الله حملكم، وإنى - والله، إن شاء الله - لا أحلف على يمين، ثم أرى خيرًا منها، إلا كَفَّرتُ [عن] يمينى وأتَيْتُ الذى هو خير».

1018. It was related that Abu Musa al Ashari said: "We were a party from the Ash'ariyin who came to the Prophet (Prayers & peace be upon him) asking him for mounts, but he refused. Then we asked him again for mounts, so he swore an oath that he will not provide us with mounts. After some time the Prophet (Prayers & peace be upon him) received some camels as war spoils and he ordered that five be given to us. When we took the camels we said: 'The Prophet (Prayers & peace be upon him) forgot his oath and we will not prosper for that.' So I went to him and said: 'O Messenger of God! You swore an oath that you would not provide us with mounts, and now you have given them to us.' He said: 'Yes, but I when swear

on an oath and then I see better than it, I take the better and I am free of the first."

١٠١٩- عن أبى هريرة رضى الله عنه قال: أَعْتَمَ رجلٌ عنـد النبى ﷺ ثم رجع إلى أهله فوجد الصِّبْيَةَ قد ناموا، فأتاه أهله بطعامه، فحلف لا يأكل من أجل صبيته، ثم بدا له فأكل، فأتـى رسولَ الله ﷺ فذكر ذلك له، فقـال رسول الله ﷺ: «من حلف على يمينٍ، فرأى غيرها خيرًا منها، فلْيَأْتِها وليكفِّر عن يمينه».

1019. It was related that Abu Huraira said: "A man stayed with the Messenger of God (prayers & peace be upon him)until late in the night and then returned to his family and found that his children had slept. His wife offered him food but he swore an oath that he would not eat because his children had slept hungry. Then he pledged to atone for the oath and he ate the food. He went to the Messenger of God (prayers & peace be upon him)and told him about it, the Messenger of God (prayers & peace be upon him)said: 'Whoever makes an oath and then sees better than it, should do that and atone for it."

١٠٢٠- عن أبى هريرة رضى الله عنه قـال: قال رسـول الله ﷺ: «والله، لأن يَلَجَّ أحدُكم بيمينه فى أهلِه آثم له عند الله من أن يعطى كفارته التى فرض الله».

1020. It was related that Abu Huraira said that the Messenger of God (prayers & peace be upon him) said: "By God, it is more grievous in the sight of God for anyone to adhere to an oath concerning his family rather than atoning for it as God Almighty has prescribed."

٢٨- كتاب تحريم الدماء وذكر القصاص والدية

١٠٢١- عن أبى بكرة رضى الله عنه عن النبى ﷺ أنَّه قال: «إن الزمان قد استدار كهيئته يومَ خلق الله السماواتِ والأرضَ، السنة اثنا عشر شهرًا منها أربعة حرم، ثلاثة متواليات: ذو القَعْدة، وذو الحِجة، والمحرم، ورجب، شهرمُضَر الذى بين جُمادَى وشعبان». ثم قال: «أى شهرٍ هذا؟». قلنا: الله ورسوله أعلم، قال: فسكت حتى ظننا أنه سَيُسَمِّيه بغير اسمه، قال: «أليس ذا الحجة؟». قلنا: بلى، قال: «فأى بلد هذا؟». قلنا: الله ورسوله أعلم، قال: فسكت حتى ظننا أنه سَيُسَمِّيه بغير اسمه، قال: «أليس البلدة؟». قلنا: بلى، قال: «فأىُّ يوم هذا؟». قلنا: الله ورسوله أعلم، قال: فسكت حتى ظننا أنه سيسميه بغير اسمه، قال: «أليس يومَ النحر». قلنا: بلى يا رسول الله، قال: «فإن دماءكم وأموالكم - قال محمد: وأحسبه قال: وأعراضكم - حرام عليكم كحرمة يومكم هذا، فى بلدكم هذا، فى شهركم هذا، وستَلْقَوْنَ ربكم فيسألكم عن أعمالكم، فلا ترجِعُنَّ بعدى كفارًا - أو: ضُلاَّلاً - يضرب بعضكم رقاب بعض، ألا ليبلغ الشاهدُ الغائبَ، فلعل بعض من يُبَلَّغُه يكون أوعى له من بعض من سمعه» ثم قال: «ألا هل بلغت».

28 - The Book of Prohibition of Killing and the Laws of Requital and Blood-Money

1021. It was related that Abu Bakra said that the Prophet (Prayers & peace be upon him) said: 'Time has returned to is original span as it was on the day God Almighty created the Heavens and the earth. The year is twelve months, four of which are sacred and three are consecutive: Dhul Qada, Dhul Hijja and Muharrum, and Rajab Mudr, which is between Jumada and Sha'ban.' 'Which month is this?' We said: 'God and His Mes-

senger know best.' So he remained silent until we thought that he would call it by another name. Then he said: 'Is it not the day of the Sacrifice?' We said: 'Yes.' He said: 'So your blood and your wealth.' The narrator said he thought that he said: 'and your honour are sacred for you like the sanctity of this day in your town, in this month. And your will encounter your Lord, and He will ask you about your deeds. So do not go astray after me, striking each others necks, so the one who attends here should inform the absent so that those you tell may understand it better than those who heard it. Have I told you? Have I told you?'

١٠٢٢- عن عبد الله بن مسعود رضى الله عنه قال: قال رسول الله ﷺ: «أول ما يُقضى بين الناس يومَ القيامة فى الدماء».

1022. It was related that Abd Allah said that the Prophet (Prayers & peace be upon him) said: "The first cases to be judged on the Day of Resurrection will be the cases of bloodshed."

١٠٢٣- عن عبد الله بن مسعود رضى الله عنه قال: قال رسول الله ﷺ: «لا يحلُّ دمُ [امرىء] مسلم - يشهد أن لا إله إلا الله، وأنى رسول الله - إلا بإحدى ثلاث: الثيِّبُ الزانى، والنفسُ بالنفسِ، والتاركُ لدينه المفارقُ للجماعة».

1023. It was related that Abd Allah said that the Messenger of God (prayers & peace be upon him) said: "The blood money of a Muslim who swears that there is no god but God and that I am His Messenger, cannot be spilled except in three cases. In retribution for murder, for adultery committed by a married person and for the one who reneges from Islam and leaves the Muslims."

١٠٢٤- عن أنَس بن مالك رضى الله عنه: أن نفرًا من عُكْلٍ ثمانيةً قدموا على

رسول الله ﷺ، فبايعوه على الإسلام، فاستوخَموا الأرض وسَقِمَتْ أجسامُهم، فَشكَوْا ذلك إلى رسول الله ﷺ، فقال: «ألا تخرجون مع راعينا فى إبله، فتُصيبون من أبوالها وألبانها؟». فقالوا: بلى، فخرجوا فـشربوا من أبوالها وألبانها، فصَحّوا، فقَتَلوا الراعى وطردوا الإبل، فبلغ ذلك رسولَ الله ﷺ فَبَعَث فى آثارهم فـأُدرِكوا، فجيء بهم، فأمَرَ بهم فقطعت أيديهم وأرجُلهم. وسُمِرَ أعينُهم، ثم نبذوا فى الشمس حتى ماتوا.

1024. It was related that Anas said: "Eight men of the Ukl or Uraina tribe came to the Messenger of God (prayers & peace be upon him)and pledged allegiance to him, but the climate there did not suit them and they fell ill and went to the Messenger of God (prayers & peace be upon him)complaining of their malaise. So The Prophet (Prayers & peace be upon him) ordered them to go to the herd of camels and to drink their milk and urine. So they went as directed and after they had recovered, they killed the Prophet's (Prayers & peace be upon him) shepherd and drove all the camels away. The Prophet (Prayers & peace be upon him) received the news of this early in the morning and he sent men in pursuit. They captured them and brought them back at noontime. He then ordered their hands and feet to be cut off and their eyes to be branded with hot irons and they were left in the sun until they died."

١٠٢٥- عن عبد الله بن مسعـود رضى الله عنه قال: قال رسول الله ﷺ: «لا تقتل نفس ظلمًا إلا كان على ابن آدم الأول كِفْل من دمها، لأنه كان أولَ من سنَّ القَتْل».

1025. It was related that Abd Allah said that the Messenger of God (prayers & peace be upon him) said: "When anyone is killed without right, a portion of the sin falls upon the elder son of Adam who was the first of mankind to commit murder."

١٠٢٦- عن أبى هريرة رضى الله عنه قال: قال رسول الله ﷺ: «من قتل نفسه بحَديدةٍ فحديدته فى يده، يتوجأ بها فى بطنه فى نار جهنم، خالدًا مخلدًا فيها أبدًا. ومن شرب سُمًّا فقتل نفسَه فهو يَتَحَسّاه فى نار جهنم، خالدًا مخلدًا فيها أبدًا. ومن تردى من جبل فقتل نفسه فهو يتردى فى نار جهنم، خالدًا مخلدًا فيها أبدًا».

1026. It was related that Abu Huraira said that the Prophet (Prayers & peace be upon him) said: "Whoever deliberately throws himself off a mountain and kills himself will enter the Fire falling down into it, and he will stay there forever, and whoever drinks poison and kills himself with it will carry the poison in his hand in the Fire and he will stay in it forever, and whoever kills himself with an iron instrument will carry the instrument in his hand and stab his belly with it in the Fire where he will stay for ever."

١٠٢٧- عن سهل بن سعد الساعدى رضى الله عنهما أن رسول الله ﷺ التقَى هو والمشركون فاقْتَتَلوا، فلما مال رسول الله ﷺ إلى عسكره، ومال الآخرون إلى عسكرهم، وفى أصحاب رسول الله ﷺ رجل لا يدع لهم شاذَّة [ولا فاذة] إلا اتبعها يضربها بسيفه، فقالوا: ما أجزأ منا اليوم أحد كما أجزأ فلان، فقال رسول الله ﷺ: «أما إنه من أهل النار». فقال رجل من القوم: أنا صاحبه [أبدًا]. قال: فخرج معه، كلما وقف وقف معه، وإذا أسرع أسرع معه، قال: فَجُرِحَ الرجل جُرحًا شديدًا، فاستعجل الموتَ، فوضع نصل سيفه بالأرض وذُبابه بين ثَدْيَيْه، ثم تحامل على سيفه فَقَتَلَ نفسه، قال: فخرج الرجل إلى رسول الله ﷺ قال: أشهدُ أنك رسول الله، فقال: «وما ذاك؟». قال: الرجلُ الذى ذكرتَ آنفًا أنه من أهل النار فأعظم الناس ذلك، فَقُلتُ: أنا لكم به، فخرجت فى طلبه حتى جُرِح جُرحًا شديدًا، فاستعجل الموت. فوضع نصل سيفه بالأرض وذُبابَه بين ثدييه، ثم تحامل عليه فقتل نفسه. فقال رسول الله ﷺ عند ذلك: «إن الرجلَ ليعملُ عملَ أهلِ الجنة، فيما يبدو للناس، وهو من أهل

النار، وإن الرجل ليعمل عمل أهلِ النارِ، فيما يبدو للناس، وهو من أهل الجنة».

1027. It was related that Sahl ibn Sa'd Al Sa'idi said: "The Messenger of God (prayers & peace be upon him)fought the unbelievers, the Messenger of God (prayers & peace be upon him)returned to his camp and the other returned to their camp. From among the companions of the Prophet (Prayers & peace be upon him) was a man who could not resist pursuing any unbeliever to strike him with his sword. Someone said: 'No one had helped the Muslims today more than so and so.' At that the Messenger of God (prayers & peace be upon him)said: 'Surely he is from the people of the Fire.' Another man said: 'I will go with him.' So he went and whenever he stopped, he stopped with him, and wherever he went on, he went on with him. The man was then gravely wounded and wishing to die quickly thrust his sword into the ground and put is point between his breasts and threw himself upon it and killed himself. At that the man following him went to the Messenger of God (prayers & peace be upon him)and said: 'I bear witness that you are the Messenger of God.' The Prophet (Prayers & peace be upon him) said: 'What makes you say so?' He said: 'Because of the man who you said was one of the people of the Fire. The people were astonished at your words and I said to them I will try to discover the truth about him for you.' So I went with him and then he was wounded and he sought to expedite his own death by fixing the handle of his sword into the ground and pointing it upwards between his breasts and then he threw himself upon it and killed himself.' The Messenger of God (prayers & peace be upon him)said: 'A man may do what appears to the people to be the deeds of the people of Paradise but he is from the people of the Fire and another man may do what appears to be

the deeds of the people of the Fire but he is from the people of Paradise."

١٠٢٨- عن أنَس بن مالك رضى الله عنه: أن جاريةً وُجِد رأسُها قد رُضَّ بين حجرين، فسألوها: من صنع هذا بك؟ فلان، فلان، حتى ذكروا يهوديًا، فأومأت برأسها، فأُخِذَ اليهودى فأقَرَّ، فأمر به رسول الله ﷺ أن يُرَضَّ رأسه بالحجارة.

1028. It was related that Anas said: "A Jew crushed the head of a girl between two stones. They asked her who had crushed her head and they repeated several names to her, when the name of the Jew was mentioned, she nodded. The Jew was captured and he confessed, so the Prophet (Prayers & peace be upon him) ordered that his head be crushed between two stones."

١٠٢٩- عن عمران بن حصين رضى الله عنهما: أن رجلاً عَضَّ يَدَ رجل، فانتزعَ يده، فسقطت ثَنِيَّتُه أو ثناياه، فاستعدى رسول الله ﷺ، فقال رسول الله ﷺ: «ما تأمرنى؟ تأمرنى أن آمُرَهُ أن يدع يده فى فيك تَقْضَمُها كما يَقضَمُ الفحل؟ ادْفع يدَك حتى يَعَضَّها ثم انتزعها».

1029. It was related that Imran Ibn Husain said: "One man bit another's hand and he drew back his hand sharply knocking out the man's front tooth. He went to the Messenger of God (prayers & peace be upon him)and complained about it, so the Messenger of God (Prayers & peace be upon him) said: 'Do you expect him to give you his hand for you to bite off they way a male camel bites'."

١٠٣٠- عن أنَس رضى الله عنه: أن أختَ الربيع أمّ حارثة جَرَحَت إنسانًا، فاختصموا إلى النبى ﷺ، فقال رسول الله ﷺ: «القِصَاصَ القِصَاص». فقالت أمُّ الربيع: يا رسول الله، أيقتصُّ من فلانة؟ والله لا يقتصُّ منها، فقال النبى ﷺ:

«سبحـان الله! يا أمَّ الربيع، القِصَاصُ كتابُ الله». قالت: لا والله لا يُقتصُّ منها أبدًا. قال: فما زالت حتى قبلوا الـدِّيَةَ، فقال رسول الله ﷺ: «إنّ من عِباد الله من لو أقْسَمَ على الله لأَبرَّه».

1030. It was related that Umm Haritha, the sister of Al-Rubayya, broke the front tooth of another woman and the Messenger of God (prayers & peace be upon him)ordered retaliation. At that Umm Rubayya said: 'O Messenger of God! By Him Who sent you with the Truth, her tooth shall not be broken.' The Messenger of God (prayers & peace be upon him)said: 'All Praise be to God, O Umm Rubayya, it is ordained in the Book of God.' She said: 'No, by God, her tooth shall not be broken.' And she repeated saying this until they accepted compensation instead of retaliation. So the Messenger of God (prayers & peace be upon him)said: 'Among the servants of God there are some whose oaths are fulfilled when they are made'."

١٠٣١- عن علقمة بن وائل: أن أباه رضى الله عنه حدَّثه قال: إنى لقاعد مع النبى ﷺ إذ جاء رجل يقود آخـر بِنِسْعَةٍ، فقال: يا رسول الله، هذا قتل أخى، فـقال رسول الله ﷺ: «أقتلته». فقال: إنه لو لـم يعتـرف أقَمْتُ عليه البيِّنة. قال: نعم، قتلتُه. قال: «كيف قتلتَه؟». قال: كنت أنا وهو نَخْتَبِطُ من شجرةٍ، فسبَّنى فأغضبنى، فضربتُه بالفأس على قَرْنِه فَقَتَلْتُه، فقال له النبى ﷺ: «هل لك من شىء تؤديه عـن نفسك؟». قال: ما لى مالٌ إلا كسائى وفأسى، قال: «فـترى قومَك يشترونك». قال: أنا أهون على قَومى من ذاك. فرمى إليه بِنِسْعته وقـال: «دونك صاحِبَك». فانطلق به الرجلُ، فلما ولى قال رسول الله ﷺ: «إنْ قتله فهو مثله». فرجع فقال: يا رسول الله، إنه بلغنى أنك قلت: «إن قتله فهو مثله» وأخذته بأمرك؟ فقال رسول الله ﷺ: «أما تريد أن يبوء بإثمك وإثم صاحبك؟». قـال: يا نبى الله - لعله قال - بلى. قال: «فإن ذاك كـذاك». قال: فرمى بِنِسعته وخلّى سبيله.

1031. It was related that Alqama ibn Wa'il said that his father said: "I was sitting in the presence of the Messenger of God (prayers & peace be upon him) when a man came in dragging another man by a rope, saying: 'O Messenger of God, this man has killed my brother.' The Messenger of God (prayers & peace be upon him) asked him: 'Did you kill him?' He said: 'Yes, I killed him.' He asked: 'Why did you kill him?' He said: 'We were together felling leaves from a tree and he insulted me and made me angry, so I hit him on his head with my axe and killed him.' At this the Messenger of God (prayers & peace be upon him) said: 'Have you anything with which to pay blood money?' He said: 'I have nothing but the garment I am wearing and my axe.' He said: 'Will your people ransom you?' He said: 'I am not a prominent person among my people. He threw the rope towards him saying: 'Take him away.' The man took him away and as he was turning aside the Messenger of God (prayers & peace be upon him)said: 'If he kills him, he will be like him.' He turned back and said: 'O Messenger of God, I heard you say: 'If he kills him, he will be like him.' I took him away as you ordered.' The Messenger of God (prayers & peace be upon him) said: 'Do you not wish that he will be burdened with your sins and the sins of your brother?' He said: 'O Messenger of God, indeed!' The Messenger of God (prayers & peace be upon him) said: 'Then release the rope from him and let him be.' "

١٠٣٢- عن أبى هريرة رضى الله عنه قال: اقتتلت امرأتان من هذيل، فرَمت إحداهما الأخرى بحجر، فقتلتها وما فى بطنها، فاختصموا إلى رسول الله ﷺ، فقضى رسول الله ﷺ أن دية جَنينها غُرَّةٌ: عبدٌ أو وليدة، وقضى بدية المرأة على عاقِلتها وورَّثها ولدَها ومن معهم، فقال حَمَلُ بن النابغة الهُذلى: يا رسول الله، كيف أغرم من لا

شرب ولا أكل، ولا نطق ولا استهَلَّ، فمثل ذلك يُطَلّ. فقال رسول الله ﷺ: «إنما هذا من إخوان الكهان» من أجل سَجْعِه الذى سَجَعَ.

1032. It was related that Abu Huraira said: "Two women of Hudail fought each other and one hit the other with a stone. The stone hit her in the belly and she had been pregnant and the unborn child was killed. They both took the matter before the Prophet (Prayers & peace be upon him) and he ruled that the blood money was due to her relatives for what she had in her womb as a male or female slave of the highest quality. Hamal ibn Nagigha said: 'O Messenger of God! Will I be penalised for a being that has not drank or eaten or made a sound nor even come into existence?' At that the Messenger of God (Prayers & peace be upon him) said: 'He is a brother of those who tell fortunes.' "

١٠٣٣- عن أبى هريرة رضى الله عنه عن رسول الله ﷺ أنه قال: «البئر جُرحُها جُبار، والمعدِن جرحه جُبار، والعجماء جرحها جبار، وفى الرِّكاز الخُمس».

1033. It was related that Abu Huraira said that the Messenger of God (prayers & peace be upon him) said: "No atonement is due for a wound caused by an animal. or for falling down a well or mine, and one fifth is due from buried treasure."

٢٩- كتاب القسامة

١٠٣٤- عن سهل بن أبي حَثْمة، عن رجال من كبـراء قومه: أن عبد الله ابن سَهْل ومُحَيِّصة خرجا إلى خيبر من جهد أصابهم، فأتي مُحَيصة فأُخبر أن عبد الله بن سهل قد قُتِلَ وطُرِحَ في عَيْنٍ أو فَقيرٍ، فأتى يهودَ فقال: أنتم والله قتلتموه، قالوا: والله ما قتلناه، ثم أقْبَلَ حتى قدِمَ على قـومه فذكر لهم ذلك، ثم أقبلَ هو وأخوه حُوَيِّصـة - وهو أكبر منه - وعبد الرحـمن بنُ سهل، فذهب محيِّصـة ليتكلم، وهو الذى كان بخيبـر، فقال رسول الله ﷺ لمحيصة: «كَبِّر كَبِّر» يريد السِنَّ. فتكلَّم حويصة، ثم تكلم مُحَيِّصة، فقال رسول الله ﷺ: «إمَّا أنْ يَدُوا صاحبكم، وإما أن يؤذنوا بحرب». فكتب رسولُ الله ﷺ إليهم في ذلك، فكتبوا: إنا والله ما قتلناه، فقال رسول الله ﷺ لحويصة ومحيصة وعبد الرحـمن: «أتَحلِفـون وتَستَحِقُّونَ دَمَ صـاحِبكم؟». قـالـوا: لا، قـال: «فـتَحلف لكم يَهُودُ؟». قالوا: ليسوا بمسلمين، فوداه رسول الله ﷺ من عنده، فبعث إليهم رسول الله ﷺ مائة ناقة حتى أُدْخِلَتْ عليهم الدارَ، فقال سهل: فلقد ركَضَتْنى منها ناقةٌ حمراء.

29 - The Book of Oaths, for Establishing the Responsibility of Murders, Fighting. (Kitab Al-Qasama)

1034. It was related that Sahl ibn Abu Hathma said: "Abd Allah ibn Sahl and Muhaiyisa ibn Mas'ud ibn Zaid departed for Khaibar. At that time the inhabitants had a peace treaty with the Muslims. They separated from each other and later on Muhaiyisa found Abd Allah ibn Sahl lying dead in a pool of blood. He buried him and returned to Madinah. Abd Al Rahman ibn Sahl, Muhaiyisa and Huwaiyisa the sons of Mas'ud went to the Prophet (Prayers & peace be upon him) and Abd Al Rahman started to speak but the Prophet (Prayers & peace be upon him) said: 'Let your eldest speak.' Abd Al Rahman

was the youngest. Abd Al Rahman remained silent and the other two spoke. The Prophet (Prayers & peace be upon him) said: 'If you swear that you know who had committed the murder it is your prerogative to take your rights from the murderer.' They said: 'How can we swear when we did not witness the murder or see the murderer?' The Prophet (Prayers & peace be upon him) said: 'Then the Jews may deny the charges by fifty of their men swearing that it was not them who committed the murder.' They said: 'How can we believe the oaths of unbelievers?' So the Prophet (Prayers & peace be upon him) paid the blood money himself and sent one hundred camels to them until they went back inside their houses, Sahl said: 'One of the she camels kicked me.' "

١٠٣٥- عن رجل من أصحـــاب رســول الله ﷺ من الأنصــار أن رســول الله أقرّ القسامة على ما كانت عليه فى الجاهلية.

1035. It was related that Sulaiman ibn Yasar, the freed slave of Maimuna, the wife of the Messenger of God, said: "One of the Helpers (Al Ansar) said that the Messenger of God (prayers & peace be upon him) used to continue the practice of making oaths of requital as it had been in the time before Islam."

٣٠- كتاب الحـــدود

١٠٣٦- عن عبـادة بن الصامت رضى الله عنه قال: كـان نبىُّ الله ﷺ إذا أُنزل عليه الوحى كُرِب لذلك وتَرَبَّدَ له وَجْهُهُ، قال: فأُنزِل عليه ذات يوم فَلُقِىَ كذلك، فلما سُرِّىَ عنه قال: «خذوا عنى، فقد جعل الله لهن سـبيلاً: الثيب بالثيب، والبكر بالبكر، الثيب جَلْدُ مِائَةٍ ثم رجمٌ بالحجارة، والبِكر جلد مائة ثم نفيُ سَنَةٍ».

30 - The Book of Punishments Prescribed by Islam

(Kitab Al-Hudud)

1036. It was related that Ubada ibn al Samit said: "When the Messenger of God used to receive Revelation, he felt its rigour and his complexion changed. Once when a revelation was being revealed to him he underwent the same ordeal and when it had passed he said: 'Receive from me, receive from me. God Almighty has ordained a way for them. If a married male commits adultery with a married female and an unmarried male commits adultery with an unmarried female, then those who are married shall receive one hundred lashes and be stoned to death, and those who are unmarried shall receive one hundred lashes and banishment for a year."

١٠٣٧- عن عبيـد الله بن عبد الله بن عُتْبَة: أنه سمع عبـد الله بن عباس رضى الله عنهمـا يقول: قـال عمر بن الخطـاب رضى الله عنه، وهو جالس على منبـر رسول الله ﷺ: إن الله قد بعث مـحمداً ﷺ بالحق، وأنزل عليه الكتـاب، فكان مما أَنزَلَ الله عليه آيةُ الرجم، قرأناها ووعيناها وعقلناها، فَرَجَمَ رسول الله ﷺ ورجمنا بعده، فأخشى إن طال بالناس زمـان أن يقول قائل: مـا نجدُ الرجمَ فى كـتاب الله تعـالى، فيضـلوا بترك فـريضة أنـزلها الله، وإن الرجم فى كـتـاب الله حق على من زنى - إذا أحـصَنَ - من

الرجال والنساء، إذا قامت البينة، أو كان الحَبَلُ أو الاعتراف.

1037. It was related that Abd Allah ibn Allah ibn Utba said that he heard Abd Allah ibn Abbas say: "While he was sitting on the pulpit of the Messenger of God, Umar ibn al Khattab said: 'God has sent Mohammed with the Truth and he sent down the Book to him, and the verse regarding stoning was revealed in that which was sent down to him. So we recited it and put it to heart and comprehended it. The Messenger of God ruled the punishment of stoning to death and after him we ruled the punishment of stoning to death. I fear that in time to come people may say: 'We cannot find stoning to death prescribed in the Book of God.' And so they may go astray from that which God Almighty has prescribed. Stoning is an obligation inscribed in the Book of God in the case of married men and women whose adultery has been proven, or when a pregnancy has resulted or a confession has been made.' "

١٠٣٨- عن جابر بن سمرة رضى الله عنه قال: أُتِىَ رسولُ الله ﷺ برجلٍ قصير أشعثَ ذى عَضَلات، عليه إزار، وقد زنى، فردَّه مرتين، ثم أمَرَ به فرُجم، فقال رسول الله ﷺ: «كُلّما نفرنا غازين فى سبيل الله تخلف أحدكم يَنِبُّ نَبِيبَ التيس، يمنح إحداهن الكُثبة، إن الله لا يُمْكنِّى من أحدٍ منهم إلا جعلتُه نكالاً. أو: نَكّلْتُه». قال: فحدثته سعيدَ بن جبير فقال: إنه ردّه أربعَ مرات. وفى رواية: فردّه مرتين أو ثلاثًا.

1038. It was related that Jabir ibn Samura said: "A short man with thick untidy hair and muscular body wearing a waist wrapper was brought before the Messenger of God because he had committed adultery. He sent him away twice to reconsider his confession, but he confirmed it so he pronounced the punishment of stoning upon him, and he was stoned. The Messen-

ger of God said: 'Every time we set off in the Cause of God to fight one of you lags behind and becomes excited like a male goat seeking a female goat, if God gives me the opportunity to catch any of them, I shall punish him and make an example of him.' It was also related that Sa'id ibn Jubair said: 'He sent him away four times.' "

١٠٣٩- عن بُرَيْدَةَ رضى الله عنه: أن مـاعز بن مالك الأسلـمى أتى رسولَ الله ﷺ فقال: يا رسول الله، إنى ظلمت نفسى وزنيتُ، وإنى أريد أن تُطَهِّرنى. فردَّه، فلما كان من الغد أتاه، فقال: يا رسول الله، إنى قد زنـيت. فردَّه الثانية، فأرسل رسول الله ﷺ إلى قَومه فقال: «تَعـلمون بعقله بأسًا؟ تنكرون منه شيئًا؟». فقـالوا: ما نعلمه إلا وَفِىَّ العقل من صالحينا فيما نُرى. فأتاه الثالـثة، فأرسل إليهم أيضًا فسأل عنه، فأخبروه أنه لا بأس به ولا بعقله، فلـما كان الرابعةَ حـفر له حفـرة، ثم أمَرَ به فرُجم. قال: فـجاءت الغامـدية، فقالت: يا رسول الله، إنى قـد زنيتُ فطهرنى. وإنه ردّها، فلما كـان الغد، قالت: يا رسـول الله لمَ تَرُدُّنى؟ لعلك أن تَرُدَّنى كمـا رَدَدْتَ ماعزًا، فـوالله إنى لحبلى. قال: «إما لا فاذهبـى حتى تلدى». قال: فلما وَلَدَتْ أتته بالصبى فى خـرقة قالت: هذا قد ولدته، قال: «اذهبى فأرضعيه حتى تفْطميـه». فلما فطمته أتته بالصبى فى يده كسرة خبز، فـقالت: هذا يا رسول الله قد فطمـته، وقد أكل الطعام، فـدفع الصبى إلى رجل من المسلمين، ثم أمَرَ بها فَحُفِر لها إلى صدرها، وأمر الناس فرجـموها، فيقبل خالد بن الوليد بحجـر فرمى رأسها، فَتَنَضَّحَ الدَّمُ على وجـه خالدٍ، فسبَّهـا، فسمع نبى الله ﷺ سبـه إياها فقال: «مـهلاً يا خالـد، فوالذى نفسى بيـده لقد تابت توبة لو تابهـا صاحب مكْسٍ لغُفِرَ له». ثم أمَرَ بها فصُلى عليها ودُفِنَتْ.

1039. It was related that Buraida said that Ma'iz ibn Malik al Aslami came to the Messenger of God and said to him: " O Messenger of God, I have wronged myself and committed adultery and I wish that you would purify me. He sent him away

to reconsider his confession. In the morning he returned and said: 'O Messenger of God I have committed adultery.' He sent him away again to reconsider his confession. At this the Messenger of God sent to his people asking: 'Do you know if there is something wrong with his mind? Or is his behaviour unacceptable to you?' They said: 'We know that he is of a full mind and as far as we can see he is one of the righteous people among us.' He returned to the Messenger of God a third time, then the Messenger of God sent for his people again to ask about him. They confirmed that he had nothing wrong with his mind. When he asked them the fourth time, he ordered a hole to be dug for him and ordered him to be stoned to death, and so he was stoned. The narrator said: 'A woman of Ghamdiya came to him and said: 'O Messenger of Allah, I have committed adultery so purify me.' He sent her away to reconsider her confession. The next morning she returned to him and said: 'O Messenger of God, why do you send me away?' She said: 'I see that you intend to send me back as you sent back Ma'iz. By God, I am pregnant.' He said: 'Go away until you deliver.' So when she delivered she brought the boy wrapped in a cloth and said: 'This is what I have delivered.' He said: 'Go and suckle him until he is weaned.' So when he was weaned she brought him walking with a piece of bread in his hand and said: 'O Messenger of God, this is him and I have weaned him and he is eating food now.' The Prophet (prayers & peace be upon him) handed the boy to one of the Muslims and ordered a hole to be dug for her until her chest, and ordered the people to stone her. Khalid ibn al Walid held a stone in her hand and threw it at her head, and her blood spattered over his face, so he insulted her. The Prophet of God heard him insulting her and said: 'Wait, stop it, Khalid, by The One in Whose Hand is my soul, she has re-

pented a repentance which had the tax collectors repented the like of, God Almighty would have forgiven them.' Then he ordered the prayer to be offered over her and she was buried."

١٠٤٠- عن عبد الله بن عمر رضى الله عنهما: أن رسول الله أُتِىَ بيهودى ويهودية قد زنيا، فانطلق رسولُ الله ﷺ حتى جاء يهودَ، فقال: «ما تجدون فى التوراة على من زنى؟». قالوا: نُسَوِّدُ وجوهَهُما ونُحَمِّلهما، ونخالف بين وجوههما، ويطاف بهما. قال: «فأتوا بالتوراة إن كنتم صادقين». فجاؤوا بها فقرؤوها، حتى إذا مروا بآية الرجم وضع الفتى الذى يقرأ يَدَه على آية الرجم، وقرأ ما بين يديها وما وراءها، فقال له عبد الله بن سلام وهو مع رسول الله ﷺ: مُرْهُ فليرفع يدَه. فَرَفَعَها فإذا تحتها آية الرجم، فأمر بهما رسول الله ﷺ فرُجما، قال عبد الله بن عمر رضى الله عنهما: كنت فيمن رجمهما، فلقد رأيته يَقيها من الحجارة بنَفْسه.

1040. It was related that Abd Allah ibn Umar said: "A Jewish man and a Jewish woman were brought to the Messenger of God accused of committing adultery. The Messenger of God said: 'What do you see in the Torah concerning punishment by stoning?' They said: 'We proclaim their crime and whip them.' He said: 'Bring the Torah if what you say is true.' They produced the Torah and read it and one of them put his hand over the verse regarding stoning and read only the verses before it and after it. Abd Allah ibn Salam, who was with the Messenger of God, said: 'Order him to lift his hand up.' When he raised his hand the verse regarding stoning was there. The Messenger of God (Prayers & peace be upon him) then ordered that both of them should be stoned to death. Abd Allah ibn Umar said: 'I was among those who stoned them, and I saw the man trying to protect the woman with his body.' "

١٠٤١- عن أبى هريرة رضى الله عنه: أن رسـول الله ﷺ سـئل عن الأَمَة إذا زنت ولم تُحصِنْ؟ قال: «إن زنت فاجلدوها، ثم إن زنت فاجلدوها، ثم إن زنت فاجلدوها، ثم بيعوها ولو بِضَفِير». قال ابن شهاب: لا أدرى أبعد الثالثة أو الرابعة.

1041. It was related that Abu Huraira said: "The Messenger of God was asked about the unmarried slave-woman who had committed adultery. He said: 'If she commits adultery then whip her, and if she repeats it, then whip her again and sell her for even as little as a length of rope.' Ibn Shihab said: 'I do not recall if he said that upon the third or fourth time.' Ibn Shihab said dafeer means plait."

١٠٤٢- عن أبى عـبـد الرحـمن [رضى الله عنه] قـال: خطـب عليٌّ رضى الله عنه فقال: يا أيهـا الناس أقيموا على أرقائكم الحَدَّ، مـن أحْصَنَ منهم ومن لم يُحصِن، فإن أمَةً لرسولِ الله ﷺ زنت فأمرنى أن أجْلِدَها، فإذا هى حديثُ عـهدٍ بنفاس، فخشيت إن أنا جَلَدْتُها أن أقْتُلـها، فذكـرت للنبى ﷺ فـقال: «أحسنْتَ». وزاد فـى رواية: «اتْرُكْها حتى تَماثل».

1042. It was related that Abd Al Rahman said: "Ali addressed the people saying: 'O people, punish your slaves according to the prescribed punishment, the married among them and the unmarried, one of the slave women in the custodianship of the Messenger of God committed adultery and he ordered me to whip her, but as she had recently delivered a child I feared the whipping might have killed her. So I asked the Messenger of God about it and he said: 'You acted correctly.' "

١٠٤٣- عن عائشة رضى الله عنها عن رسول الله ﷺ قال: «لا تُقْطَعُ يَدُ السارقِ إلا فى ربعِ دينارٍ فصاعداً».

1043. It was related that Aisha said: "The Messenger of God (prayers & peace be upon him) severed the hand of the thief for theft of a quarter Dinar or more."

١٠٤٤- عن ابن عـمر رضى الله عنهـمـا: أن رسول الله ﷺ قطع سـارقًا فى مِجَنٍّ قيمته ثلاثة دراهم.

1044. It was related that Ibn Umar said: "The Messenger of God (prayers & peace be upon him) severed the hand of the thief for the theft of a shield whose value was three Dirhams."

١٠٤٥- عن أبى هريرة رضى الله عنه قال: قال رسول الله ﷺ: «لعن الله السارق، يسرق البيضة فتقطع يده، ويسرق الحَبْل فتقطع يده».

1045. It was related that Abu Huraira said that the Messenger of God (prayers & peace be upon him) said: "May the curse of God be upon the one who steals an egg, and sever his hand, and the one who steals a rope, and sever his hand."

١٠٤٦- عن عـائشة رضى الله عنهـا، زوج النبى ﷺ: أن قريشًا أهَمّهم شـأن المرأة المخزومية التى سرقت فى عهد النبى ﷺ فى غزوة الفتح، فقالوا: من يكلم فيها رسول الله ﷺ؟ فقالوا: ومن يجـترىء عليه إلا أُسامة بن زيد حِبُّ رسـول الله ﷺ. فأتى بها رسول الله ﷺ فكلَّمه فـيها أسامةُ بنُ زيد، فَتَلَوَّنَ وجهُ رسول الله ﷺ فـقال: «أتشفع فى حدٍّ من حدود الله؟!». فقال [له] أسامة: استغفر لى يا رسول الله. فلما كان العَشِىُّ قام رسول الله ﷺ فـاختطب، فأثنى على الله [تعالى] بما هو أهله، ثم قـال: «أما بعد، فإنما أهْلَكَ الذين مِن قبلكم: أنهم كانوا إذا سَرَق فيـهم الشريفُ تركوه، وإذا سرق فيهم الضعـيفُ أقاموا عليه الحـد، وإنى والذى نفسى بيده لو أن فـاطمةَ بنتَ محمـد سرقت

لقَطَعْتُ يدَها». ثم أمـر بتلك المرأة التى سرقت فـقُطعَتْ يدُها، قالت عـائشة رضى الله عنها: فَحَسُنَتْ توبتها بعد، وتَزوجَت، وكانت تأتينى بعـد ذلك فأرفع حاجتها إلى رسول الله ﷺ.

1046. It was related that Aisha, the wife of the Messenger of God (prayers & peace be upon him), said: "The Quraish were disturbed concerning a woman who had stolen during the Conquest of Makkah in the lifetime of The Prophet (prayers & peace be upon him) and the people said: 'Who can intercede for her with the Messenger of God (Prayers & peace be upon him)?' No one dared to speak to him except Usama ibn Zaid who was beloved by the Prophet (Prayers & peace be upon him). So she was brought before the Messenger of God and his face changed and he said: 'Do you seek to intervene in the punishment prescribed by God Almighty?' she said: 'O Messenger of God, seek forgiveness for me!' Then when night fell he rose up and praised God as is His due and addressed the people saying: 'Concerning this matter, it has been the destruction of peoples before you that if any of noble rank stole, they would forgive him, but if a poor man stole they would cut off his hand. But by Him in Whose Hand is my life, I would even cut the hand of Fatimah if she stole.' Then he ordered the hand of the woman to be severed." Aisha also said: "She repented well and then married and she used to come to visit me thereafter, and I used to tell the Messenger of God about her needs."

١٠٤٧- عن حُضَيْن بن المنذر أبى ساسان قال: شهـدت عثمان [بن عفان] رضى الله عنه وأُتِىَ بالوليـد قد صلى الصـبح ركعتين، ثم قـال: أزيدكم؟ فشـهد عليـه رجلان - أحدهما حُمران - أنه شرب الخمر، وشهد آخر أنه رآه يتـقيأ، فقال عثمان: إنه لم يتقيأ

حتى شربها، فقال: يا على، قم فاجلده، فقال على: قم يا حسن فاجلده، فقال الحسن: وَلِّ حارَّها من تولّى قارَّها. فكأنه وجد عليه، فقال: يا عبد الله بن جعفر قُم فاجلده، فجلده، وعلى رضى الله عنه يعدُّ، حتى بلغ أربعين، فقال: أمْسِكْ، ثم قال: جلد النبى ﷺ أربعين، وجلد أبو بكر رضى الله عنه أربعين، وعمر رضى الله عنه ثمانين، وكلٌّ سنَّة، وهذا أحبُّ إلىَّ.

1047. It was related that Hudain ibn al Munthir abu Sasan said: "I saw Walid brought before Uthman ibn Affan after he had offered the dawn prayer and say: 'Should I confess to you.' Two men witnessed against him, one of them was Humran who said he had consumed wine, the other testified that he had seen him vomiting. Uthman said: 'He would not have vomited if he had not consumed it.' He said: 'Ali, get up and whip him.' Ali said: 'Hasan, get up and whip him.' So Hasan said: 'Let him feel the heat as he has benefited from its coolness.' He said: 'Abd Allah ibn Jafar, get up and whip him.' He began to whip him and Ali counted the lashes until they had reached forty, then he said: 'Stop.' And he said: 'The Messenger of God used to deliver forty lashes, and Abu Bakr delivered forty too, and Umar used to deliver eighty, and all of this is according to the Sunnah, but I prefer his forty.' "

١٠٤٨- عن علىٍّ رضى الله عنه قال: ما كنت أقيم على أحد حدًا، فيموت فيه، فأجد منه فى نفسى إلا صاحب الخمرِ، لأنه إن مات وَدَيْتُه، لأن رسول الله ﷺ لم يَسُنَّه.

1048. It was related that Ali Ibn Abu Talib said: "I used to feel sorrow for the one who died through legal punishment except for the drunk, for if he dies I would give blood money to his family because no fixed punishment has been ordered for drunkards by the Messenger of God."

١٠٤٩- عن أبى بردة الأنصارى رضى الله عنه: أنه سمع رسول الله ﷺ يقول: «لا يُجْلَد أحدٌ فوق عشرة أسواط، إلا فى حدٍّ من حدود الله».

1049. It was related that Abu Burda Al Ansari said that the Prophet (Prayers & peace be upon him) used to say: "No one should be flogged more than ten stripes of the lash unless he is guilty of a crime for which the legal punishment has been assigned by God."

١٠٥٠- عن عبادة بن الصامت رضى الله عنه قال: أخذ علينا رسولُ الله ﷺ كما أخذ على النساء: أن لا نشرك بالله شيئًا، ولا نسرق، ولا نزنى، ولا نَقْتُل أولادنا، ولا يعْضَه بعضُنا بعضًا. «فمن وَفّى منكم فأجره على الله، ومن أتى منكم حدًا فأقيم عليه فهو كفارته، ومن ستره الله عليه فأمره إلى الله، إن شاء عذَّبه، وإن شاء غفر له».

1050. It was related that Ubada ibn al Samit said: "The Messenger of God accepted our pledge as he accepted from the woman, that we would not associate anything with God, that we would not commit theft, that we would not commit adultery, that we would not kill our children, and that we would not lie concerning one another. And whoever keeps his pledge his reward is with God, and whoever is subjected to the prescribed punishment his redemption is with God, and whoever is covered by God, his affair is with God, He may chastise him if He pleases or He may forgive him if He pleases."

٣١- كتاب القضاء والشهادات

١٠٥١- عن أم سلمة رضى الله عنها، زوج النبى ﷺ: أن رسول الله ﷺ سمع جلبة خصمٍ بباب حُجرته، فخرج إليهم، فقال: «إنما أنا بشر، وإنه يأتينى الخصمُ، فلعل بَعضهم أن يكون أبلغ من بعض، فأحْسَبَ أنه صادق فأقضى له، فمن قَضَيْتُ له بحق مسلمٍ فإنما هى قطعة من النار، فليحملها أو يذرها».

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1051. It was related that Umm Salamah, the wife of the Prophet (Prayers & peace be upon him), said: "The Messenger of God heard people quarrelling outside the door of his house. He went out and said: 'I am no more than a human being, and adversaries come to me. If one of you is able to put his argument forward more persuasively than the other so that I deem him truthful and rule in his favour, and thus the right of one Muslim is mistakenly given to another, such is a portion of the Fire, and he has the choice of taking it or of renouncing it'."

١٠٥٢- عن عائشة رضى الله عنها قالت: قال رسول الله ﷺ: «إن أبغض الرجال إلى الله الألدُّ الخَصِم».

1052. It was related that Aisha said that the Prophet (Prayers & peace be upon him) said: "The quarrelsome are the most despised of people in the sight of God."

١٠٥٣- عن ابن عباس رضى الله عنهما: أن النبى ﷺ قال: «لو يعطَى الناسُ بدعواهم لادَّعى ناسٌ دماء رجالٍ وأموالهم، ولكن اليمين على المدعى عليه».

1053. It was related that Ibn Abbas said that the Messenger of God (prayers & peace be upon him) said: "Had the people been awarded on the strength of their assertions, then they would claim the lives and property of the people, so the defendant must swear an oath."

١٠٥٤- عن ابن عباس رضى الله عنهما: أن رسول الله ﷺ قضى بيمين وشاهد.

1054. It was related that Ibn Abbas said: "The Messenger of God gave judgment on the strength of the oath and witness."

١٠٥٥- عن عبد الرحمن بن أبى بَكْرَةَ قال: كتب أبى وكتبتُ له إلى عبيد الله بن أبى بكرة، وهو قاضى سِجِسْتَانَ: أن لا تحكم بين اثنين وأنت غضبان، فإنى سمعت رسول الله ﷺ يقول: «لا يحكمْ أحدٌ بين اثنين وهو غضبان».

1055. It was related that Abd Al Rahman ibn Abu Bakr said: "My father dictated a letter to Ubaidallah ibn Abu Bakra when he was the judge of Sijistan, saying: 'Do not pronounce judgment between two persons while you are angry, for I have heard the Messenger of God say: 'No one should judge between people while he is angry.' "

١٠٥٦- عن عمرو بن العاص رضى الله عنه: أنه سمع رسول الله ﷺ يقول: «إذا حكم الحاكم فاجتهدَ ثم أصاب فله أجران، وإذا حكم فاجتهد ثم أخطأ فله أجر».

1056. It was related that Amr ibn al As said that the Messenger of God said: "When a judge delivers a verdict, after careful deliberation and if correct, he has two rewards, and if he judged after careful deliberation but was incorrect, he has one reward."

١٠٥٧- عن أبى هريرة رضى الله عنه عن النبى ﷺ قال: «بينما امرأتان معهما ابناهما جاء الذئبُ فذهب بابن إحداهما، فقالت هذه لصاحبتها: إنما ذهب بابنك أنت،

وقالت الأخرى: إنما ذهب بابنك، فتحاكمتا إلى داود فقضى به للكبرى، فخرجتا على سليمان بن داود عليهما السلام فأخبرتاه، فقال: ائتونى بالسكين أشقه بينكما، فقالت الصغرى: لا، يرحمك الله، هو ابنها. فقضى به للصغرى» . قال: قال أبو هريرة: والله إن سمعتُ بالسكين قط إلا يومئذ، ما كنا نقول إلا المُدْية.

1057. It was related that Abu Huraira said that the Messenger of God said: "There were two women, each of whom had a child. A wolf came and took the child of one away, at that the other said: 'It has taken your child.' So they brought the matter before David who ruled that the living child should be given to the older woman. So they both went to Solomon the son of David and told him about it. He said; "Bring me a knife to divide the child between the two.' The younger woman said: 'May God have Mercy upon you! Do not do it! For it is her child.' So he gave the child to the younger woman. Abu Huraira said: 'If I ever heard the word knife it was that day, we used to call it al Mudya.' "

١٠٥٨- عن أبى هريرة رضى الله عنه قال: قال رسول الله ﷺ: «اشترى رجل من رجل عقارًا له، فوجد الرجل الذى اشترى العقار فى عقاره جرةً فيها ذهب، فقال له الذى اشترى العقار: خذ ذهبك منى، إنما اشتريت منك الأرض ولم أبْتَعْ منك الذهبَ، فقال الذى شرَى الأرض: إنما بعتُك الأرض وما فيها، قال: فتحاكما إلى رجل، فقال الذى تحاكما إليه: ألكما ولد؟ فقال أحدهما: لى غلام، وقال الآخر: لى جارية، قال: أنكِحوا الغلام الجارية، وأنْفِقوا على أنفسكما منه وتصدّقا» .

1058. It was related that Abu Huraira said that of the many sayings of the Messenger of God he once said: "One man purchased a plot of land from another, and the buyer found a clay jar filled with gold on the land. The buyer said to the seller: 'Take your gold, I bought only the land from you, I did not

buy this gold.' The seller said: 'I sold you the land with all that is in it.' So they took the matter to a man who asked: 'Do you have children?' One of them said: 'I have a son.' The other said: 'I have a daughter.' The man said: 'Let them marry and spend the money on them and give the rest in charity'."

١٠٥٩- عن زيد بن خالد الجُهنى رضى الله عنه أن النبى ﷺ قال: «ألا أخبركم بخير الشهداء؟ الذى يأتى بشهادته قبل أن يُسألها».

1059. It was related that Zaid ibn Khalid al Juhani said that the Messenger of God said: "Shall I tell you who is the best witness? He is the one who offers his proof before it is asked of him."

٣٢- كتاب اللقطة

١٠٦٠- عن زيد بن خالد بن زيد الجهني رضى الله عنه صاحبِ رسول الله ﷺ قال: سئل رسول الله ﷺ عن اللُّقطة: الذهب أو الورِق، فقال: «اعْرِفْ وكاءها وعفاصَها، ثم عَرِّفها سنةً، فإن لَمْ تُعْرَفْ فاستَنْفقْها، ولتكُنْ وَديعةً عندك، فإن جاء طالبُها يومًا من الدهر فأدِّها إليه». وسأله عن ضالة الإبل، فقال: «ما لك ولها؟ دعْها، فإن معها حذاءها وسقاءها، ترد الماءَ وتأكل الشجرَ حتى يجدها ربُّها». وسأله عن الشاة، فقال: «خذها، فإنما هى لك أو لأخيك أو للذئب».

32 - The Book of Lost Things Picked up

(Kitab al Luqaata)

1060. It was related that Zaid ibn Khalid al Juhani said that a man asked The Prophet (Prayers & peace be upon him) about picking up something which someone else had lost. The Prophet (Prayers & peace be upon him) replied: "Identify and remember its tying material and its container and make announcement about it for a year, then use it but return it to its owner if he comes for it." Then the person asked about a lost camel and The Prophet (Prayers & peace be upon him) became angry and said: "You have no business with it as it has its water container and its feet and it will reach water and eat from the trees until its owner finds it." Then the man asked about a lost sheep. The Prophet (Prayers & peace be upon him) replied: "It is either for you, for your brother or for the wolf."

١٠٦١- عن عبد الرحمن بن عثمان التيمى رضى الله عنه: أن رسولَ الله ﷺ نهى عن لُقَطة الحاج.

1061. It was related that Abd Al Rahman ibn Uthman al Taimi said: "The Messenger of God forbade the Pilgrims from picking up lost property."

١٠٦٢- عن زيد بن خالد الجهنى رضى الله عنه عن رسول الله ﷺ أنه قال: «من آوى ضالة فهو ضال، ما لم يُعَرِّفها».

1062. It was related that Zaid ibn Khalid al Juhani said that the Messenger of God said: "Whoever finds lost property is lost himself if he does not pronounce his find."

١٠٦٣- عن ابن عمر رضى الله عنهما: أن رسول الله ﷺ قال: «لا يَحْلُبَنَّ أحدٌ ماشيةَ أحدٍ إلا بإذنه، أيحب أحدكم أن تؤتَى مَشْرُبته فتُكْسَرَ خِزانتُه، فيُنْتَقَل طعامُه، فإنما تَخزُنُ لهم ضروع مواشيهم أطعِمَتَهم، فلا يَحْلُبَنَّ أحدٌ ماشية أحدٍ إلا بإذنه».

1063. It was related that Ibn Umar said that the Messenger of God said: "You may not milk your brother's animal without his consent, would any of you wish to have his house plundered and his safes broken into and his food taken away? Indeed their wealth is the udders of their animals, so do not milk the animal of another without his consent."

٣٣- كتاب الضيـافـة

١٠٦٤- عن عقبة بن عامـر رضى الله عنه أنه قال: قلنا: يا رسول الله، إنك تَبْعثُنا، فَنَنْزِلُ بقوم فلا يَقْرُونَنَا، فما تَرى؟ فقـال لنا رسول الله ﷺ: «إن نزلتم بقومٍ فأمروا لكم بما ينبغى للضيف فاقْبلوا، فإن لم يفعلوا فخذوا منهم حق الضيف الذى ينبغى لهم».

33 - The Book of Hospitality

(Kitab al Diyafa)

1064. It was related that Uqba ibn Amer said: "We asked the Messenger of God: 'You dispatch us to people who fail to offer us hospitality, what is you opinion on this?' He said: 'If you go to people who offer you suitable hospitality, then accept it, but if they do not, then take what is appropriate for you to take as a guest.' "

١٠٦٥- عن أبى شُرَيح الخُزاعى رضى الله عنه قال: قال رسـول الله ﷺ: «الضيافة ثلاثة أيام، وجائزتُه يومٌ وليلة، ولا يحل لرجل مسلم أن يُقيـم عند أخيه حتى يُؤثِمه». قالوا: يا رسول الله، وكيف يُؤثِمه؟ قال: «يقيم عنده ولا شىء له يَقريه به».

1065. It was related that Abu Shuaih al Khuza'i said that the Messenger of God said: "The guest is entitled to three days hospitality, and to a courteous provision for a day and a night. No Muslim should stay with his brother until he makes him sinful." They asked: "What would make him sinful?" He said: "That he stays with him until he has nothing left with which to be hospitable to him."

١٠٦٦- عن أبى سعـيد الخدرى رضى الله عنه قـال: بينما نحن فى سـفر مع النبىِّ ﷺ إذ جاء رجل على راحلة له، قال: فـجعل يصرف بصره يمينًا وشمـالاً، فقال رسول

الله ﷺ: «من كان معه فضل ظهر فليعد به على من لا ظهر له، ومن كان له فضل من زادٍ فليعد به على من لا زاد له». قال: فذكر من أصناف المال ما ذكر، حتى رأينا أنه لا حق لأحد منا فى فضل.

1066. It was related that Abu Sa'id al Khudri said: "We were traveling with the Messenger of God when a man came upon his mount and started to look left and right. The Messenger of God said: 'Whoever has a spare mount should give it to whoever has no mount with him, and whoever has extra provisions should give them to whoever has none.' And he also spoke of many other sorts of wealth until we thought that none of us had any right to the surfeit."

١٠٦٧- عن إياس بن سلمة، عن أبيه رضى الله عنه قال: خرجنا مع رسول الله ﷺ فى غزوة، فأصابنا جَهْدٌ، حتى هممنا أن ننحر بعض ظهرنا، فأمرنا نبى الله ﷺ فجمَعْنا مزاوِدَنا، فبسطنا له نِطَعًا، فاجتمع زاد القوم على النِّطَع، قال: فتطاولت لأحزُرَه كم هو؟ فحزرته كَرَبْضَة العنز، ونحن أربع عشرة مائة، قال: فأكلنا حتى شبعنا جميعًا، ثم حشونا جُرُبَنا، فقال نبى الله ﷺ: «فهل من وَضوء؟». قال: فجاء رجل بإداوة [له] فيها نطفة، فأفْرَغها فى قَدَحٍ، فتوضأنا كلنا نُدَغْفِقُهُ دَغْفَقَةً، أربع عَشْرَةَ مائة، قال: ثم جاء بعد ذلك ثمانية، فقالوا: هل من طهور؟ فقال رسول الله ﷺ: «فَرِغَ الوَضوء».

1067. It was related that Iyas ibn Salama said that his father said: "We journeyed out with the Messenger of God on an expedition and we had difficulty in finding provision until we thought of slaughtering our mounts. The Messenger of God ordered us to collect our provisions, so we laid out a cloth and gathered the provisions of the people upon it. I stretched myself out to measure it and I found it to be the size upon which a goat would sit. We were fourteen hundred people and we all were satisfied and filled our bags with food. Then

the Messenger of God said: 'Is there water for ablution?' A man came with a small container of water, he poured it into a basin and all fourteen hundred people performed ablution from it each with ample water. Then eight people came afterwards and asked: 'Is there any water for ablution?' The Messenger of God said: 'Ablution has already been completed.'

٣٤- كتاب الجهـــاد

١٠٦٨- عن مسروق قـال: سألنا عبد الله بن مســعود رضى الله عنه عن هذه الآية: ﴿ولا تحسبنَّ الَّذيـن قُتلوا في سبيـل الـلَّه أمواتًا بلْ أحياءٌ عنـد ربهم يرزقون﴾ [آل عمران: ١٦٩]. قال: أمـا إنا قد سألنا عن ذلك، فـقال: «أرواحُهم فى جوف طيـرٍ خُضْرٍ، لها قناديلُ مُعلَّقةٌ بالعرش، تسرح من الجنة حيث شاءت، ثم تأوى إلى تلك القناديل، فاطلع إليهم ربهم اطّلاعةً فقال: هل تشتهـون شيئًا؟ قالوا: أىَّ شىء نشتهى، ونحنُ نَسْرَحُ من الجنة حيث شئنا؟ ففعل ذلك بهم ثلاث مرات، فلما رأوا أنهم لَنْ يُتْركوا من أن يُسألوا، قالوا: يا رب، نريد أن تَرُدَّ أرواحنا فى أجسادنا، حتى نُقْتَلَ فى سبيلك مرةً أخرى. فلما رأى أن ليس لهم حاجة تُرِكوا».

34 - The Book of Fighting for the Cause of God

(Kitab al Jihad)

1068. It was related that Masruq said: "We asked Abd Allah concerning the verse of the Qur'an: 'And do not reckon as dead those who were killed in God's Cause, but they are alive with their Lord and well provided for.' (Surah 3 verse 169) He said: 'We asked the Messenger of God for the meaning of this and he said: 'The souls of the martyrs abide within green birds nesting in chandeliers that hang beneath the Throne of God Almighty, they eat from the fruits of Paradise as they please and rest within the chandeliers. Their Lord once looked down at them and asked: 'Do you wish for anything?' They said: 'What more would we wish for, we eat the fruit of Paradise as we please.' Their Lord asked them three times and when they perceived that they will continue to be asked, they said: 'O our Lord, we wish to return to our bodies so that

we may be killed in the cause of God again.' When He saw that they did not wish for anything more, they were left to their bliss."

١٠٦٩- عن أبى بكر بن عبد الله بن قيس، عن أبيــه قال: سمعت أبى وهو بحُضْرة العدو يقول: قــال رسول الله ﷺ: «إن أبواب الجنة تحت ظلال السيــوف». فقام رجلٌ رثُّ الهيــئة، فقال: يا أبا مــوسى، أنت سمعت رسول الله ﷺ يقــول هذا؟ قال: نَعَمْ، قال: فرجع إلى أصحابه فقال: أقْرَأُ عليكم السلام، ثم كسر جَفْنَ سيفه فألقاه، ثم مشى بسيفه إلى العدو فَضَرَبَ به حتى قُتِلَ.

1069. It was related that Abu Nadr said that the Messenger of God said: "O God, Revealer of the Book, Vanquisher of the hosts, dispel our enemy and assist us against them."

١٠٧٠- عن أبى هريرة رضى الله عنه قــال: قال رســول الله ﷺ: «تضمّن الله لمن خرج فى ســبيله لا يُخْرِجه إلا جهــادًا فى سبيلى وإيمانًا بى وتصديقًا برسلى، فــهو على ضامن أن أُدخله الجنة، أو أَرْجِــعَهُ إلى مسكنه الذى خرج منه، نائلاً مــا نال من أجرٍ أو غنيمــة. والذى نفس محمــد بيده، ما مِن كَلْمٍ يُكلم فى ســبيل الله إلا جاء يوم القيــامة كَهَيْئَتِه حين كُلِم، لَونُه لون دمٍ وريحــه ريح مسك. والذى نفس مــحمــد بيده، لولا أن يَشُقّ على المسلمين ما قَعَدْتُ خــلاف سَرِيّةٍ تغزو فى سبيل الله أبدًا، ولكن لا أجــد سعةً فأحملَهُم، ولا يجدون سعةً، ويشقُّ عليهم أن يتــخلفوا عنى. والذى نفس محمد بيده، لوَدِدْتُ أنِّى أغْزُو فى سبل الله فأُقْتَلُ، ثم أغْزُو فأُقْتَل، ثم أغزُو فأُقْتَلُ».

1070. It was related that Abu Huraira said that the Messenger of God said: "God guarantees to whoever goes out to strive in His cause and nothing made him go out except to strive for God's sake, believing in Him and His Messengers that he will be admitted to Paradise or He will return him to his home from which he left with what he hoped for in booty and rewards.

By the One in Whose Hand is the soul of Mohammed, The wound a Muslim receives in the cause of God will appear on the Day of Resurrection as it was at the time of its infliction, blood will flow from it and its colour will be the colour of blood but its scent will be of musk'." By the One in Whose Hand is the soul of Mohammed, had I not found it difficult for my followers, I would never have missed any Jihad in the cause of God and I would have loved to be martyred for God's sake and then brought to life and then martyred again and brought to life and then martyred again in His Cause."

١٠٧١- عن أبى سعيد الخدرى رضى الله عنه: أن رسول الله ﷺ قال: «يا أبا سعيد، من رضى بالله ربًا، وبالإسلام دينًا، وبمحمد ﷺ نبيًا، وجبت له الجنة». فعجب لها أبو سعيد فقال: أعِدْها علىَّ يا رسول الله، ففعل، ثم قال: «وأخرى يُرْفَعُ بها العبد مائةَ درجةٍ فى الجنة، ما بين كل درجتين كما بين السماء والأرض». قال: وما هى يا رسول الله؟ قال: «الجهاد فى سبيل الله، الجهاد فى سبيل الله».

1071. It was related that Abu Sa'id al Khudri said that the Messenger of God said: "Whoever happily accepts God as his Lord, and Islam as his religion and Mohammed as his Messenger will be entitled to enter Paradise." He said: "O Messenger of God, repeat it for me." He did so and said: "There is a deed which will raise anyone one hundred degrees in Paradise, and the raising of one degree to the other is equal to the distance between heaven and earth." He asked: "What is that deed?" He said: "To strive in the cause of God, to strive in the cause of God."

١٠٧٢- عن أبى سعيد الخدرى رضى الله عنه: أن رجلاً أتى النبى ﷺ فقال: أى الناس أفضل؟ فقال: «رَجُلٌ يجاهد فى سبيل الله بماله ونفسه». قال: ثم مَنْ؟ قال:

«مؤمن فى شِعْبٍ من الشِعاب يعبد الله ربه، ويدع الناس من شره».

1072. It was related that Abu Sa'id Al Khudri said: "A person asked: 'O Messenger of God! Who are the best of people?' The Messenger of God answered: 'A believer who strives with all his effort in God's Cause with his life and his possessions.' They asked: 'Who is the next best?' He said: 'A believer who secludes himself on a mountainous way worshipping God alone and keeping his mischief away from the people'."

١٠٧٣- عن أبى هريرة رضى الله عنه قال: قال رسول الله ﷺ: «من مات ولم يغزُ، ولم يُحَدِّث به نفسه، مات على شُعْبَةٍ من نفاق». قال عبد الله بن المبارك: فَنُرى أن ذلك كان على عهد رسول الله ﷺ.

1073. It was related that Abu Huraira said that the Messenger of God said: "Whoever dies and did not strive in the cause of God and did not intend to do so, then he would have died having a trait of hypocrisy." Abd Allah ibn al Mubarak said: "We thought that was during the lifetime of The Prophet (prayers & peace be upon him) ."

١٠٧٤- عن أنس بن مالك رضى الله عنه: أن رسول الله ﷺ كان يدخل على أمّ حرامٍ بنت ملحان فَتُطْعِمُهُ، وكانت أمُّ حرام تحت عُبادة بن الصامت رضى الله عنه، فدخل عليها رسول الله ﷺ يومًا فأطعَمَتْه، ثم جَلَسَتْ تفْلى من رأسه، فنام رسول الله ﷺ، ثم استيقظ وهو يَضْحكُ، قالت: فقلت: ما يُضْحِكُك يا رسول الله؟ قال: «ناس من أمتى عَرضوا علىَّ غزاةً فى سبيل الله، يركبون ثَبَجَ هذا البحر ملوكًا على الأسِرَّة، أو مثلَ الملوك على الأسِرَّة». يشك أيهما قال: . قالت: فقُلت: يا رسول الله، ادعُ اللهَ أن يَجْعَلَنى منهم. فدعا لها، ثم وضع رأسه، فنام، ثم استيقظ وهو يضحك، قالت: فقلت: ما يُضْحِكُكَ يا رسول الله؟ قال: «ناس من أمتى عُرضوا علىَّ غزاةً فى سبيل

الله». كمـا قال فى الأولـى. قالت: فـقلت: يا رسول الله ادْعُ الله أن يجـعلنى منهم. قال: «أنتِ من الأولينَ». فركبت أمُّ حرام بنتُ ملحـانَ البحرَ فى زمن معاوية، فصُرِعت عن دابتها حين خرجت من البحر فهلكت.

1074. It was related that Anas ibn Malik said: "The Messenger of God used to go to visit Umm Haram bint Melhan and she would offer him food. Umm Haram was married to Ubaidah ibn Samit, and one day the Messenger of God went to visit her and she offered him food, then began to search for lice in his head. Then the Messenger of God slept and woke up smiling. Umm Haram said: 'What makes you smile, O Messenger of God?' He said: 'Some of my nation were shown to me in my vision as fighters in the Cause of God, sailing in the midst of seas like kings on the throne or like kings seated upon thrones." I said: 'O Messenger of God! I implore God to make me one of them.' So the Messenger of God invoked God for her and then he slept. He woke up smiling again. I said: 'What makes you smile, O Messenger of God?' He said: 'Some of my nation were shown to me as fighters in the Cause of God.' He said the same as he had said before, I said: 'O Messenger of God! Invoke God to make me one of them.' He said: 'You are from the first of them.' Then Umm Haram sailed across the sea in the lifetime of Mu'awiya ibn Abu Sufian and she fell from her mount upon coming ashore and died."

١٠٧٥- عن سلمانَ رضى الله عنه قـال: سمعت رسـول الله ﷺ يقول: «رباط يومٍ وليلةٍ خير من صيام شهر وقيـامه. وإن مات جرى عليه عمله الذى كان يعمله، وأُجْرِىَ عليه رِزقه، وأمِنَ الفُتَّان».

1075. It was related that Salman said: "I heard the Messenger of God say: 'Striving one day and night in the cause of God is

better than fasting and praying for a whole month. And if he dies, his deeds will continue to be rewarded and his bounty will continue, and he will be spared from the chastisement of the grave.' "

١٠٧٦ - عن أنس رضى الله عنه قال: قال رسـول الله ﷺ: «لَغدوةٌ فى سبيل الله أو روحةٌ خير من الدنيا وما فيها».

1076. It was related that Anas said that the Messenger of God said: "Going to and fro in the cause of God is much better than the life of this world and all that is in it."

١٠٧٧ - عن النعمان بن بشير رضى الله عنهما قال: كنت عند منبر رسول الله ﷺ، فقال رجل: ما أبالى أن لا أعمل عملاً بعد الإسلام إلا أن أسقىَ الحاج، وقال آخر: ما أبالى أن لا أعمل عملاً بعد الإسلام إلا أن أعْمُرَ المسـجدَ الحرَام، وقال آخر: الجهاد فى سبيل الله أفضل مما قلتم، فزجرهم عمر رضى الله عنه وقال: لا ترفـعوا أصواتكم عند منبر رسـول الله ﷺ وهو يومُ الجمعة، ولكن إذا صَلّيْتُ الجـمعة دخلتُ فاستَفْتَيْتُهُ فـيما اختلفتم فيه. فأنزل الله عز وجل: ﴿أجعلتم سِقَايَةَ الحاجِّ وعمـارَةَ المسجدِ الحرامِ كمنْ آمَنَ باللهِ واليومِ الآخرِ..﴾ الآية إلى آخرها.

1077. It was related that Al Numan ibn Bashir said: "I was sitting near the pulpit of the Messenger of God when a man said: 'I shall not bother to do any good deed after becoming Muslim other than giving water to the pilgrims.' Another man said: 'I shall not bother to do any good deed after becoming Muslim other than maintaining the Sacred Mosque.' Another said: 'To strive in the cause of God is better than what you have said.' Umar reprimanded them saying: 'Do not raise your voices near the pulpit of the Messenger of God on Friday.' When the prayer was completed I went in and asked his opinion in what they spoke about. Then God Almighty revealed this

verse of the Qur'an: 'Do you consider the giving of water to pilgrims and the maintaining of the Sacred Mosque as equal to believing in God and the Last Day and striving in God's cause? They are not equal in God's sight, and God does not guide the evildoers.' (Surah 9 verse 19)."

١٠٧٨ - عن سـهل بن حُنَيف رضى الله عـنه: أن النبى ﷺ قـال: «من سـأل الله الشهادةَ بصدق بَلّغَهُ اللهُ منازلَ الشهداء، وإن مات على فِراشه».

1078. It was related that Sahl ibn Hunaif said that The Prophet (prayers & peace be upon him) said: "Whoever asks God Almighty sincerely for martyrdom, God will make him dwell in the abode of the martyrs, even if he dies upon his couch."

١٠٧٩ - عن أنس رضى الله عنه عن النـبى ﷺ قال: «مـا من أحـد يدخل الجنة، يحب أن يرجع إلى الدنيا وأنَّ له ما على الأرض من شىء، غيرُ الشـهيد، فإنه يتمنى أن يرجعَ فيُقتلَ عشر مرات، لما يرى من الكرامة».

1079. It was related that Anas ibn Malik said that the Messenger of God said: "No one who is admitted to Paradise will ever wish to return to the life of this world even if he was offered everything upon the face of the earth, except the martyr who will wish to return to the world to be killed ten times for the great reward that is granted him."

١٠٨٠ - عن عـمـر بن الخطاب رضـى الله عنه قـال: قـال رسـول الله ﷺ: «إنما الأعمال بالنية، وإنمـا لامرىءٍ ما نوى، فمن كانت هجرتُه إلى الله ورسولـه فهجرته إلى الله ورسولِه، ومن كانت هجرته لدنيا يصيبهـا، أو امرأة يَتزوجها، فهجرتُه إلى ما هاجر إليه».

1080. It was related that Umar ibn Khattab (May Allah be pleased with him) said: "I heard the Messenger of God saying: 'The re-

ward for any deed depends upon the intention and everyone will be rewarded according to his intentions. So whoever emigrates for worldly benefit or to marry, his emigration is for what he emigrated for'."

١٠٨١ - عن أنس رضى الله عنه قال: جاء ناس إلى النبى ﷺ [فقالوا]: أن ابْعَثْ معنا رجالاً يعلمونا القرآن والسنّة. فبعث إليهم سبعين رجلاً من الأنصار يقال لهم القراء، فيهم خالى حَرام، يقرؤون القرآن ويتدارسون بالليل يتعلمون، وكانوا بالنهار يجيئون بالماء فيضعونه فى المسجد، ويَحْتَطِبون فيبيعونه ويشترون به الطعام لأهل الصُّفّة وللفقراء، فبعثهم النبى ﷺ إليهم فَعَرَضوا لهم. فقتلوهم قبل أن يبلغوا المكان، فقالوا: اللهم بلِّغ عنا نبينا أنَّا قد لقيناك فرضينا عنك ورضيت عنا. [قال]: وأتى رجل حراماً خالَ أنسٍ من خلفه فطعنه برمح حتى أنفذه، فقال حرام: فُزْتُ وربِّ الكعبة، فقال رسول الله ﷺ لأصحابه: «إنَّ إخوانكم قَد قُتِلوا، وإنهم قالوا: اللهم بلغ عنا نبينا أنا قد لَقيناك فرضينا عنك ورضيت عنا».

1081. It was related that Anas said: "Some people went to the Messenger of God and asked: 'Send us some men to teach us the Qur'an and Sunnah.' So the Prophet (Prayers & peace be upon him) sent seventy men from the Helpers (al Ansar) who were known as the Reciters, among them was my uncle Haram, they used to recite the Qur'an and study it at night. During the day they fetched water at the Mosque and collected firewood to sell and buy food for the wayfarers and needy people living near the Mosque. The Prophet (prayers & peace be upon him) sent them to those people and when they were nearby they fell upon them and killed them before they reached their destination. So they said: 'O God, please let our Prophet know that we have met You and that You are pleased with us and we are pleased with You.' He said: 'A man came behind Haram, the uncle of Anas and stabbed him

with a spear until it passed through his body, Haram said: 'By the Lord of Al-Ka'ba! I have won. Then the Messenger of God said to his Companions: 'Your brothers have been killed and they said: 'O God, please let our Prophet know that we have met You and that You are pleased with us and we are pleased with You.'"

١٠٨٢ - عن أبى هريرة رضى الله عنه: أن رسول الله ﷺ قال: «بينما رجل يمشى بطريق وجدَ غُصْنَ شوكٍ على الطريق فأخّره، فشكر الله له، فغفر له». وقال: «الشهداء خمسة: المطعون، والمبطون، والغَرِقُ، وصاحبُ الهدم، والشهيد فى سبيل الله [عز وجل]».

1082. It was related that Abu Huraira said that the Messenger of God said: "If while a man walks along a way he finds a thorny branch upon the road, and he moves it away from the road, God will appreciate it from him and forgive him." He said that martyrdom is for five things; the one who dies of the plague, the who dies of an intestinal disease, the one who drowns, the one who dies under a fallen structure and the one who is martyred in the cause of God."

١٠٨٣ - عن حَفْصة بنتِ سيرين قالت: قال لى أنس بن مالك: بمَ مات يحيى بن أبى عمرة رضى الله عنهم؟ قالت: قلت: بالطاعون، [قالت]: فقال: قال رسول الله ﷺ: «الطاعون شهادة لكل مسلم».

1083. It was related that Hafsa bint Sirin said: "Anas ibn Malik asked me what Yahya ibn Abu Amr had died of. I said: 'The plague.' He said: 'The Messenger of God said that the Muslim who dies of plague is a martyr.' "

١٠٨٤ - عن عبد الله بن عمرو بن العاص رضى الله عنهما: أن النبى ﷺ قال: «يغفر للشهيد كلُّ ذنب إلا الدَّيْن».

1084. It was related that Amr ibn al As said that the Messenger of God said: "A martyr is forgiven all his sins except debt."

١٠٨٥ - عن أبى قتادة رضى الله عنه عن رسول الله ﷺ: أنه قام فيهم فذكر لهم أن الجهاد فى سبيل الله والإيمان بالله أفضل الأعمال، فقام رجل فقال: يا رسول الله، [أرأيتَ] إن قُتِلْتُ فى سبيل الله، تُكفر عنى خطاياىَ؟ فقال له رسول الله ﷺ: «نعم، إن قُتِلْتَ فى سبيل الله وأنتَ صابر مُحْتَسِب، مُقبِلٌ غيرُ مدبرٍ». ثم قال رسول الله ﷺ: «كيف قُلتَ؟». قال: أرأيتَ إن قُتِلتُ فى سبيل الله أتكفَّر عنى خطاياىَ؟ فقال رسول الله ﷺ: «نعم، وأنت صابر محتسِب، مقبل غير مدبر إلا الدَّين، فإن جبريل عليه السلام قال لى ذلك».

1085. It was related that Abu Qatada said: "The Messenger of God rose up and addressed his Companions and told them that to strive in the cause of God and to believe in God are the best of deeds. A man stood up and asked: 'O Messenger of God, if I am killed in the cause of God, will all my sins be wiped out?' The Messenger of God said: 'Yes, if you are killed in the cause of God and you have been patient and sincere and have always stood and faced the enemy without ever taking flight.' Then he said: 'What did you say?' He asked: 'If I am killed in the cause of God, will all my sins be wiped out?' The Messenger of God said: 'Yes, if you are killed in the cause of God and you have been patient and sincere and have always stood and faced the enemy without ever taking flight, except debt. Gabriel told me of this.'"

١٠٨٦- عن أبى هريرة رضى الله عنه قال: جاء رجل إلى رسول الله ﷺ فقال: يا رسول الله: أرأيت إن جاء رجل يريد أخذ مالى؟ قال: «فلا تُعطه مالك». قال: أرأيت إن قاتلنى؟ قال: «قاتله». قال: أرأيتَ إن قَتلنى؟ قال: «فأنت شهيد». قال: أرأيت إن قَتَلْتُه؟ قال: «هو فى النار».

1086. It was related that Abu Huraira said that a man came to the Messenger of God and said: " O Messenger of God, what do you see if a man comcs to take my money from me?' He said: 'Do not give him your money.' He said: 'What do you see if he fights me?' He said: 'Fight him.' He said: 'What do you see if he kills me?' he said: 'Then you are a martyr.' He said: 'What do you see if I kill him?' He said: 'He is in the Hell Fire.'"

١٠٨٧ - عن ثابت قال: قال أنس رضى الله عنه: عَمّى الذى سُمِّيتُ به، لم يشهد مع رسول الله ﷺ بدراً، قال: فشقَّ عليه، قال: أول مَشهد شَهِدَهُ رسولُ الله ﷺ غُيِّبْتُ عنه، وإن أرانىَ الله عز وجلَّ مشهداً فيما بعد مع رسول الله ﷺ، لَيَرينَّ الله [تعالى] ما أصنع. قال: فهاب أن يقولَ غيرها، قال: فشهد مع رسول الله ﷺ يومَ أُحد، قال: فاستقْبلَ سَعْد بن معاذ، فقال له أنس: يا أبا عمرو أين؟ فقال: واهاً لريح الجنة أجده دون أُحد. قال: فَقَاتَلَهُم حتى قُتِلَ، قال: فوجد فى جسده بضع وثمانون من بين ضربةٍ وطعنة ورمية، قال: فقالت أختُه عمتى الرُّبيع بنتُ النضر: فما عرفت أخى إلا ببَنَانه. ونزلت هذه الآية: ﴿رِجَالٌ صَدَقُوا مَا عَاهَدُوا اللَّهَ عَلَيْهِ فَمِنْهُم مَّن قَضَىٰ نَحْبَهُ وَمِنْهُم مَّن يَنتَظِرُ وَمَا بَدَّلُوا تَبْدِيلاً﴾ [الأحزاب: ٢٣] قال: فكانوا يرون أنها نزلت فيه وفى أصحابه.

1087. It was related that Thabit said that Anas said: "My uncle, after whom I was named, missed the Battle of Badr. He said: 'O Messenger of God! I missed the first battle you fought against the unbelievers, if God permits me another chance to fight the unbelievers, without doubt, God will see how valiantly I will fight.' Then on the day of Uhud when the Muslims deserted and fled he said: 'O God! I seek Your forgiveness for what they have done and I denounce what the unbelievers have done.' Then he went forward and Sa'd ibn Mu'adh met him, he said: 'O Sa'd ibn Mu'adh! By the Lord of Al Nadr, Par-

adise is near. I perceive its scent from the side of Uhud.' Later Sa'd said: 'O Messenger of God! I cannot do what he did. We found him with over eighty wounds in his body inflicted by swords and arrows. He was dead when we found him and his body was so badly mutilated that no one could identify him except his sister from his fingers.' We thought that this verse was revealed about him and others like him: 'Of the believers are men who have been true to their pledge to God.....'." (Surah 33 verse 23) His sister, Al-Rubayya broke the front tooth of another woman and the Messenger of God ordered retaliation. At that Anas said: 'O Messenger of God! By Him Who sent you with the Truth, my sister's tooth shall not be broken.' Then the adversaries of Anas's sister accepted compensation instead of retaliation. So the Messenger of God said: 'Among the servants of God there are some whose oaths are fulfilled when they are made'."

١٠٨٨ - عن أبى موسى الأشعرى رضى الله عنه: أن رجلاً أعرابياً أتى النبى ﷺ فقال: يا رسول الله، الرجل يُقَاتِل للمغنم، والرجلُ يقاتل ليُذكرَ، والرجل يُقاتِل ليُرى مكانُه، فمن فى سبيل الله؟ فقال رسول الله ﷺ: «من قاتل لتكون كلمةُ الله أعلى فهو فى سبيل الله».

1088. It was related that Abu Musa said: "A man came to the Prophet (Prayers & peace be upon him) and said: 'One man fights for war spoils, another for fame and another for show, which of them fights in the Cause of God?' The Prophet (Prayers & peace be upon him) said: 'The one who fights so that Islam overcomes is the one who fights in the Cause of God'."

١٠٨٩ - عن سليمان بن يسار قال: تَفَرَّقَ الناس عن أبى هريرة رضى الله عنه، فقال

له ناتلُ أهل الشام: أيها الشيخ، حدثنى حديثاً سمعتَه من رسول الله ﷺ. قال: نعم، سمعت رسول الله ﷺ يقول: «إن أول الناس يقضى يوم القيامة عليه رجلٌ استُشهدَ، فأُتى به فعرَّفه نعمه فعرفها، قال: فمَا عملت فيها؟ قال: قاتلت فيك حتى استُشهدتُ، قال: كذبتَ، ولكنك قاتَلْتَ لأن يقال جرىء، فقد قيل، ثم أمرَ به فَسُحبَ على وجهه حتى أُلقِىَ فى النار. ورجل تعلّم العلمَ وعَلّمَهُ، وقرأ القرآن، فأُتىَ به فَعَرَّفَهُ نعَمَهُ فعرفها، قال: فما عملتَ فيها؟ قال تعلمتُ العلمَ وعَلّمتُهُ، وقرأت فيك القرآن، قال: كذبتَ، ولكنك تَعَلّمت العلَم ليقالَ عالم، وقرأتَ القرآن ليقالَ هو قارىء، فقد قيلَ، ثم أمرَ بِهِ فَسُحِبَ على وَجْهِهِ حتى أُلقِىَ فى النار. ورجل وسّع الله عليه، وأعطاه من أصناف المال كله، فأُتِىَ به فعرَّفه نعمه فَعَرَفَهَا، قال: فما عملتَ فيها؟ قال: ما تركتُ من سبيل تُحِبُّ أن يُنْفَقَ فيها، إلا أنفقت فيها لك. قال: كذبتَ، ولكنك فعلت ليقال: هو جَواد، فقد قيل، ثم أُمرَ به فسحب على وجهه ثم أُلقِىَ فى النار».

1089. It was related that Sulaiman ibn Yasar said: "Abu Huraira was surrounded by people, and Natil who was from al Sham said to him: 'O Shaikh, recount to me a Hadith you have heard from the Messenger of God.' He said: 'Yes, I heard the Messenger of God say: 'The first of mankind to be judged on the Day of Judgment will be a man who was martyred, he will be summoned forward and God Almighty shall make him recall his blessings and he will recall them. Then God Almighty will say: 'What did you do for them?' He will say: 'I fought in Your cause until I was martyred.' God Almighty will say: 'You have lied, but you fought so that the people would call you daring, and they did so.' He will be ordered to be dragged upon his face and cast into Hell. Then a man who acquired knowledge and imparted it upon others and recited the Qur'an will be summoned forward and God Almighty shall make him recall his blessings and he will recall them. Then

God Almighty will say: 'What did you do for them?' He will say: 'I acquired knowledge and imparted it to others and recited the Qur'an for Your sake.' He will say: 'You have lied, but you acquired knowledge so that it would be said of you, you are knowledgeable, and you recited the Qur'an so that it would be said of you, you are a reciter, and so it was.' He will be ordered to be dragged upon his face and cast into Hell. Then a man who was endowed with wealth in abundance will be summoned forward and God Almighty shall make him recall his blessings and he will recall them. Then God Almighty will say: 'What did you do for them?' He will say: 'I expended in every cause for Your sake.' He will say: 'You have lied, but you did so that it would be said of you, you are generous, and so it was.' He will be ordered to be dragged upon his face and cast into Hell."

١٠٩٠ - عن البـراء رضى الله عنه قـال: جـاء رجل من بنى النّبـيت - قـبـيلٍ من الأنصار - فقـال: أشهد أن لا إله إلا الله، وأنكَ عبـدُه ورسولُه. ثم تقدم فقـاتَلَ حتى قُتِلَ، فقال النبى ﷺ: «عَمِلَ هذا يسيراً، وأُجِرَ كثيراً».

1090. It was related that Bara' said: "A man from the Bani Nabit went to The Prophet (prayers & peace be upon him) and said: 'I bear witness that there is no god but God and that you are His servant and Messenger.' Then he went out in the cause of God and fought and was killed. The Prophet (prayers & peace be upon him) said: 'He has done little but his reward is great.' "

١٠٩١ - عن عبد الله بن عَمْرو رضى الله عنهمـا قال: قال رسول الله ﷺ: «ما من غازية أو سَرِيّةٍ تغزو، فَتَغْنَمُ وتسلَمُ، إلا كانوا قَد تَعَجّلُوا ثـلثى أجورهم. وما من غازيةٍ أو سرِيّةٍ تُخفِقُ وتُصَاب إلا تَمَّ أجورُهم».

1091. It was related that Abd Allah ibn Amr said that the Messenger of God said: "When a battalion of fighters, whether great or small in number, fight in the cause of God and take their booty and return safely, they have received two thirds of their reward in advance, and when a battalion of fighters, whether great or small in number, return wounded and empty handed, their reward is with God and they will receive it in full."

١٠٩٢ - عن زيد بن خالد الجُهَنِيِّ رضى الله عنه عن رسـول الله ﷺ أنه قال: «مَن جَهّزَ غازياً في سبيل الله فقد غزا، ومَنْ خَلَفَهُ في أهله بخير فقد غزا».

1092. It was related that Zaid ibn Khalid Al Jahni said that the Messenger of God said: "The one who prepares a fighter going to fight in the Cause of God is himself given the reward of a fighter, and the one who safeguards the property of the dependants of a fighter who fights in the Cause of God is himself given the reward of a fighter."

١٠٩٣ - عن أنس رضى الله عنه: أنَّ فـتى مِنْ أسلَمَ قال: يا رسـول الله، إنى أريدُ الغَزْوَ، وليس معى ما أتَجَهّز [به]. قـال: «ائت فُلاناً، فإنه قد كان تجهز فـمرض». فأتاه فقال: إن رسول الله ﷺ يُقرِئُكَ السلام ويقول: أعْطنى الذى تجهزت به. قال: يا فلانة أعْطِيه الذى تجهزت به، ولا تحبسى عنه شيئاً، فوالله لا تحْبِسِينَ منه شيئاً فيبارك لكِ فيه.

1093. It was related that Anas ibn Malik said: "A youth from the Bani Aslam said: 'O Messenger of God, I wish to fight in the cause of God but I have nothing with which to equip myself.' He said: 'Go to so and so, for he has equipped himself but has fallen ill.' So he went to the man and said: 'The Messenger of God conveys his greetings to you and asks that you give me your equipment.' The man said: 'So and so, give him the equipment I have readied for myself and do not hold back

anything from him. Give him all of it so that you may be blessed in it.' "

١٠٩٤ - عن سليمــان بن بُريدة عن أبيه رضى الله عنه قال: قــال رسول الله ﷺ: «حُرمة نســاء المجاهدين على القــاعدين كحــرمة أمهــاتهم، وما من رجل من القــاعدين يَخْلُفُ رجلاً من المجاهدين فى أهله فيخونــه فيهم، إلا وُقِفَ له يوم القيامة، فَيَأخُذُ من عمله ما شاء، فما ظنكم».

1094. It was related that Sulaiman ibn Buraida said that his father told him that the Messenger of God said: "The entrustment of those who stay behind to take care of the wives of those who go out in the cause of God is as the entrustment of their mothers. Whoever stays behind to look after the family of one who has gone out in the cause of God and then betrays that trust will stand on the Day of Judgment before the fighter and he will take his good deeds from him as he pleases. So consider what he would leave."

١٠٩٥ - عن ثوبان رضى الله عنه قــال: قــال رســول الله ﷺ: «لاتزال طائفــةٌ من أمتى ظاهرين على الحق، لا يضرهم من خذلهم، حتى يأتى أمرُ الله وهم كذلك».

1095. It was related that Thauban said that the Messenger of God said: "A group of my nation will remain on the right path and no one will be able to divert them. Whoever deserts them will not cause them any harm, and they shall remain so until the Day of Judgment."

١٠٩٦ - عن عــبد الرحــمن بن شُمــاسة المَهْرِىِّ قــال: كنت عند مَسْلَمَة بنِ مُخَلَّدٍ، وعنده عبــد الله بنُ عمــرو بن العاص، فقــال عبد الله: لا تقــوم الساعــة إلا على شرار الخلق، هم شرٌ من أهل الجاهلية، لا يَدْعُونَ الله بشىء إلا رَدَّه عليــهم. فبينما هم على ذلك أقْبَلَ عقبة بن عامر رضى الله عنهم، فقال له مسلمةُ: يا عقْبة، اسمع ما يقول عبد

الله، فقال عقْبةُ: هو أعلم، وأما أنا فسـمعت رسول الله ﷺ يقول: «لاتزال عصابة من أمتي يـقاتلون على أمـر الله، قاهرين لعدوهـم، لا يضرهم من خالـفهم، حتى تأتـيهم الساعة وهم على ذلك». فقال عبد الله: أجل. «ثم يبعث الله ريحاً كريح المسك، مَسّها مسُّ الحرير، فلا تـتركُ نفساً في قلبه مـثقالُ حبـةٍ من الإيمان إلا قبضته، ثـم يبقى شرار الناس، عليهم تقوم الساعة».

1096. It was related that Abd Al Rahman ibn Shumasa al Mahri said: "I went to visit Muslama ibn Mukhallad and I found Abd Allah ibn Amr ibn al As with him. So Abd Allah said: 'The Hour will not come except when only the worst kind of people remain on the earth, they will be worse than the people of the days of ignorance. Whatever they ask of God will be given them.' While they were sitting Uqba ibn Amer came, and Maslama told him: 'O Uqba, listen to what Abd Allah is saying.' So Uqba said: 'He is well aware, but for me I have heard the Messenger of God say: 'A group of my nation will remain fighting in the cause of God, they will conquer their enemies, and whoever deserts them will do them no harm, and they will remain so until the Day of Judgment.' Abd Allah said: 'Yes. Then God will send a wind scented with musk whose touch will be soft as silk and it will not leave any soul in whose heart is the weight of an atom of faith, but it will seize it, then the worst of the people will remain until the Hour comes upon them.' "

١٠٩٧ - عن سعد بن أبي وقاص رضي الله عنه قال: قال رسول الله ﷺ: «لايزال أهل الغرب ظاهرين على الحقِّ حتى تقوم الساعة».

1097. It was related that Sa'd ibn Abu Waqqas said that the Messenger of God said: "The Arabs will remain on the right path until the Day of Judgment."

١٠٩٨ - عن أبى هريرة رضى الله عنه قال: قال رسول الله ﷺ: «يضحك الله لرجلين، يَقْتُل أحدهما الآخر، كلاهما يدخل الجنة». قالوا: كيف يا رسول الله؟ قال: «يُقْتَلُ هذا فيلجُ الجنة، ثم يتوبُ على الآخر، فيهديه إلى الإسلام، ثم يجاهدُ فى سبيل الله فَيُسْتَشْهَدُ».

1098. It was related that Abu Huraira said that the Messenger of God said: "God welcomes two kinds of men smiling, the one who kills the other and both of them enter Paradise. One fights in God's Cause and is killed and the other is forgiven by God when he is martyred later."

١٠٩٩ - عن أبى هريرة رضى الله عنه قال: قال رسول الله ﷺ: «لا يجتمعان فى النار اجتماعاً يَضُرُّ أحدهما الآخر». قيل: من هم يا رسول الله؟ قال: «مؤمن قتل كافراً ثم سدَّدَ».

1099. It was related that Abu Huraira said that the Messenger of God said: "They will not be gathered together in the Fire to harm each other." It was asked: "Who are they, O Messenger of God?" He said: "A believer who killed an unbeliever, then he repents."

١١٠٠ - عن أبى مسعود الأنصارى رضى الله عنه قال: جاء رجل بناقة مخطومة فقال: هذه فى سبيل الله، فقال رسول الله ﷺ: «لك بها يوم القيامة سبعمائة ناقة، كلها مخطومة».

1100. It was related that Abu Masud al Ansari said: "A man brought a she-camel which had been muzzled and said: 'This is for the cause of God.' Then the Messenger of God said: 'On the Day of Judgment you will be rewarded for that with one hundred muzzled she-camels.' "

١١٠١ - عن أبي مسعود الأنصاري رضي الله عنه قال: جاء رجل إلى النبي ﷺ فقال: إني أُبدعَ بي فاحْملني، فقال: «ما عندي». فقال رجل: يا رسول الله، أنا أدُلُّه على من يَحْمِلُهُ. فقال رسول الله ﷺ: «من دل على خير فله مثل أجر فاعله».

1101. It was related that Abu Masud al Ansari said: "A man came to The Prophet (prayers & peace be upon him) and said: 'My mount has died, so carry me with you.' He said: 'I have nothing.' A man said: 'O Messenger of God, I can direct him to someone who can carry him.' The Messenger of God said: 'Whoever directs to good is rewarded like the one who does good."

١١٠٢ - عن عُقْبَة بن عامر رضي الله عنه قال: سمعت رسول الله ﷺ وهو على المنبر يقول: ﴿وَأَعِدُّوا لَهُم مَّا اسْتَطَعْتُم مِّن قُوَّةٍ﴾ [الأنفال: ٦٠] ألا إن القوة الرمي، ألا إن القوة الرمي، ألا إن القوة الرمي» [قالها ثلاثاً].

1102. It was related that Uqba ibn Amer said: "I heard the Messenger saying from the pulpit: 'And prepare for them with whatever force you can, and with cavalry, to terrify the enemy of God and your enemy with it, and others besides them that you do not know, God knows them. And whatever you expend in the cause of God you shall be repaid in full, and you shall not be wronged in the least.' (Surah 8 verse 60) The force is the shooting, The force is the shooting, The force is the shooting, (he repeated it three times)."

١١٠٣ - عن عقبة بن عامر رضي الله عنه قال: سمعت رسول الله ﷺ يقول: «ستفتح عليكم أرَضُونَ ويكفيكُمُ الله، فلا يَعْجِزُ أحدكم أن يَلْهُو بأسْهُمِه».

1103. It was related that Uqba ibn Amer said: "I heard the Messenger of God say: 'Lands shall be opened to you and God will protect you from their evil, but none of you should abandon

practicing with his arrows.' "

١١٠٤ - عن عبد الرحمن بن شُماسةَ: أن فُقيماً اللّخْمىّ قال لعقبة بن عامر رضى الله عنه: تختلف بين هذين الغَرَضَيْن، وأنت كبير يشق عليك؟ قال عقبة: لولا كلام سمعته من رسول الله ﷺ لم أُعانه. قال الحارث: فقلت لابن شماسة: وما ذاك؟ قال: إنه قال: «من عَلِمَ الرَّمْىَ ثم تركه فليس منا. أو: قد عصى».

1104. It was related that Abd Al Rahman ibn Shamasa said: "Fuqaim al Lakhmi told Uqba ibn Amer: 'You go to and fro in practice between these two targets while you are old and this is tiring for you.' Uqba said: 'Had it not been for what I heard the Messenger of God say, I would not have bothered myself.' Al Harith said: 'I asked ibn Shamasa: 'What was that?' He said: 'Uqba said: 'Whoever learns to shoot and then abandons it, is not from us, or he is disobedient.' "

١١٠٥ - عن جَرير بن عبد الله رضى الله عنه قال: رأيت رسولَ الله ﷺ يلوى ناصيةَ فرسٍ بإصبعه وهو يقول: «الخيل معقود بنواصيها الخير إلى يوم القيامة: الأجرُ والغنيمة».

1105. It was related that Jarir ibn Abd Allah said: "I saw the Messenger of God twisting the forelock of a horse with his finger saying: 'There is goodness in the forelock of the horse until the Day of Judgment; the reward and the booty.' "

١١٠٦ - عن أنس رضى الله عنه قال: قال رسول الله ﷺ: «البركةُ فى نواصى الخيل».

1106. It was related that Anas said that the Messenger of God said: "Blessing is in the forelock of the horse."

١١٠٧ - عن أبى هريرة رضى الله عنه قال: كان رسول الله ﷺ يكره الشِّكال من

الخيل. وفى رواية: والشكال أن يكون الفرس فى رجله اليمنى بياض وفى يده اليسرى، أو فى يده اليمنى ورجله اليسرى.

1107. It was related that Abu Huraira said: "The Messenger of God used to dislike the odd coloured footed horses." It was also related that the odd colour is the whiteness on the right back leg and left front leg, or on the right front leg and left back leg.

١١٠٨ - عن ابن عمر رضى الله عنهما: أن رسول الله ﷺ سابق بالخيل التى قد أُضمِرتْ من الحَفْياء، وكان أمدها ثَنِيَّةَ الوداعِ، وسابق بين الخيل التى لم تضمر من الثنية إلى مسجد بنى زُريق، وكان ابن عمر فيمن سابق بها.

1108. It was related that Ibn Umar said: "The Messenger of God called for a horse race, the trained horses were ordered to run from a place named Al Hafya to Thaniyat Al Wada and the untrained horses were ordered to run from Al Thaniya to the mosque at Bani Zuraiq, and Ibn Umar was among those who participated in the race."

١١٠٩ - عن أبى إسحاق: أنه سمع البراء رضى الله عنه يقول فى هذه الآية **﴿لا يستوى القاعدون من المؤمنين... والمجاهدون فى سبيل الله﴾**: فأمر رسول الله ﷺ زيداً فجاء بكتف يكتبها، فشكا إليه ابن أم مكتوم ضَرَارَتَهُ، فنزلت: **﴿لا يَسْتَوِي الْقَاعِدُونَ مِنَ الْمُؤْمِنِينَ غَيْرُ أُولِي الضَّرَرِ﴾** [النساء: ٩٥].

1109. It was related that Abu Ishaq said: "I heard Al Barra' speaking about the verse: 'Those people from among the believers who stay at home without any genuine excuse, are not equal in rank with those who exert their utmost with their lives and wealth in God's cause. For God has assigned a higher rank to those who exert their utmost with their lives and wealth than

to those who stay at home. Although God has promised a rich reward for all, He has a far richer reward for those who fight in His cause than for those who stay at home.' (Surah 4 verse 95) The Messenger of God ordered Zaid to come to write it down. Ibn Maktoum complained to him of blindness, so the verse was revealed: 'Those people from among the believers who stay at home without any genuine excuse, are not equal in rank with those who exert their utmost with their lives and wealth in God's cause.'"

١١١٠ - عن جابر رضى الله عنه قال: كنا مع النبى ﷺ فى غزاة، فقال: «إن بالمدينة رجالاً، ما سرتم مسيراً ولا قطعتم وادياً إلا كانوا معكم، حبسهم المرض».

1110. It was related that Jabir said: "We were with The Prophet (prayers & peace be upon him) on an expedition and he said: 'There are men who remain in Madinah, who are with you whenever you walk or cross a valley, their illness kept them there."

٣٥ - كتاب السير

١١١١ - عن بريدة رضى الله عنه قال: كان رسول الله ﷺ إذا أمّرَ أميراً على جيش أو سَرِيّةٍ أوصاه فى خاصته بتقوى الله [عز وجل]، ومن معه من المسلمين خيراً. ثم قال: «اغْزوا بسم الله، فى سبيل الله، قاتلوا من كفر بالله، اغزوا ولا تَغُلُّوا، ولا تغدروا، ولا تُمَثِّلُوا، ولا تَقتلوا وليداً، وإذا لَقِيتَ عدوك من المشركين فادْعُهُمْ إلى ثلاث خصال - أو: خلال - فأيتهُنَّ ما أجابوك فاقْبلْ منهم، وكُفَّ عنهم. ثم ادعهم إلى الإسلام، فإن أجابوك فاقبل منهم، وكفّ عنهم، ثم ادعهم إلى التحول من دارهم إلى دار المهاجرين، وأخبرهم أنّهم إن فعلوا ذلك فلهم ما للمهاجرين وعليهم ما على المهاجرين، فإن أبَوْا أن يتحولوا منها: فأخبرهم أنهم يكونون كأعراب المسلمين، يجرى عليهم حكمُ الله الذى يجرى على المؤمنين، ولا يكون لهم فى الغنيمة والفىء شىء إلا أن يجاهدوا مع المسلمين. فإن هم أبَوْا فَسَلْهُم الجزية، فإن هم أجابوك فاقبل منهم وكُفَّ عنهم. فإن هم أبَوْا فاستعِن بالله، وقاتلهم. وإذا حاصرت أهْلَ حِصنٍ، فأرادوك أن تَجْعَلَ لهم ذمةَ الله وذمَّةَ نبيه ﷺ، فلا تجعل لهم ذمة الله ولا ذمة نبيه ﷺ، ولكن اجعل لهم ذمتك وذمة أصحابك، فإنكم أن تُخْفِروا ذِمَمكم وذمم أصحابكم أهون من أن تُخفروا ذمة الله وذمة رسوله ﷺ. وإذا حاصرت أهل حصنٍ، فأرادوك أن تُنزِلَهم على حكم الله، فلا تُنزِلهم على حكم الله، ولكن أنْزِلهم على حكمك، فإنك لا تدرى أتصيبُ حُكمَ اللهِ فيهم أم لا». قال عبد الرحمن، يعنى ابن مهدى: هذا أو نحوه.

35 - The Book of Expedition

(Kitab Al -Siyar)

1111. It was related that Buraida said: "When the Messenger of God appointed anyone as leader of an army or detachment he used to advise him to fear God and to be good to the Muslims

who were with him. He used to say: 'Fight in the name of God and in the cause of God. Fight whoever disbelieves in God. Fight and do not exceed the limits. Do not betray, do not mutilate, and do not kill any child. When you encounter your enemy from the unbelievers, invite them to three things. If they respond to any one of these, accept it from them and do not fight them. Invite them to Islam; if they respond to you, accept it from them and desist from fighting against them. Then invite them to migrate from their lands to the land of the Emigrants (Muhajirs) and inform them that, if they do so, they shall have all the privileges and obligations of the Emigrants. If they refuse, tell them that they will be considered as the Bedouin Muslims and will be subjected to the Ordinances of God like the believers, but they will not receive any share from the booty except when they participate in fighting alongside the Muslims. But if they refuse, demand from them the Jizyah. If they agree to pay, accept it from them and do not fight them. If they refuse, then seek the help of God and fight them. And when you lay siege to a fortress and the besieged appeal to you for protection in the name of God and His Prophet, do not give them the guarantee of God and His Prophet, but give them your own guarantee and the guarantee of your companions. It is easier for you to keep your own guarantee than to try to keep that which is granted in the Name of God and His Prophet. When you besiege a fortress and the besieged want you to let them out in accordance with God's Command, do not let them come out in accordance with His Command, but do so at your own command, for you do not know whether or not you will be able to carry out God's Will regarding them.' Abd Al Rahman - ibn Mahdi - said: 'This or the same as it.' "

١١١٢ - عن أبى موسى رضى الله عنه: أن النبى ﷺ بعثه ومعاذاً إلى اليمن فقال: «يسِّرا ولا تُعَسِّرا، وبشِّرا ولا تنفِّرا، وتطاوعا ولا تختلفا».

1112. It was related that Abu Musa said that The Prophet (prayers & peace be upon him) sent him and Moaz to Yemen and told them: "Be easy with the people and do not be difficult with them, and give them glad tidings and do not repel them and obey each other and do not dispute with one another."

١١١٣ - عن أبى سعيد الخدرى رضى الله عنه: أن رسول الله ﷺ بعث إلى بنى لحْيان: «لِيَخْرُجْ من كل رَجُلين رجل». ثم قال للقاعد: «أيكم خَلَفَ الخارجَ فى أهله وماله بخير كان له مثلُ نصف أجر الخارج».

1113. It was related that Abu Sa'id al Khudri said: "The Messenger of God sent to Bani Lahyan: 'Let one man from every two men, come out to strive in the cause of God.' Then he said to those who were left behind: 'Any of you who takes care of the family and wealth of the one who went out to strive in the cause of God will be rewarded with half of his reward.'"

١١١٤ - عن ابن عمر رضى الله عنهما قال: عَرَضَنى رسول الله ﷺ يوم أُحد فى القتال، وأنا ابن أربعَ عَشْرَة سنة فلم يُجِزنى، وعَرَضَنى يوم الخندق وأنا ابن خَمْسَ عشْرَةَ سَنة فأجازنى. قال نافع: فَقَدِمت على عمر بن عبدالعزيز رضى الله عنه وهو يومئذ خليفة، فحدثته هذا الحديث، فقال: إن هذا لَحَدٌّ بين الصغير والكبير، فكتب إلى عماله أن يفرضوا لمن كان ابن خمس عشرة سنة، ومن كان دون ذلك فاجعلوه فى العيال.

1114. It was related that Ibn Umar said: "The Messenger of God summoned me to present myself before him on the day of the Battle of Uhud, I was fourteen years old at that time and he did not permit me to participate in the battle, but he sum-

moned me before him on the day of the Battle of the Trench when I had reached fifteen years of age and he permitted me to participate in that battle." Nafi' said: "When I went to see Umar ibn Abd Al Aziz, while he was Khalifa, I related this Hadith to him, and he said: 'That is the difference between the child and the youth.' So he wrote to his rulers to give salaries to all who had reached the age of fifteen. And whoever was less than that, he was to be considered a child."

١١١٥ - عن ابن عمر رضى الله عنهما عن رسول الله ﷺ: أنه كان ينهى أن يُسَافَرَ بالقرآن إلى أرض العدو، مخافة أن يناله العدو.

1115. It was related that Ibn Umar said: "The Messenger of God prohibited the people from travelling to a hostile country with copies of the Qur'an in fear that the enemy might take them."

١١١٦ - عن أبى هريرة رضى الله عنه قال: قال رسول الله ﷺ: «إذا سافرتم فى الخِصْبِ فأعْطوا الإبلَ حَظّها من الأرض، وإذا سافرتم فى السَّنَة فأسْرِعوا عليها السيرَ، وإذا عَرَّسْتُم بالليل فاجْتَنِبوا الطريق، فإنها مأوى الهوام بالليل».

1116. It was related that Abu Huraira said that the Messenger of God said: "When you travel through a fertile land, you should allow the camels to graze. And when you travel through a barren land you should hurry on. And if you need to rest for the night, you should keep away from the road as it is the way of harmful things at night."

١١١٧ - عن أبى هريرة رضى الله عنه: أن رسول الله ﷺ قال: «السفر قطعةٌ من العذاب، يمنع أحدَكم نَومَه وطعامَه وشرابَه، فإذا قَضَى أحدكم نَهْمَته من وجهه فَلْيُعَجِّلْ إلى أهله».

1117. It was related that Abu Huraira said that The Prophet (Prayers & peace be upon him) said: "Travelling is a form of hardship as it prevents any of you from food, drink and sleep. So when you have completed the purpose of your journey, you should hurry back to your family."

١١١٨ - عن جابر بن عبد الله رضى الله عنهما قال: نهى رسول الله ﷺ أن يطرق الرجل أهله ليلاً، يتخوفهم أو يَطْلُبُ عَثَرَاتِهِم.

1118. It was related that Jabir said: "The Prophet (Prayers & peace be upon him) prohibited those returning at night on a journey from going to their wives."

١١١٩ - عن أنس رضى الله عنه: أن رسول الله ﷺ كان لا يطرق أهله ليلاً، وكان يأتيهم غُدْوَةً أو عشيةً.

1119. It was related that Anas said: "The Prophet (Prayers & peace be upon him) never returned to his wives from a night journey. He used always to return in the morning or in the afternoon."

١١٢٠ - عن ابن عون قال: كتبتُ إلى نافع أسأله عن الدعاء قَبلَ القتال، قال: فكتبَ إليّ: إنما كان ذلك فى أول الإسلام، قد اغار رسول الله ﷺ على بنى المصطلق وهم غارّون، وأنعامهم تُسقَى على الماء، فَقَتَلَ مُقَاتلتَهُمْ وسبى سَبْيَهُم، وأصاب يومئذ - قال يحيى: أحسبه قال - جويرية - أو البتة - ابنة الحارث. وحدثنى هذا الحديث عبد الله بن عمر رضى الله عنهما، وكان فى ذلك الجيش.

1120. It was related that Ibn Aun said: "I wrote to Nafi' to ask him about the prayer before battle, he wrote back saying that was in the beginning of Islam when the Messenger of God (Prayers & peace be upon him) attacked the Bani Mustaliq without warning while they were unaware and their cattle

were being watered. Their warriors were killed and their women and children were made captive. That was the day he got - Yahya said - I thought he said - Juwairiya - or the daughter of al Harith. And Abd Allah Ibn Umar related this Hadith to me when we were together in the army."

١١٢١ - عن أنس رضى الله عنه: أن نبى الله ﷺ كتب إلى كسرى وإلى قيصر وإلى النجاشى، وإلى كل جبار، يدعوهم إلى الله، وليس بالنجاشى الذى صلى عليه رسول الله ﷺ.

1121. It was related that Anas said: "The Prophet (prayers & peace be upon him) of God sent a letter to Kisra, Caesar and Negus, and to every tyrant, inviting them to God Almighty. And it was not for Negus whom the Messenger of God (prayers & peace be upon him) offered funeral prayers."

١١٢٢ - عن ابن عباس: أن أبا سفيان رضى الله عنهما أخبره من فيه إلى فيه قال: انطلقتُ فى المدة التى كانت بينى وبين رسول الله ﷺ، قال: فبينا أنا بالشام إذ جيء بكتاب من رسول الله ﷺ إلى هرقل، قال: يعنى عظيم الروم، قال: وكان دِحيةُ الكلبى جاء به، فدفعه إلى عظيم بصرى، فدفعه عظيمُ بصرى إلى هرقل، فقال هرقل: هل ها هنا أحد من قوم هذا الرجل الذى يَزْعُمُ أنه نبىٌّ؟ قالوا: نعم، قال: فَدُعيتُ فى نفرٍ من قُريش، فدخلنا على هرقل، فأجلسنا بين يديه، فقال: أيكم أقربُ نسباً من هذا الرجل الذى يزعم أنه نبى؟ فقال أبو سفيان: فقلت أنا، فَأَجْلَسونى بين يديه، وأجلَسوا أصحابى خلفى، ثم دعا بترجمانه فقال [له]: قل لهم: إنى سائلٌ هذا عن الرجل الذى يزعم أنه نبى، فإن كَذَبَنى فكذّبوه، قال: فقال أبو سفيان: وايْمُ اللهِ لولا مخافة أن يُؤْثَرَ علىَّ الكذب لكذبْتُ، ثم قال لترجمانه: سَلْهُ كيف حَسَبُه فيكم؟ قال: قلتُ: هو فينا ذو حسب، قال: فهل كان من آبائه مَلِكٌ؟ قلتُ: لا، قال: فَهَلْ كنتم تَتّهِمُونَهُ بالكذب قبلَ أن يقولَ ما قالَ؟ قلت: لا، قال: ومَنْ يَتّبِعه، أشراف الناسِ أم ضعفاؤهم؟ قال: قلت:

بل ضعفاؤهم، قال: أيزيدون أم ينقصون؟ قال: قلت: لا، بل يزيدون، قال: هل يرتد أحد منهم عن دينه بعد أن يدخل فيه سَخْطةً له؟ قال: قلتُ: لا، قال: فهل قاتلتموه؟ قُلْتُ: نعم، قال: فكيف كان قتالكم إياه؟ قال: قلت: تكون الحرب بيننا وبينه سِجالاً: يصيب منا ونصيب منه، قال: فهل يَغْدِرُ؟ قلت: لا، ونحن منه فى مدة لا ندرى ما هو صانع فيها، قال: فوالله ما أمكننى من كلمة أُدخِلُ فيها شيئاً غير هذه، قال: فَهَل قال هذا القول أحد قبله؟ قال: قُلتُ: لا. قال لترجمانه: قل له: إنى سألتُكَ عن حسبه، فزعمت أنه فيكم ذو حسب، وكذلك الرسل تُبعث فى أحساب قَومِها. وسألتك هل كان فى آبائه مَلِكٌ، فزعمتَ أن لا، فقلتُ: لو كان من آبائه مَلِك، قُلتُ رجل يطلب ملك آبائه. وسألتك عن أتباعه أضعفاؤهم أم أشرافهم؟ فقلتَ: بل ضعفاؤهم، وهم أتْباعُ الرسل. وسألتك: هل كنتم تتهمونه بالكذب قَبْل أن يقول ما قال؟ فزعمتَ أن لا، فقد عرفتُ أنه لم يكن لِيَدع الكذب على الناس، ثم يذهبَ فيكذب على الله. وسألتك: هل يرتد أحد منهم عن دينه - بعد أن يدخلَهُ - سَخْطَةً له؟ فزعمتَ أن لا، وكذلك الإيمان إذا خالط بشاشةَ القلوب. وسألتُك هل يزيدون أو ينقصون؟ فزعمتَ أنهم يزيدون، وكذلك الإيمان حتى يَتِمَّ. وسألتك هل قاتَلتُمُوه؟ فزعمتَ أنكم قد قاتلتموه، فتكون الحرب بينكُم وبينه سِجالاً: ينال منكم وتنالون منه، وكذلك الرسل تبتلى، ثم تكون لهم العاقبة. وسألتُك: هل يَغْدِرُ؟ فزعمت أنه لا يغدر، وكذلك الرسل لا تغدر. وسألتك: هل قال هذا القول أحد قبله؟ فزعمتَ أن لا، فقلتُ: لو قال هذا القول أحد قبله، قلت: رجل ائتَمَّ بقول قيل قبله. [قال]: ثم قال: بم يأمركم؟ قُلتُ: يأمرنا بالصلاة والزكاة والصلة والعفاف. قال: إن يكن ما تقولُ فيه حقاً فإنه نبى، وقد كنت أعلم أنه خارج، ولم أكن أظنه منكم، ولو أنى أعلم أنى أخلُصُ إليه لأحببت لقاءه، ولو كنتُ عنده لغسلت عن قَدميه، ولَيَبلُغَنَّ مُلكُه ما تحت قدميَّ. قال: ثم دعا بكتاب رسول الله ﷺ فقرأه، فإذا فيه: «بسم الله الرحمن الرحيم، من محمدٍ رسول الله ﷺ إلى هرقل عظيم الروم، سلام على من اتبع الهدى. أما بعد، فإنى أدْعوكَ بدعاية

الإســلام، أَسلمْ تَسـلَمْ، وأَسْلِم يؤتكَ اللهُ أجْرَكَ مـرتين، وإنْ توليت فـإنّ عليك إثمَ الأريسيِّين، و: ﴿يا أَهْلَ الْكِتَابِ تعَالَوْا إِلَىٰ كَلِمَةٍ سَوَاءٍ بَيْنَنا وبَيْنَكُمْ أَلاَّ نَعْبُدَ إِلاَّ اللَّهَ ولا نُشْرِكَ بِهِ شَيْئًا ولا يَتَّخِذَ بَعْضُنَا بَعْضًا أَرْبَابًا مِّن دُونِ اللَّهِ فَإِن تَوَلَّوْا فَقُولُوا اشْهَدُوا بِأَنَّا مُسْلِمُونَ﴾ [آل عمران: ٦٤]». فلما فرغ من قـراءة الكتاب، ارْتَفَعَت الأصواتُ عنده وكثر اللَّغَطُ، وأُمِرَ بنا فأُخرجنا. قال: فقُلتُ لأصحابي حين خرجنا: لقد أَمِرَ أَمْرُ ابن أبي كبشة، إنه ليخافه مَلِكُ بني الأصفر. قال: فمازلت مـوقناً بأمر رسول الله ﷺ أنه سيظهر حتى أدخلَ الله عليَّ الإسلام.

1122. It was related that Ibn Abbas said: "Abu Sufian ibn Harb informed me that Heraclius had sent a messenger to him while he was accompanying a trade caravan from Quraish going to do business in al Sham (Syria, Palestine, Lebanon and Jordan), at the time when the Messenger of God (prayers & peace be upon him) had a truce with Abu Sufian and the infidels of the Quraish. So Abu Sufian and his companions went to Heraclius at Ilya (Jerusalem). Heraclius invited them to his court while he sat among the Roman notables. He summoned his translator and asked them: "Which one of you is the closest relative to the man who claims to be a prophet?" Abu Sufian said, I replied I am the closest relative." Heraclius said: "Bring him nearer to me and make his companions stand behind him." Then Heraclius said to his translator: "Tell them I will ask him about that man, so if he lies to me you must say so." Abu Sufian said: "By God if I had not been afraid of my companions calling me a liar, I would not have spoken any word of truth about him, the first question he asked me was: "What is his family status amongst you?" and I answered: "He is from a noble family." Then Heraclius asked: "Has any one of your people ever claimed the same before him?" I replied: "No." He asked: "Were any of his ancestors kings." I replied: "No." He

said: "Do the nobles or the meek follow him?" I replied: "The meek follow him." He asked: "Are his followers increasing or decreasing?" I replied: "They are increasing." Then he asked: "Do any of his followers renounce the religion after having embraced it?" I replied: "No." Heraclius then said: "Have you ever accused him of telling lies before his claim to prophethood?" I replied: "No." Heraclius said: "Does he break his promises?" I replied: "No, we are at truce with him but we do not know what he will do in it." And so I could not find any opportunity to say anything against him except that. Heraclius asked: "Have you ever fought him?" I replied: "Yes." Then he said: "What was the outcome of the battles." I replied: "The battles between us had their ups and downs, we fought each other with alternate success." Heraclius said: "What does he tell you to do?" I said: "He tells us to worship God alone and not to worship anything besides God, and to renounce all that our ancestors related. He orders us to pray, to be truthful, to be chaste and to keep good relations with our kin." Heraclius told the translator to convey the following to me: "I asked you about his family and your reply was that he came from a very noble family. Indeed all the prophets came from the noble families among their peoples. I asked you whether anyone else among you had made similar claims and you replied no. If the answer had been in the affirmative, I would have thought that this man was following the statement of the previous man. Then I asked you whether anyone of his ancestors was a king. Your reply was no, and if it had been in the affirmative, I would have thought that this man wanted to regain his ancestral kingdom. I then asked you whether he was ever accused of telling lies before saying what he now says, and your reply was no. So I wondered how a person who never tells lies about others could lie

about God. I then asked you whether the rich people followed him or the poor. You replied that it was the poor who followed him. Indeed all the prophets have been followed by the poor. Then I asked you whether his followers were increasing or decreasing. You replied that they were increasing. Indeed this is the way of true faith until it is complete in all respects. I further asked you whether anyone had renounced his religion after embracing it. Your reply was no. Indeed this is a sign of true faith when its delight enters the heart and is instilled in it. I asked you whether he had ever betrayed anyone, and you answered no. Indeed prophets never commit betrayal. Then I asked you what he ordered you to do. You replied that he ordered you to worship God alone and not to worship any besides Him and he forbade you to worship idols and he ordered you to pray and speak the truth and to be chaste. If what you have said is true, he will very soon occupy this place beneath my feet and I knew (from the Scriptures) that he was going to arise but I did not know that he would be from your people, and if I could reach him definitely, I would go immediately to meet him and if I were with him I would most certainly wash his feet." Heraclius then asked for the letter addressed by the Messenger of God (prayers & peace be upon him) which was delivered by Dihya to the governor of Busra, who had forwarded it to Heraclius to read. The letter read as follows: "In the name of God, the Merciful, the Compassionate, this letter is from Mohammed the servant of God and His Messenger, to Heraclius the ruler of Byzantine. Peace be upon him, who follows the right path. I invite you to Islam and if you become Muslim you will be safe and God will double your reward, but if you reject this invitation to Islam you would be committing a sin by misguiding your people. God Almighty has said: "Say, 'O people of earlier

Scripture! Let us reason together, that we worship none but God and we associate nothing with God, and that we do not set up from among ourselves lords other than God.' But if they turn away, then say, 'Bear witness that we are Muslims.' " (Surah 3 verse 64) Abu Sufian then added: "When Heraclius had finished his speech and had read this letter, there was a great uproar in the royal court. So we were turned out of the court. I told my companions that the matter of Ibn abu Kabsha (an abusive nickname which Abu Sufian gave the Prophet) has become so manifest that even the King of Bani Al Asfar (Byzantine) fears him. Then I became certain that the matter of the Messenger of God (prayers & peace be upon him) would vanquish in the near future until I embraced Islam."

١١٢٣ - عن أسامَة بن زيد رضى الله عنهما: أن النبى ﷺ ركب حماراً عليه إكاف، تحته قطيفة فَدَكيّةٌ، وأردف وراءة أسامة، وهو يعود سَعْدَ بن عُبادة فى بنى الحارث بن خزرج، وذلك قبل وقعة بدر، حتى مر بمجلس فيه أخلاطٌ من المسلمين والمشركين عبدة الأوثان واليهود، فيهم عبد الله بن أُبَىٍّ وفى المجلس عبد الله بن رواحة، فلما غشيت المجلس عَجَاجَةُ الدابّة خمّر عبدالله بن أُبَىٍّ أنْفَهُ بردائه، ثم قال: لا تُغَبّروا علينا. فسلّم عليهم النبى ﷺ، ثم وقف فنزل، فدعاهم إلى الله وقرأ عليهم القرآن، فقال عبد الله بن أُبَىٍّ: أيها المرءُ، لا أحسَنَ من هذا، إن كان ما تقول حقاً فلا تؤذنا فى مجالسنا، وارجع إلى رَحلك، فمن جاءك منا فاقْصُصْ عليه. فقال عبد الله بن رواحةَ رضى الله عنه: اغْشَنا فى مجالسنا، فإنا نحب ذلك. قال: فاستَبَّ المسلمون والمشركون واليهود حتى هموا أن يتواثبوا، فلم يزل النبى ﷺ يُخَفِّضُهم، ثم ركب دابته حتى دخل على سعد بن عبادة، فقال: «أى سعد، ألم تسمع إلى ما قال أبو حُباب - يريد عبدَ الله بن أُبىّ - قال: كذا وكذا». قال: اعْفُ عنه يا رسول الله واصفح، فوالله لقد أعطاك الله

الذى أعطاك، ولقد اصْطَلَحَ أهلُ هذه البُحَيْرَة أن يتــوّجوه فيعـصبوه بالعصــابة، فلما رد الله ذلك بالحق الذى أعطاكه شَرِقَ بذلك، فذلك فَعَلَ به ما رأيتَ. فعفا عنه النبى ﷺ.

1123. It was related that Usama ibn Zaid said: "The Prophet (prayers & peace be upon him) rode a donkey with Usama ibn Zaid behind him going to visit Sa'd ibn Ubada in Bani Al Harith ibn Al Khazraj, this was before the Battle of Badr. The Prophet (Prayers & peace be upon him) passed by a gathering in which Abd Allah ibn Ubai ibn Salul was present, and that was before Abd Allah ibn Ubai became Muslim. In the gathering there were people from different religions, Muslims, pagans, idol worshippers and Jews, and Abd Allah ibn Rawaha was also there. When a cloud of dust kicked up by the donkey came to the people, Abd Allah ibn Ubai covered his nose with his clothes and said: 'Do not cover us with dust.' Then the Messenger of God (prayers & peace be upon him) greeted them and stopped and dismounted and invited them to embrace Islam, he recited the Qur'an to them. At that, Abd Allah ibn Ubai ibn Salul said: 'O man! There is nothing better than what you say, if it is the truth, then do not bother us with it in our gatherings, go back to your mount and if anyone comes to you, tell it to him.' At that Abd Allah ibn Rawaha said: 'Yes, O Messenger of God, bring it to us in our gathering, as we love it.' So the Muslims, the unbelievers and the Jews began to insult each other until they almost came to blows. The Prophet (Prayers & peace be upon him) kept on quieting them until they were subdued and then he rode his mount on until he reached Sa'd ibn Ubada. The Prophet (Prayers & peace be upon him) said: 'O Sa'd, did you hear what Abu Hubab - Abd Allah ibn Ubai - said: 'So and so.' Sa'd ibn Ubada said: 'O Messenger of God! Pardon him and excuse him, for by He Who revealed the Book to you, God

brought the Truth which was sent to you at the time when the people of this town had resolved to crown him and tie a turban upon his head. But when God opposed that through the Truth which God gave to you he grieved with jealously, and that caused him to do as you saw.' So The Prophet (prayers & peace be upon him) pardoned him."

١١٢٤ - عن أبي سعيد رضي الله عنه قال: قال رسول الله ﷺ: «لكل غادرٍ لواءٌ يوم القيامة يُرْفَع له بقَدر غَدْرِه، ألا ولا غادرَ أعظمُ غَدْراً من أميرِ عامةٍ».

1124. It was related that Abu Sa'id said that the Messenger of God (prayers & peace be upon him) said: "Every traitor will have an ensign raised for him on the Day of Resurrection according to the degree of his treason, but there is no greater treason than the treason of a ruler or an Amir."

١١٢٥ - عن حذيفة بن اليمان رضي الله عنه قال: ما منعني أن أشهدَ بدراً إلا أني خرجتُ أنا وأبي حُسَيْلٌ، قال: فأخذَنَا كفارُ قريش، قالوا: إنكم تريدون محمداً، فقلنا: ما نريده، ما نريد إلا المدينة. فأخذوا منّا عهد الله وميثاقه لنَنْصَرِفَنَّ إلى المدينة ولا نقاتل معه. فأتينا رسول الله ﷺ فأخبرناه الخبر، فقال: «انْصَرِفا، نَفِيْ لهم بعهدهم ونستعين الله عليهم».

1125. It was related that Hudhaifa ibn Al Yaman said: "Nothing hindered me from participating in the battle of Badr except for this. I went forth with my father Husail but we were captured by the unbelievers of Quraish. They asked: 'Are you going to Mohammed?' We said: 'No, we are not going to him, we want to return to Madinah.' So they took our pledge in the Name of God that we would return to Madinah and we would not fight for Mohammed, and they let him know of this. He said: 'You both should go back to Madinah and we

will keep the pledge you made with them, we will seek the help of God against them."

١١٢٦ - عن أبى النضر، عن كتاب رجلٍ مـن أسْلَمَ من أصحابِ النبى ﷺ يقال له عبد الله بن أبى أوفى، فكتب إلى عـمر بن عبيد الله، حين سار إلى الحـرورية يخبره أن رسولَ الله ﷺ كان فى بعض أيامه التى لَقِىَ فيها العدو ينتظر، حتى إذا مالت الشمس، قام فيهم فقال: «يا أيها الناسُ، لا تَتَمَنَّوا لقاء العدو، واسألوا الله العافية، فإذا لقيتموهم فاصبروا، واعلموا أن الجنة تحت ظِلال السيوف». ثم قام النبى ﷺ وقال: «اللهم مُنْزِلَ الكتاب، وَمُجْرِىَ السحابِ، وهازم الأحزاب، اهْزِمْهُم وانْصُرنا عليهم».

فيه حديث عبد الله بن أبى أوفى رضى الله عنهما، وقد تقَدم فى الباب قبله.

1126. It was related that Abd al Nadr related that a man from among the Companions of The Prophet (prayers & peace be upon him) from Aslam called Abd Allah ibn Abu Aufa said: "I sent a letter to Umar ibn Ubaid Allah when he traveled to al Huroriya to join the battle telling him that: 'On one of the days when the Messenger of God (prayers & peace be upon him) was waiting to encounter the enemy, he waited until the sun had declined and then he rose up among the people and said: 'O people! Do not wish to encounter the enemy and ask God to save you, but if you do encounter the enemy, then have patience and know that Paradise is under the shade of the sword.' Then The Prophet (prayers & peace be upon him) rose up and said: 'O God! The Revealer of the Book, the Driver of the clouds, the Defeater of The Parties, defeat them and grant us victory'."

١١٢٧ - عن أنَسٍ رضى الله عنه: أن رسـول الله ﷺ كان يقول يوم أُحـد: «اللهم إنك إن تشأ لا تعبد فى الأرض».

1127. It was related that Anas said that the Messenger of God (prayers & peace be upon him) said on the day of Uhud: "O God! If You will, there would be no one left on the earth to worship You."

١١٢٨ - عن جابر بن عبد الله رضى الله عنهما قال: قال رسول الله ﷺ: «الحرب خُدْعَة».

1128. It was related that Jabir said that the Messenger of God (prayers & peace be upon him) said: "War is strategy."

١١٢٩ - عن عائشة رضى الله عنها - زوج النبى ﷺ - أنها قالت: خرج رسول الله ﷺ قِبَلَ بَدرٍ، فلما كان بحَرَّةِ الوَبَرَة أدركه رجلٌ، قد كان يذكر منه جُرأةٌ ونَجْدَة، ففرح أصحاب رسول الله ﷺ حين رأوه، فلما أدركه قال لرسول الله ﷺ: جئتُ لأتْبَعكَ وأصيب معك، قال رسول الله ﷺ: «تؤمن بالله ورسوله». قال: لا، قال: «فارجعْ، فَلَنْ أستعينَ بمشرك». قالت: ثم مضى، حتى إذا كُنّا بالشَجَرَة أدركه الرجل، فقال له كما قال أول مرة، فقال له النبى ﷺ كما قال أول مرة، قال: «فارجع، فلن أستعين بمشرك». قالت: ثم رجع فأدركه بالبيداء، فقال له كما قال أول مرة: «تؤمن بالله ورسوله». قال: نعم، فقال [له] رسول الله ﷺ: «فانطلق».

1129. It was related that Aisha, the wife of The Prophet (prayers & peace be upon him) , said: "The Messenger of God set out for Badr, when he reached Harra he encountered a man who was famous for his bravery. The Companions of the Messenger of God (prayers & peace be upon him) were happy to see him and he said: 'I have come to join you so that I may take a share of the war spoils.' The Messenger of God (prayers & peace be upon him) said: 'Do you believe in God and His Messenger?' He said: 'No.' The Messenger of God (prayers & peace be upon him) said: 'Go away, I do not need help from

an unbeliever.' So he continued on until we reached Sharjara, and there he encountered the man again, and he asked him the same question and the man gave the same reply. He said: 'Go away, I do not need help from an unbeliever.' The man came back again and went ahead of him at Baida and he asked him the same again, and he said: 'Yes.' So the Messenger of God (prayers & peace be upon him) said: 'Then join us.'"

١١٣٠ - عن أنس رضي الله عنه: أن أمَّ سلَيمٍ رضي الله عنها اتخذت يوم حُنَينٍ خنجراً، فكان معها، فرآها أبو طلحة، فقال: يا رسول الله، هذه أم سليم معها خنجر، فقال لها رسول الله ﷺ: «ما هذا الخنجر؟». قالت: اتخذته إن دنا مني أحدٌ من المشركين بقرتُ به بطنه، فجعل رسول الله ﷺ يضحك، قالت: يا رسول الله، اقْتُلْ مَنْ بَعْدَنا من الطلقاء انهزموا بك، فقال رسول الله ﷺ: «يا أم سليم، إن الله [عز وجل] قد كفى وأحسن».

1130. It was related that Anas said: "On the day of the battle of Hunain Umm Sulaim had a dagger with her, Abu Talha saw it and said: 'O Messenger of God, Umm Sulaim, has brought a dagger with her.' The Messenger of God (prayers & peace be upon him) asked: 'What is this dagger?' She said: 'I carry it with me so that I can cut open the stomach of any unbeliever who nears me.' The Messenger of God (prayers & peace be upon him) laughed. She said: 'O Messenger of God, I will kill all those of the Tulaqa'a (those who The Prophet (prayers & peace be upon him) set free on the day of the conquest of Makkah) who you vanquished.' The Messenger of God (prayers & peace be upon him) said: 'O Umm Sulaim, God Almighty suffices us and is The Best.' "

١١٣١ - عن أَنَس بن مالك رضي الله عنه قال: لما كان يوم أُحد انهزم ناسٌ من

الناسِ عن النبى ﷺ، وأبو طلحة بين يدى النبى ﷺ مُجَوِّبٌ عليه بحَجَفَةٍ، قال: وكان أبو طلحة رجلاً رامياً شديدَ النزع، وكسر يومئذ قوسين أو ثلاثاً، قال: فكان الرجل يمر معه الجعْبَةُ من النَّبْلِ، فيقول: «انثرها لأبى طلحة». قال: ويُشرِف نبى الله ﷺ ينظر إلى القومِ، فيقول أبو طلحة: يا نبىّ الله، بأبى أنت وأمى لا تُشْرِفْ، لا يُصِبْكَ سهْمٌ من سِهامِ القوم، نحْرِى دون نحْرِك. قال: ولقد رأيتُ عائشةَ بنت أبى بكر وأمَّ سُلَيم - رضى الله عنهما - وإنهما لَمُشَمِّرتانِ أرى خَدَمَ سوقهما، تَنقُلان القِرَبَ على متونهما، ثم تفرغانه فى أفواههم، ثم ترجعان فتملآنها، ثم تجيئان تفرغانه فى أفواه القوم، ولقد وقع السيف من يَدِ أبى طلحة إما مرتين وإما ثلاثاً، من النعاس.

1131. It was related that Anas said: "On the day of the Battle of Uhud, the people deserted the Prophet (Prayers & peace be upon him) leaving only Abu Talha protecting him with his shield in front of him. Abu Talha was a powerful and skilled archer who kept his bow taught. That day he broke two or three bows and if anyone passed by with a quiver of arrows the Prophet (Prayers & peace be upon him) would say: 'Tip them out in front of Abu Talha.' When the Prophet (Prayers & peace be upon him) raised his head to look at the enemy, Abu Talha said: 'O Messenger of God! May my parents be redeemed for you! Please do not lift you head up to be seen in case an arrow from the enemy strikes you. Let my neck and chest be wounded instead of yours.' I saw Aisha, the daughter of Abu Bakr and Umm Sulaim carrying their garments up so that I could see their anklets, and they were carrying waterskins in their arms to serve water to the thirsting people and then they would go back and fill them and come again and serve water into the mouths of the people. Abu Talha's sword fell from his hand two or three times that day."

١١٣٢ - عن أم عطية الأنصارية رضى الله عنها قالت: غزوتُ مع رسول الله ﷺ

سبع غزوات، أخْلُفُهم فى رحالِهم، فـأصنع لهم الطعام، وأداوى الجَرْحى، وأقوم على المرضى.

1132. It was related that Umm Atiyya of the Helpers, said: "I participated in seven battles with the Messenger of God, I used to stay behind at the men's campsite and cook their food and administer to their wounds and nurse the sick."

١١٣٣ - عن عبد الله بن عمر رضى الله عنهمـا قال: وُجِدَت امرأة مقتولة فى بعض تلك المغازى، فنهى رسول الله ﷺ عن قتل النساء والصبيان.

1133. It was related that Abd Allah Ibn Umar said: "In a battle of the Prophet (Prayers & peace be upon him) a woman was found killed, so the Messenger of God (prayers & peace be upon him) prohibited the killing of women and children."

١١٣٤ - عن الصـعب بن جَثّامـة رَضـى الله عنه قـال: سـئل رسـول الله ﷺ عن الذرارى من المشركين يُبَيَّتُونَ، فيُصِيبون من نِسائهم وذراريهم؟ فقال: «هم منهم».

1134. It was related that Al Sa'b ibn Jaththama said: "The Messenger of God (prayers & peace be upon him) was asked about the children of the unbelievers when they raided them at night and they could not differentiate between them and the women. He said: 'They are of them.' "

١١٣٥ - عن عبـد الله بن عمر رضى الله عنهمـا: أن رسول الله ﷺ قطع نخل بنى النضير وحرقَ. ولها يقول حسان رضى الله عنه:

وفى ذلك نزلت: ﴿ما قَطَعْتُمْ من لينةٍ أو تركتُمُوها قَائمةً على أصُولِها﴾ الآية.

1135. It was related that Abd Allah ibn Umar said: "The Messenger of God (prayers & peace be upon him) cut the palm trees of Bani Nadir and burnt them. Hassan said:

'It was easy for the nobles of Bani Lu'ayy

Spread fire at Al Buwairah.'

Then God revealed: 'Whatever tender palm trees you cut down, or left standing on their root, it was by God's leave...'" (Surah 59 verse 5.)

١١٣٦ - عن عبد الله بن مُغَفَّل رضى الله عنه قال: أصبت جراباً من شحم يوم خيبرٍ، قال: فالْتَزَمْتُه، فقلت: لا أعطى اليومَ أحداً من هذا شيئاً، قال: فالْتَفَتُّ فإذا رسولُ الله ﷺ مُتَبَسِّماً.

1136. It was related that Abd Allah ibn Mughaffal said: "I found a bag of fat on the day of the battle of Khaibar and I took hold of it and said: 'I shall not give any of this to anyone.' Then I turned around and saw the Messenger of God (prayers & peace be upon him) smiling."

١١٣٧ - عن أبى هريرة رضى الله عنه قال: قال رسول الله ﷺ: «غزا نبى من الأنبياء، فقال لقومه: لا يَتْبَعْنِى رجُلٌ قَدْ ملك بُضْع امرأة، وهو يريد أن يَبْنِى بها ولَمّا يَبْنِ. ولا آخر قد بَنى بنياناً ولما يرفع سُقُفَها. ولا آخرُ قد اشترى غنماً أو خَلِفات وهو منتظر ولادها. قال: فغزا فأدْنى للقرية حين صلاة العصر أو قريباً من ذلك، فقال للشمس: أنتِ مأمورة وأنا مأمور، اللهم احبسها علىّ شيئاً، قال: فحبست عليه حتى فتح الله عليه، قال: فجمعوا ما غَنِمُوا، فأقْبَلَت النار لتأكله فأبت أن تَطْعَمَهُ، فقال: فيكم غُلُول، فليبايعنى من كل قبيلة رجل، فبايعوه فَلَصِقتْ يد رجل بيده، فقال: فيكم الغُلول، فلْتُبايعنى قبيلتُك، فبايعته، قال: فَلَصِقَتْ بيد رجلين أو ثلاثة، فقال: فيكم الغُلول، أنتم غَلَلتُم، قال: فأخرجوا له مثل رأس بقرة من ذهب، قال: فوضعوه فى المال، وهو بالصعيد، فأقْبَلَت النارُ فأكلته، فلم تَحِلَّ الغنائمُ لأحدٍ مِن قَبلِنا، ذلك بأن الله تعالى رأى ضعفنا وعجزنا، فَطَيَّبَها لنا».

1137. It was related that Abu Huraira said that the Prophet (Prayers & peace be upon him) said: "One of the Prophets

(Prayers & peace be upon him) intended to make an expedition, so he said to his followers: 'If any of you have married a woman and you wish to consummate the marriage but have not yet done so, then you should not accompany me, or if a man has constructed a house but has not completed its roof, or if a man has sheep or she-camels expecting young.' So the Prophet (Prayers & peace be upon him) went out on the expedition and reached a town just before the time of the afternoon prayer, he said to the sun: 'O sun! You are subject to God's Command. O God! Do not let it set.' It did not set until God granted him victory, then he amassed the war spoils and the fire came to burn it, but it was not burnt. He said to his men: 'Some of you have stolen from the war spoils, so a man from every tribe should swear a pledge of allegiance with me. They did so and the hand of one man got stuck to the Prophet's (Prayers & peace be upon him) hand. The Prophet (Prayers & peace be upon him) said: 'The theft has been committed by your people. So you must all give me the pledge of allegiance by shaking hands with me.' The hands of two or three men got stuck on the Prophet's (Prayers & peace be upon him) hand and he said: 'You are the thieves.' Then they brought a golden head fashioned like a cow and placed it there, and the fire came and consumed the war spoils. Then God made the spoils legal for us, God saw our failings and weakness, so He legalised the war spoils for us."

١١٣٨ - عن مُصْعَبِ بن سعد، عـن أبيه قال: نزلت فيَّ أربع آيات: أصبت سـيفاً، فَأتى به النبى ﷺ فقال: يا رسول الله، نَفِّلْنيه، فقال: «ضعه». [ثم قام، فقال له النبى ﷺ: «ضعه من حـيث أخذته»]، ثم قام فقـال: نفلنيه يا رسول الله، فقـال: «ضعه». فقام فقال: يا رسول الله، نفلنيه، أأُجـعل كمن لا غَناء له؟ فقال [له] النبى ﷺ: «ضعه من حـيث أخـذته». قـال: فـنزلت هذه الآية: ﴿يَسْأَلُونَكَ عَنِ الأَنـفَالِ قُلِ الأَنـفَالُ لِلَّه

وَالرَّسُولِ﴾ [الأنفال: ١].

1138. It was related that Mus'ab ibn Sa'd said that his father related: "Four verses of the Qur'an were revealed on account me. I found a sword among the booty and it was taken to the Messenger of God. I said: 'O Messenger of God, give it to me.' The Messenger of God (prayers & peace be upon him) said: 'Put it there.' Then I stood up and the Messenger of God (prayers & peace be upon him) said: 'Put it back where you found it.' I asked again: 'O Messenger of God, give it to me, am I to be treated as one who has no share of the booty?' The Messenger of God (prayers & peace be upon him) said: 'Put it back where you found it.' Then the verse was revealed: 'They ask you about the spoils of war, say: 'Spoils are at the disposal of God and His Messenger...' (Surah 8 verse 1)."

١١٣٩ - عن ابن عمر رضى الله عنهما قال: بَعَثَ رسول الله ﷺ سريةً إلى نَجْد، فخرجتُ فيها، فأصبنا إبلاً وغنماً، فبلغت سُهمانُنا اثنى عَشَر بعيراً، ونَفّلنا رسول الله ﷺ بعيراً بعيراً.

1139. It was related that Ibn Umar said: "The Messenger of God (prayers & peace be upon him) sent a company of soldiers to Najd with Abd Allah Ibn Umar. They gained many camels as war spoils, each one of them had a share of eleven or twelve camels, and they were each given an additional camel."

١١٤٠ - عن ابن عمر رضى الله عنهما: أن رسول الله ﷺ قد كان ينفل بعضَ من يبعث من السرايا لأنفسهم خاصةً، سوى قَسْمِ عامة الجيش، والخمس فى ذلك واجبٌ كله.

1140. It was related that Abd Allah ibn Umar said: "The Messenger of God (prayers & peace be upon him) used to give a slightly larger share of the booty to the small forces he sent out on

expeditions than he used to give to the greater forces. And one fifth of the booty was always kept for God and His Messenger."

١١٤١ - عن أبى قتادة رضى الله عنه قال: خرجنا مع رسول الله ﷺ عام حُنَين، فلما التقينا كانت للمسلمين جولة، قال: فرأيت رجلاً من المشركين قد علا رجلاً من المسلمين، فاستدرت إليه حتى أتيته من ورائه فضربتُه على حَبْلِ عاتقه، وأقبل علىَّ، فضمنى ضمةً وجدتُ منها ريح الموت، ثمَّ أدركه الموت فأرسلنى، فَلَحِقْت عمر بن الخطاب رضى الله عنه، فقال: ما للناس؟ فقلت: أمرُ الله عز وجل، ثم إن الناسَ رجعوا، وجلس رسول الله ﷺ فقال: «من قَتَلَ قَتِيلاً له عليه بَيِّنَةٌ فله سَلَبُه». قال: فقُمتُ فقُلتُ: من يَشْهَدُ لى؟ ثم جلستُ، ثم قال مثل ذلك، قال: فقمت فقلت: من يشهد لى؟ ثم جلست، ثم قال ذلك الثالثة، فقمت، فقال رسول الله ﷺ: «ما لك يا أبا قتادة؟». فقصصت عليه القصة، فقال رجل من القوم: صدق يا رسول الله، سَلَبُ ذلك القتيل عندى، فأرْضِه من حقه. فقال أبو بكر الصديق رضى الله عنه: لا ها الله إذاً، لا يَعْمِدُ إلى أسَد من أُسْدِ الله، يقاتل عن الله وعن رسوله ﷺ، فيعطيك سَلَبَهُ. فقال رسول الله ﷺ: «صدق، فأعطه إياه». فأعطانى، قال: فبعت الدرع فابْتَعْتُ به مَخْرَفاً فى بنى سلَمَة، فإنه لأوَّلُ مالٍ تَأَثَّلْتُهُ فى الإسلام.

1141. It was related that Abu Qatada said: "We set off on a journey with the Messenger of God (prayers & peace be upon him) on the day of Hunain. When we confronted the unbelievers the Muslims retreated and I saw an unbeliever throwing himself over a Muslim. I turned around and came upon him from behind and struck him with my sword on his shoulder, he advanced towards me and took hold of me so brutally that it seemed as if I was death itself, but death overtook him and his grip upon me was released. I followed Umar ibn Al Khattab and asked him: 'What is the matter with the people?' He replied: 'This is the Will of God.' Then the people came

back and The Prophet (prayers & peace be upon him) sat down and said: 'Anyone who has killed the enemy and can prove it will be given his possessions.' I got up and asked: 'Who will bear witness for me?' Then I sat down. The Prophet (prayers & peace be upon him) again said: 'Anyone who has killed the enemy and can prove it will be given his possessions.' I got up and asked: 'Who will bear witness for me?' Then I sat down. Then The Prophet (prayers & peace be upon him) said the same a third time. I got up again and the Messenger of God (prayers & peace be upon him) said: 'O Abu Qatada! Tell us your tale.' So I related the episode to him. A man said: 'O Messenger of God! He is telling the truth, and the possessions of the man he killed are with me. So please compensate him on my behalf.' At this Abu Bakr Al Siddiq said: 'No, by God, he will not agree to give you the booty gained by one of God's warriors who fights in the cause of God and His Messenger.' The Prophet (prayers & peace be upon him) said: 'Abu Bakr has spoken the truth.' So the Messenger of God (prayers & peace be upon him) gave the booty to me. I sold the armor and I bought a garden at Bani Salima with the money from it, and this was the first property I gained after I embraced Islam."

١١٤٢- عن عبد الرحمن بن عوف رضى الله عنه أنه قال: بينا أنا واقفٌ فى الصَّفِّ يوم بدر، نظرت عن يمينى[وشمالى] فإذا أنا بين غلامين من الأنصار حديثة أسنانهما، تمنّيتُ لو كنت بين أَضْلَعَ منهما، فغمزنى أحدهما فقال: يا عم، هل تعرف أبا جهل؟ قال: قُلتُ: نعم، وما حاجَتُكَ إليه يا ابن أخى؟ قال: أُخبِرتُ أنه يسب رسولَ الله ﷺ، والذى نفسى بيده لئن رأيته لا يفارق سوادى سوادَه حتى يموت الأعْجَلُ منا. قال: فتعجبتُ لذلك، فغمزنى الآخر، فقال مثلها، قال: فلم أنشب أن نظرتُ إلى أبى جهل يزول فى الناس، فقلتُ: ألا تريان؟ هذا صاحبكما الذى تسألان عنه، قال: فابتدراه

فضرباه بسيفيهما حتى قتلاه، ثم انصرفا إلى رسول الله ﷺ فأخبراه، فقال: «أيكما قتله؟». فقال كل واحد منهما: أنا قتلتُه، فقال: «هل مسحتما سيفيكما؟». قالا: لا، فنظر في السيفين، فقال: «كلاكما قَتَلَه». وقضى بسلَبِه لمعاذ بن عمرو بن الجموح، والرجلان: معاذ بن عمرو بن الجموح ومعاذ بن عَفْراء.

1142. It was related that Abd Al Rahman ibn Auf said: "I was aligned in the ranks on the day of Badr, when I looked towards my right and left I saw two young boys of the Helpers, and I wished I was stronger than they. One of them surprised me saying: 'O Uncle! Do you know Abu Jahl?' I said: 'Yes, what do you want from him, my nephew?' He said: 'I have been told that he insults the Messenger of God, by He in Whose Hands is my life, if I should see him, I will not leave his body until one of us meets his fate.' I was astounded at his speech, then the other boy surprised me by saying the same as the other had said. After some time I saw Abu Jahl walking among the people. I said to the boys: 'Look! There is the man you enquired about.' So both of them set upon him with their swords and struck him until he died and then returned to the Messenger of God (prayers & peace be upon him) to tell him about it. The Messenger of God (prayers & peace be upon him) said: 'Which one of you killed him?' They both said: 'I killed him.' The Messenger of God (prayers & peace be upon him) said: 'Have you cleansed your swords?' They said: 'No.' He looked at their swords and said: 'Indeed, you have both killed him and the spoils of the deceased will be given to Mu'adh ibn Amr ibn Al Jamuh.' The two boys were Mu'adh ibn Afra and Mu'adh ibn Amr ibn Al Jamuh."

١١٤٣- عن عوف بن مالك رضي الله عنه قال: قَتَلَ رجلٌ من حِمْيَرَ رجلاً من العدو، فأراد سَلَبَهُ، فمنعه خالدُ بن الوليد رضي الله عنه، وكان والياً عليهم، فأتى

رسولَ الله ﷺ عوف بن مالك فأخبره، فقال لخالد: « ما منعك أن تعطيه سَلَبَهُ؟». قال: استكثرته يا رسول الله، قال: «ادفعه إليـه». فمرَّ خالد بعوف فجر بردائه، ثم قال: هل أنْجَزْتُ لك ما ذكرتُ لك من رسول الله ﷺ؟ فسمعه رسول الله ﷺ فاستُغْضِت فقال: «لا تعطهِ يا خـالد، لا تعطه يا خالد، هل أنـتم تاركون لى أُمـرائى؟ إنما مثلكم ومـثلهم كمثل رجل استُرْعِىَ إبلاً أو غنماً، فرعاها، ثم تحين سَقْيَها فأوردها حوضاً فشرعت فيه، فَشَرِبَتْ صَفْوَهُ وتركَتْ كَدْره، فَصَفْوُه لكم وكَدْرُه عليهم».

1143. It was related that Auf ibn Malik said: "A man of the Himyar tribe killed an enemy and wanted to have the booty. Khalid ibn Walid, who was their commander, forbade it to him. Auf ibn Malik went to the Messenger of God (prayers & peace be upon him) and told him about it. He asked Khalid: 'What hindered you from giving the booty to him?' Khalid said: 'I deemed it too much.' He said: 'Give it to him.' Then when Khalid passed by Auf, the latter tugged at his cloak and said: 'Did not the Messenger of God (prayers & peace be upon him) do as I said he would do?' When the Messenger of God (prayers & peace be upon him) heard this he became angry and said: 'Khalid, do not give it to him, Khalid, do not give it to him. Are you going to forsake the commanders I appoint for you? The similitude of you both is as one who went out to graze the camels and sheep. He let them graze and when it was time for them to drink, he led them to a pool. So they drank from its clean water and left only the stagnant water behind, So the clean water is for you and the stagnant water is for them.'"

١١٤٤- عن سَلَمَةَ بن الأكـوع رضى الله عنه قـال: غـزونا مع رسـول الله ﷺ هوازن، فبينا نحن نتضحى مع رسول الله ﷺ، إذ جـاء رجلٌ على جمل أحمرَ فأناخه، ثم انتزع طَلَقاً من حَقَبِهِ فقيّد به الجمل، ثم تقـدم يَتَغدى مع القوم، وجعل ينظر، وفينا

ضَعْفَةٌ ورقةٌ فى الظَّهر وبعضنا مشاةٌ، إذ خرج يَشْتَدُّ، فـأتى جمله فأطلق قيده، ثم أناخه وقعد عليه فأثاره فـاشتد به الجمل، فاتّبعه رجل على ناقة ورقـاء، قال سلمة: وخرجتُ أشتدُّ، وكنت عند ورك الناقة، ثم تقدمت حتى كنت عند ورك الجمل، ثم تقدَّمْتُ حتى أخذت بخطام الجمل فأنختُه، فلما وضع رُكبتَه فى الأرض اخترَطتُ سيفى فضربت رأسَ الرجل فندر، ثم جئت بالجمل أقوده، عليه رَحْلُهُ، وسلاحه، فاستقبلنى رسول الله ﷺ والناس معه، فقال: «من قَتَلَ الرجل؟». قالوا: ابن الأكوع، قال: «له سَلَبُهُ أجْمَعُ».

1144. It was related that Salamah ibn al-Akwa said: "We fought the Battle of Hawazin with the Messenger of God. Then while we were having breakfast with the Messenger of God (prayers & peace be upon him) a man came mounted upon a red camel. He made it kneel down and took out a strip of leather from its girth and tethered the camel with it. Then he started to eat with the people and gaze about. Some of us had no mounts and were on foot so we appeared to be in a weak condition. Then suddenly he left us hurriedly, went to his camel and untied it, made it kneel down, mounted it and urged it off at a canter. A man on a brown she-camel pursued him. Salamah said: I followed behind on foot and I ran on until I was close to the she-camel's thigh. I went on until I was close to the flanks of the camel. I went on yet more until I caught hold of the camel's harness. I made it kneel down. As soon as it placed its knees on the ground, I drew my sword and struck at the head of the rider and felled him. Then I returned with the camel, leading it along with the man's baggage and weapons. The Messenger of God (prayers & peace be upon him) came out to meet me with the people and he asked: 'Who killed the man?' The people said: 'Ibn Akwa.' He said: 'All the man's possessions are for him.'"

١١٤٥- عن إياس بن سلمــة، عن أبيه رضى الله عنه قال: غــزونا فَزَارةَ وعلينا أبو بكر رضى الله عنه، أمّرَهُ رسولُ الله ﷺ علينا، فلما كــان بيننا وبين الماء ساعة أمَرَنا أبو بكر فَعَرَّسْنا، ثم شَنَّ الغارة فــورد الماء، فَقَتَل من قتل عليــه وسبى، وأنظُرُ إلى عُنُقٍ من الناس فيهم الذرارى، فخشيت أن يسبقونى إلى الجبل، فَرَمَيْتُ بسهم بينهم وبين الجبل، فلما رأوا السهم وقفــوا، فجئتُ بهم أسوقُهم وفيهم امـرأة من بنى فَزَارة عليها قِشعٌ من أدَمٍ - قال: القشع: النِّطع - معها ابنةٌ لها من أحسن العرب، فسقتهم حتى أتيت بهم أبا بكر رضى الله عنه، فنَفَّلنى أبو بكر ابنتَها، فـقدمنا المدينَةَ وما كشفت لــها ثوباً، فلقينى رسول الله ﷺ فــى السوق، فقــال: «يا سَلَمَة هب لى المرأة». فقلت: يــا رسول الله، [والله] لقد أعْجَبَتْنى وما كشفتُ لهــا ثوباً. ثم لقينى رسول الله ﷺ من الغد فى السوق فقال لى: «يا سلمة، هب لى المرأة لله أبوك». فقلت: هى لك يا رسول الله، فوالله ما كشفتُ لها ثوباً فبعث بها رســول الله ﷺ إلى أهلِ مكة، ففدى بها ناساً من المسلمين، كانوا أُسِروا بمكة.

1145. It was related that Iyyas ibn Salamah said that his father said: "We fought the Fazarah when Abu Bakr was our commander, he had been appointed by the Messenger of God. When we were just one hour from the water well Abu Bakr ordered us to halt. We rested and then we mounted a raid to reach the water. Some of the enemy were killed and others were taken prisoner. I saw a group consisting of women and children and I feared that they might reach the mountain before me, so I shot an arrow between them and the mountain. When they saw the arrow they stopped. So I reached them and drove them along. A woman from Bani Fazarah was among them, she wore a leather coat. She had her daughter with her and she was one of the most beautiful girls in Arabia. I drove them along until I brought them to Abu Bakr who gave me the girl as war booty. So we went on until we arrived in Madinah. I

had not approached her and the Messenger of God (prayers & peace be upon him) met me in the market and said: 'O Salamah, grant the girl to me.' I said: 'O Messenger of God, by God, I like her very much, but I have not approached her.' Then the next day the Messenger of God (prayers & peace be upon him) met me in the market and said to me:' O Salamah, grant the girl to me, may God bless your father.' I said: 'She is for you, O Messenger of God, by God, I have not approached her. The Messenger of God (prayers & peace be upon him) sent her to the people of Makkah and ransomed a group of Muslims with her who had been prisoners in Makkah."

١١٤٦- عن أبى هريرة رضى الله عنه قال: قال رسول الله ﷺ: «أيُّما قرية أتيتُموها وأقَمتُم فيها فسهمكم فيها، وأيما قَريةٍ عَصَتِ الله ورسوله فإن خُمسها لله ولرسوله، ثم هى لكم».

1146. It was related that Abu Huraira said that the Messenger of God (prayers & peace be upon him) said: "Whatever village you reach and you stay therein you have a share in it. And whatever village disobeys God and His Messenger one-fifth of it is for God and His Messenger and the rest is for you."

١١٤٧- عن مالك بن أوس قال: أرسل إلىّ عمر بن الخطاب رضى الله عنه فجئته حين تعالى النهار، قال: فوجدته فى بيته جالساً على سرير مُفْضياً إلى رماله، متكئاً على وسادة من أدَمٍ، فقال لى: يا مالُ، إنه قد دفَّ أهل أبياتٍ من قومك، وقد أمرتُ فيهم برضْخٍ، فخذه فاقسمه بينهم. قال: قلتُ: لو أمرتَ بهذا غيرى. قال: خذه يا مالُ. قال: فجاء يرفا فقال: هل لك يا أمير المؤمنين فى عثمان وعبد الرحمن بن عوف والزبير وسعد؟ فقال عمر: نعم، فأذن لهم، فدخلوا، ثم جاء فقال: هل لك فى عباس وعلى؟ قال: نعم، فأذنَ لهما، فقال عباس: يا أمير المؤمنين اقضِ بينى وبين هذا - وذكر كلاما

- [قال] : فـقال القوم: أجل يا أميـر المؤمنين، فاقضِ بينهم وأرِحْهُم. فقـال مالك بن أوس: يخيل إلى أنهم قد كـانوا قَدَّموهم لذلك. فقال عـمر: اتئدا، أَنْشُدُكُم بالله الذى بإذنه تقـوم السمـاء والأرض: أتعلمـون أن رسول الـله ﷺ قال: «لا نُورَثُ، مـا تركنا صدقة»؟ قالوا: نعم، ثم أقبل على العبـاس وعلى رضى الله عنهم فقال: أَنْشُدكما بالله الذى بإذنه تقوم السماء والأرض: أتعلمـان أن رسول الله ﷺ قال: «لا نورَث، ما تركنا صدقة»؟ قالا: نعم، فقال عمر: إن الله جل وعز كان خصَّ رسول الله ﷺ بخاصة لم يُخصِّصْ بها أحداً غيره، قال: ﴿ما أفاء اللهُ على رسوله من أهل القرى فلله وللرَّسُول﴾ - ما أدرى هل قرأ الآيـة التى قبلها أم لا - قال: فَقَسَمَ رسـول الله ﷺ بينكم أموال بنى النضير، فـوالله ما استأثر عليكم ولا أخذها دونكـم، حتى بقى هذا المال، فكان رسولُ الله ﷺ يأخذ منه نفقة سنةٍ، ثم يجعلُ ما بقى أُسْوَةَ المال، ثم قال: أَنْشُدُكُمْ بالله الذى بإذنه تقوم السـماء والأرض: أتعلمون ذلك؟ قالـوا: نعم، ثم نَشَدَ عباساً وعليـاً بمثل ما نشدَ به القوم: أتعلمان ذلك؟ قالا: نعم، قـال: فلما توفى رسول الله ﷺ قال أبو بكر رضى الله عنه: أنا ولىّ رسول الله ﷺ، فجئتما تَطلبُ ميراثك من ابن أخيك، ويطلب هذا ميراث امـرأته من أبيها. فقال أبو بكر: قال رسـول الله ﷺ ك«ما نُورَث، ما تركنا صدقة» فرأيتماه كاذباً آثمـاً غادراً خائناً، والله يعلم إنه لصادقٌ بارٌّ راشد تابع للحق. ثم توفى أبو بكر وأنا ولىُّ رسـول ﷺ وولىُّ أبى بكر، فرأيتـمانى كـاذباً آثماً غـادراً خائناً، والله يعلم إنى لصادق بارٌّ [راشـد] تابع للحق، فوليتـها، ثم جئتنى أنت وهذا، وأنتـما جميع وأمـركما واحد فقلتـما: ادفعها إلينا، فـقلتُ: إن شئتم دفعتـها إليكما، على أن عليكما عـهد الله أن تعمـلا فيها بالذى كـان يعمل رسول الله ﷺ، فـأخذتماها بذلك، قال: أكذلك؟ قالا: نعم، قال: ثم جئـتمانى لأقْضىَ بينكما؟ ولا والله لا أقْضى بينكما بغير ذلك حتى تقوم الساعة، فإن عجزتما عنها فرداها إلىّ.

1147. It was related that Malik ibn Aus said: "Umar ibn Al Khattab summoned me to go to him, so I went to him at the fullness of the day and I found him lying upon a couch made of palm fi-

bre, there was nothing between the palm fibre and his body, and he reclined upon a leather cushion. He said: 'O Malik, some of your people who have families came to me and I have ordered that they should receive a gift. So take it and distribute it between them.' I said: 'O Leader of the Believers! I wish you would order someone else to do that.' He said: 'Take it!' As I sat there with him his usher Yarfa came in and said: 'Uthman, Abd Al Rahman ibn Auf, Al Zubair and Sa'd ibn Abu Waqqas seek your permission to come in, may I admit them?' Umar said: 'Yes.' So they were admitted and they entered and greeted him and were seated. A while later Yarfa came in again and said: 'May I admit Ali and Abbas?' Umar said: 'Yes.' So they were admitted. Then Abbas said: 'O Leader of the Believers! Rule between me and Ali.' - and he said something - The people sitting there said: "O Leader of the Believers! Rule between them and comfort them.' Malik ibn Aus said: 'I thought they were coming for that purpose.' Umar said: 'Patience! I implore you by God by Whose permission the Heaven and Earth exist, do you not know that the Messenger of God (prayers & peace be upon him) said: 'Our property will not be inherited and anything we leave is for charity.' They said: 'He did say so.' Umar turned to Ali and Abbas and said: 'I implore you by God, by Whose permission the Heaven and Earth exist, do you not know that the Messenger of God (prayers & peace be upon him) said that his property will not be inherited and anything he leaves is for charity?' They both said: 'Yes.' Umar then said: 'God favoured His Messenger with the kind of war spoils that He gave to no other. Umar then recited the Verse: "And whatever spoils of war God bestowed upon His Messenger from them, you urged not any horse or riding camel for the sake thereof but God prevails His Messengers over whom He pleases." (Surah

59 verse 6). - I am not sure if he read the verse before it as well or not, - Umar also said: 'The Messenger of God (prayers & peace be upon him) distributed the property of Bani Al Nadir between you until this is all that was left from it. And by God, he did not prefer himself in it nor exclude you. The Messenger of God (prayers & peace be upon him) used to provide for the expenses of his family from it every year and used to keep the remainder as funds for the Cause of God. I ask you by God, by Whose permission the Heavens and earth exist, do you not know that?' They said: 'Yes.' Umar then said the same to Ali and Abbas asking them: 'Do you not know that?' They said: 'Yes.' Umar also said: 'When God took His Prophet to Him, Abu Bakr said: 'I am the successor of the Messenger of God, and you went to him demanding your inheritance from the son of your brother and this one went to ask for the inheritance of his wife from her father. Abu Bakr then said that the Messenger of God (prayers & peace be upon him) had said that his property would not be inherited and whatever remained of it would be for charity. Do you see him as a liar or a traitor while God knows that he was truthful, Godfearing and rightly guided, and he followed what is right. Then God took Abu Bakr to Him and I became the successor of the Messenger of God and Abu Bakr's successor, do you see me as a liar or a traitor while God knows that I have been truthful, Godfearing and have followed what is right, and I kept the property in my possession for the first two years of my Caliphate, I dealt with it in the same way as the Messenger of God (prayers & peace be upon him) had done. So now you both come to me putting forward the same claim and offering the same argument, and asking me to pay it to you. If you wish I will give it to you both on condition that you promise by God that you will use it in the same way as the

Messenger of God used to do. Then you will take it upon that condition. He said: 'Do you agree?' They both said: 'Yes.' He said: 'Then Umar said: 'You both came to me to rule between yourselves, by God, I will not rule between you other than this until the Hour comes to pass, and if you are unable to look after it then return it to me, and I will manage it for you'."

١١٤٨- عن عائشة رضى الله عنها: أن فاطمة رضى الله عنها بنتَ رسول الله ﷺ أرسلت إلى أبى بكر الصديق رضى الله عنه تسأله ميراثها من رسول الله ﷺ، مما أفاء الله عليه بالمدينة وفَدَكَ وما بقى من خمسِ خيبر، فقال أبو بكر رضى الله عنه: إن رسول الله ﷺ قال: «لا نُورَثُ، ما تركنا صدقةٌ، إنما يأكل آل محمد ﷺ فى هذا المال». وإنى والله لا أُغَيِّرُ شيئاً من صدقةِ رسول الله ﷺ. عن حالها التى كانت عليها فى عهد رسول الله ﷺ، ولأَعْملنَّ فيها بما عمل فيها رسول الله ﷺ فأبى أبو بكر أن يدفع إلى فاطمة رضى الله عنها شيئاً، فوجدت فاطمة على أبى بكر فى ذلك، قال: فهجرته فلم تكلمه حتى تُوُفِّيَتْ، وعاشت بعد رسول الله ﷺ ستة أشهر، فلما تُوُفِّيَتْ دفنها زوجها على بن أبى طالب رضى الله عنه ليلاً، ولم يُؤذِنْ بها أبا بكر، وصلى عليها علىّ. وكان لعلى من الناس وِجهةٌ حياةَ فاطمة رضى الله عنهما، فلما تُوفيَت استنكر على رضى الله عنه وجوه الناس، فالتَمَسَ مصالحة أبى بكر رضى الله عنه ومبايعته، ولم يكن بايع تلك الأشهر، فأرسل إلى أبى بكر: أن ائتنا، ولا يأتنا معك أحد - كراهية محضر عمر بن الخطاب رضى الله عنه -. فقال عمرُ لأبى بكر: والله لا تدخل عليهم وحدك، فقال أبو بكر: وما عساهم أن يفعلوا بى، [إنى] والله لآتينّهم. فدخل عليهم أبو بكر فتشهد على بن أبى طالب، ثم قال: إن قد عرفنا يا أبا بكر فَضيلتك وما أعطاك الله، ولم نَنْفَسْ عليك خيراً ساقه الله إليك، ولكنك استبددت علينا بالأمر، وكنا نحن نرى لنا حقاً لقرابتنا من محمد رسول الله ﷺ، فلم يزل يكلم أبا بكر حتى فاضت عينا أبى بكر، فلما تكلم أبو بكر قال: والذى نفسى بيده لقرابة رسول الله ﷺ أحبُّ إلىّ

أن أصلَ من قرابتى، وأما الذى شجر بينى وبينكم من هذه الأموال فإنى لم آلُ فيها عن الحق، ولم أترك أمراً رأيتُ رسولَ الله ﷺ يصنعه فيها إلا صنعته. فقال علىّ لأبى بكر: موعدك العشيةُ للبيعة، فلما صلى أبو بكر صلاة الظهر رَقِىَ على المنبر، فتشهد، وذكر شأن على رضى الله عنه وتخلفه عن البيعة، وعذره بالذى اعتذر إليه ثم استغفر. وتشهد علىٌّ بن أبى طالب رضى الله عنه فعظّم حق أبى بكر، وأنه لم يحمله على الذى صنع نفاسةٌ على أبى بكر، ولا إنكار للذى فَضَّلَهُ الله عز وجل به، ولكنا كنا نرى لنا فى الأمر نصيباً فاستُبِدَّ علينا به، فوجدنا فى أنفسنا. فسُرَّ بذلك المسلمون، وقالوا: أصبتَ، فكان المسلمون إلى على رضى الله عنه قريباً، حين راجع الأمر بالمعروف.

1148. It was related that Aisha said: "Fatima the daughter of the Messenger of God (prayers & peace be upon him) sent to Abu Bakr Al Siddiq asking for her share of inheritance from the Messenger of God (prayers & peace be upon him) which God had granted him in Madinah and Fadak and what remained from the fifth of Khaibar. Abu Bakr said: 'The Messenger of God (prayers & peace be upon him) said: 'Our property will not be inherited, whatever we leave is for charity. But the family of Mohammed will continue to live off this property.' And Abu Bakr said: 'I would never change anything of the charity of the Messenger of God, and I shall leave it to continue as it had been in his lifetime. I would administer it in the same way as the Messenger of God.' Abu Bakr refused to give anything to Fatima. Fatima became angry with Abu Bakr and did not speak to him until she died. And she lived six months after the Messenger of God. When she died, her husband, Ali Abu Talib, prayed over her and buried her at night and he did not inform Abu Bakr or permit him to attend her burial. During Fatima's lifetime, Ali did not make allegiance to Abu Bakr, then when she died, Ali realised

that the people did not accept his lack of allegiance to Abu Bakr, so he sought to rectify the relationship between Abu Bakr and himself and he made allegiance to him which he had owed for several months. So he sent to Abu Bakr asking: 'Come to us alone, do not bring anyone with you.' - he did not wish for Umar ibn al Khattab to attend - Umar said to Abu Bakr: 'By God, you will not go to them alone.' Abu Bakr said: 'Why, what can they do to me? By God, I will go to them.' Abu Bakr went to them, so Ali ibn Abu Talib pronounced the Shahada, and then said: 'We acknowledge your virtue and what God has granted you, and we do not envy you in anything good which God has given you, but you did not consult us regarding your appointment, and we consider that we have a right to be consulted due to our relationship to Mohammed, the Messenger of God.' He continued to speak to Abu Bakr until Abu Bakr's eyes streamed with tears. Then Abu Bakr spoke and said: 'By The One in Whose Hand is my soul, the relationship with the Messenger of God (prayers & peace be upon him) is more dear to me than the relationship with my own people. But as for the dispute that has arisen between you and I regarding the properties, I have not deviated from the right way nor have I failed to deal with them in the way of the Messenger of God.' So Ali said to Abu Bakr: 'We shall meet tonight to give allegiance to you.' When Abu Bakr had prayed the noon prayer, he ascended the pulpit and pronounced the Shahada, then he spoke about the situation with Ali and what had kept him from allegiance, and he appreciated his reasons. Then he sought God's forgiveness. Then Ali ibn Abu Talib replied: "I certify that there is no god but God and Mohammed is His servant and Messenger and I praise Abu Bakr greatly, and what has delayed us from making allegiance to Abu Bakr was not envy for Abu Bakr nor a

denial of his virtue or the position God has granted him, but we consider that we have the right to be consulted, that is why we were upset.' The Muslims were pleased with that and said: 'You have done the right thing.' And once again the Muslims became close to Ali after he had offered his allegiance as the rest of the Companions of The Prophet (prayers & peace be upon him) had done."

١١٤٩- عن أبى هريرة رضى الله عنه: أن رسـول الله ﷺ قال: «لا يقـتسم ورثتى ديناراً، ما تركت بعد نفقة نسائى ومؤونةِ عاملى فهو صدقة».

1149. It was related that Abu Huraira said that the Messenger of God (prayers & peace be upon him) said: "My inheritors will not share in as little as a Dinar, whatever I leave is for the maintenance of my wives and salary for my servants, and the rest is for charity."

١١٥٠- عن عبد الله بن عمـر رضى الله عنهما: أن رسول الله ﷺ قَسَمَ فى النفل للفرسِ سهمين وللراجل سهماً.

1150. It was related that Abd Allah ibn Umar said: "The Messenger of God (prayers & peace be upon him) divided the booty, for the horseman two shares and for the infantry one share."

١١٥١- عن يزيد بن هرمز: أن نجـدة كتب إلى ابن عبـاس يسأله عن خَمْس خلال. فقال ابن عباس: لولا أن أكتم علماً ما كتبـتُ إليه، كتبَ إليه نجدةُ: أما بعد، فأخبرنى: هل كـان رسول الله ﷺ يغـزو بالنساء؟ وهل كـان يضرب لهن بسـهم؟ وهل كان يقـتل الصبيان؟ ومتى ينقضى يُتم اليتـيم؟ وعن الخُمس لمن هو؟ فكتب إليه ابن عباس: كتبتَ تسألنى: هل كـان رسول الله ﷺ يغزو بالنسـاء؟ وقد كان يغزو بهن، فـيداوين الجَرْحى ويُحْذَيْن من الغَنِيمـة، وأما بسهم فلم يضرب لهن. وإن رسـول الله ﷺ لم يكن يقتل

الصبيان، فلا تقتل الصبيان. وكتبتَ تسألني: متى ينقضي يتم اليتيم؟ فلعمري إن الرجل لتنبت لحيتهُ وإنه لضعيف الأخذ لنفسه، ضعيف العطاء منها، فإذا أخذ لنفسه من صالح ما يأخذ الناس فقد ذهب عنه اليتم. وكتبت تسألني عن الخُمس لمن هو؟ وإنا كنا نقول: هو لنا، فأبى علينا قومنا ذاك.

1151. It was related that Yazid ibn Hurmuz said that Najdah wrote to Ibn Abbas asking him five questions. Ibn Abbas said: "Had it not been that I would be concealing knowledge, I would not have written to him." Najdah wrote to him saying: "Tell me did the Messenger of God (prayers & peace be upon him) permit women to participate with him in battles? Did he allot them a regular share from the booty? Did he permit the killing of children? How long would an orphan be considered an orphan? Who is entitled to a fifth of the booty?" Ibn Abbas wrote to him: "You have written to me asking did the Messenger of God (prayers & peace be upon him) permit women to participate with him in battles. He did permit them to participate in the battles and sometimes he fought alongside them. They used to treat the wounded and were rewarded from the booty, but he did not assign any regular share for them. The Messenger of God (prayers & peace be upon him) did not kill children, so you should not kill the children. Also you have written to me asking me how long would an orphan be considered and orphan. By my life, if a young man has become bearded but is still incapable of obtaining his due from others as well as fulfilling his obligations towards them, but when he is able to take care of his interests, he is no longer an orphan. You have written to me asking who is entitled to one fifth of the booty. We, as the family of the Messenger of God, used to say: "It is for us, but our people have rejected that it be given to us."

١١٥٢- عن أبى هريرة رضى الله عنه قال: بعث رسول الله ﷺ خيلاً قِبَلَ نجدٍ، فجاءت برجل من بنى حنيفة يُقال له: ثمامة بنُ أثال سيدُ أهل اليَمامة، فربطوه بسارية من سوارى المسجد، فخرج إليه رسول الله ﷺ، فقال له: «ماذا عندك يا ثمامة؟». فقال: عندى يا محمد خير، إن تقتلْ تقتلْ ذا دم، تُنعمْ على شاكر، وإن كنت تريد المال فسل تُعطَ منه ما شئتَ. فتركه رسول الله ﷺ حتى كان من الغد، فقال: «ما عندك يا ثمامة؟». قال: ما قلتُ لك، إن تُنعِم إن تُنعِم تُنْعِم على شاكر، وإن تَقْتُل تقتل ذا دم، [وإن كنت تريد المال فسل تُعط منه ما شئت]. فتركه رسول الله ﷺ حتى كان بعد الغد، فقال: «ما عندك يا ثمامة». فقال: عندى ما قلت لك: إن تنعم تنعم على شاكر، وإن تقتل تقتل ذا دم، وإن كنت تريد المال فسل تُعط منه ما شئت. فقال رسول الله ﷺ: «أطْلِقوا ثُمامة». فانطلق إلى نخل قريب من المسجد فاغتسل، ثم دخل المسجد، فقال: أشهد أن لا إله إلا الله، وأشهد أن محمداً عبده ورسوله، يا محمد، والله ما كان على الأرض [وجه] أبغضَ إلىّ من وجهك، فقد أصبح وجهُكَ أحبَّ الوجوه كلها إلىّ، والله ما كان من دينٍ أبغضَ إلىَّ من دينك، فأصبح دينك أحَبَّ الدينِ كلّه إلىّ، والله ما كان من بلدٍ أبغض إلىّ من بلدك، فأصبح بلدك أحبَّ البلاد كلها إلىّ، وإن خيلك أخذتنى وأنا أريد العمرة، فماذا ترى؟ فبشره رسول الله ﷺ وأمره أن يعتمر، فلما قدم مكة، قال له قائل: أصَبَوْتَ؟ فقال: لا ، ولكنى أسْلَمْتُ مع رسول الله ﷺ، ولا والله لا يأتيكم من اليمامة حبة حنطة حتى يأذَنَ فيها رسول الله ﷺ.

1152. It was related that Abu Huraira said: "The Messenger of God (Prayers & peace be upon him) sent some cavalry to Najd and they brought a man from Bani Hunaifa called Thumama ibn Uthal, the master of the people of Yamama. They tied him to a pillar in the Mosque. The Messenger of God (Prayers & peace be upon him) went to him and said: 'What do you have, O Thumama?' He said: 'I have a good idea, O Mohammed! If you kill me you will kill someone who deserves to be killed, and if

you release me you will do a favour to one who will be grateful, and if you wish for property then ask me for anything you want.' So the Messenger of God (prayers & peace be upon him) left him until the following day and then said to him: 'What do you have, O Thumama?' He said: 'As I told you, you would do a favour to one who will be grateful, if you kill me you will kill someone who deserves to be killed, and if you wish for property then ask me for anything you want.' The Messenger of God (Prayers & peace be upon him) left him there until the following day, and then he said: 'What do you have, O Thumama?' He said: 'I have as I told you, you would do a favour to one who will be grateful, if you kill me you will kill someone who deserves to be killed, and if you wish for property then ask me for anything you want.' At that the Messenger of God (Prayers & peace be upon him) said: 'Free Thumama.' So he went to a garden of date trees close by the mosque and bathed and then entered the mosque and said: 'I testify that there is no god but God and Mohammed is His servant and Messenger. O Mohammed! By God! There was no face on the surface of the earth that I hated more than your face, but now your face has become the most beloved face to me. By God, there was no religion which I hated more than your Religion, but now your Religion is the most beloved Religion to me. And by God, there was no city which I hated more than your city, but now, your city is the most beloved city to me. Your troops arrested me when I wanted to perform Umra, so what do you think?' The Messenger of God (prayers & peace be upon him) gave him the glad tidings and ordered that he should go to perform Umra. So when he reached Makkah someone said to him: 'You have changed your religion?' He said: 'No! But by God! I have become Muslim with Mohammed the Messenger of God, by God!

You will not get from Al Yamama one grain of wheat unless the Messenger of God (Prayers & peace be upon him) permits me to do so."

١١٥٣- عن أبي هريرة رضى الله عنه قال: بينا نحن فى المسجد إذ خرج إلينا رسولُ الله ﷺ فقال: «انطلقوا إلى يـهود». فخرجنا معه حتى جـئناهم، فقام رسولُ الله ﷺ فناداهم، فقال: «يا معشر يَهُودَ، أَسْلِمُوا تَسْلَمُوا». فقالوا: قد بلّغتَ يا أبا القاسم. فقال لهم رسـول الله ﷺ: «ذلك أُريد، أسْلِمُوا تَسلَمُوا». فقـالوا: قد بلّغت يا أبا القـاسم. فقال لهم رسول الله ﷺ: «ذلك أُريد». فقال لهم الثالثة، فقال: «اعلَمُوا أنما الأرضُ لله ورسولِه، وإنى أريد أن أُجْلِيَكُمْ من هذه الأرض، فـمن وجد منكم بماله شيـئاً فليبـعه، وإلا فاعلمُوا أن الأرض لله ورسوله».

1153. It was related that Abu Huraira said: "While we were in the Mosque the Messenger of God (prayers & peace be upon him) came to us and said: 'Go to the Jews.' So we went out with him and went to them. The Messenger of God (prayers & peace be upon him) stood up and addressed them: 'O you gathering of Jews, embrace Islam and you will be secure.' They replied: 'O Abu-l-Qasim, you have conveyed the Message of God to us.' The Messenger of God (prayers & peace be upon him) said: 'That is what I want, embrace Islam and you will be secure.' They said: 'O Abu-l-Qasim, you have conveyed the Message of God to us.' The Messenger of God (prayers & peace be upon him) said: 'That is what I want,' And he repeated his words a third time and added: 'Know that the earth belongs to God and His Messenger, and I want to expel you from this land, any of you who have property should sell it, or know that the earth belongs to God and His Messenger.'

١١٥٤- عن عمر بن الخطاب رضى الله عنه: أنه سمع رسول الله ﷺ يقول: «لأُخرجنَّ اليهودَ والنصارى من جزيرة العرب، حتى لا أدَعَ إلاَّ مسلماً».

1154. It was related that Umar ibn Al Khattab said that the Messenger of God (prayers & peace be upon him) said: "I shall expel the Jews and Christians from the Arabian Peninsula and I shall not leave any except Muslims."

١١٥٥- عن عائشة رضى الله عنها قالت: أصيب سعد رضى الله عنه يومَ الخندق، رماه رجل من قريش[يقال له] ابنُ العَرِقَة، رماه فى الأكْحَل، فضرب عليه رسولُ الله ﷺ خيمة فى المسجد يعوده من قريب، فلما رجع رسولُ الله ﷺ من الخندق وضع السلاح فاغتسل، فأتاه جبريلُ عليه السلام وهو ينفض رأسه من الغبار، فقال: وضعتَ السلاح؟ والله ما وضعناه، اخرج إليهم، فقال رسول الله ﷺ: «فأين؟». فأشار إلى بنى قُرَيْظَة، فقاتلهم رسول الله ﷺ، فنزلوا على حكم رسول الله ﷺ، فرد رسول الله ﷺ الحكم فيهم إلى سعد، قال: فإنى أحْكُمُ فيهم أن تُقْتَل المقاتلةُ، وأن تُسْبى الذريةُ والنساء، وتقسم أموالهم. قال هشام: قال أبى: فأُخبرتُ: أن رسول الله ﷺ قال: «لقدحكمتَ فيهم بحكم اللهِ عز وجل». وفى رواية: «حكمتَ بحكم الله». وقال مرة: «لقد حكمت بحكم المَلِك».

1155. It was related that Aisha said: "Sa'd was wounded on the day of the Battle of the Trench. A man of the Quraish named Ibn al Ariqah shot an arrow at him and it struck the artery of his forearm. The Messenger of God (prayers & peace be upon him) had a tent set up for him in the Mosque and he used to ask about him whenever he was nearby. When he returned from the Trench and laid down his arms and bathed, the angel Gabriel appeared before him and he was removing dust from his hair. He said: 'You have laid down your arms, by God, we have not done so yet. Go out against them.' The Messenger

of God (prayers & peace be upon him) asked: 'Where to?' he indicated towards Bani Quraiza. So the Messenger of God (prayers & peace be upon him) went and fought them, and they surrendered to the Messenger of God (prayers & peace be upon him) at his command, but he gave Sa'd the decision regarding their fate and he said: 'I declare that those of them who can fight should be put to death, and their women and children should be taken prisoner, and their property should be distributed.' It was also related that Hisham said: 'His wound bled that night and the bleeding continued until he died.' And he also said: 'A poet of the unbelievers said:

'Harken, O Sa'd, Sa'd of Bani Mu'ath,

What have Quraiza and Nadir done?

They left the morning steadfast,

You left your cooking pot empty,

While the people's cooking pot is boiling hot,

Abu Hubab the nobleman has said;

O Qainuqa, do not depart.

They were weighty in their land

As the rocks of Maitan have weight."

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